VII 119

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THE

# METROPOLITAN

# CATHOLIC ALMANAC,

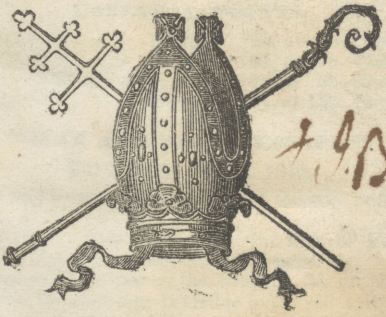
AND

## LAITY'S DIRECTORY,

FOR THE

YEAR OF OUR LORD

# 1840.



BALTIMORE:

PUBLISHED BY FIELDING LUCAS, JR.

NO. 138 MARKET STREET.

JOHN MURPHY, PRINTER,

## CHRONOLOGICAL CYCLES.

| | |
|---|---|
| Dominical Letters, - - F. D. | Solar Cycle, - - - 1 |
| Lunar Cycle, or Golden No. 17 | Roman Indiction, - 13 |
| Epact, - - - - - - - - 26 | Julian Period, - 6553 |

Year of the world, 5844.

## MOVEABLE FEASTS.

| | |
|---|---|
| Septuagesima Sunday, - - - - - - - - - | Feb. 16 |
| Ash Wednesday, or first day of Lent, - - - | March 4 |
| Palm Sunday, - - - - - - - - - - - - | April 12 |
| Easter Sunday, - - - - - - - - - - - | April 19 |
| Ascension Day, - - - - - - - - - - - | May 28 |
| Whit Sunday or Pentecost, - - - - - - - | June 7 |
| Trinity Sunday, - - - - - - - - - - - | June 14 |
| Corpus Christi, - - - - - - - - - - - | June 18 |
| First Sunday of Advent, - - - - - - - - | Nov. 29 |

## EMBER DAYS.

| | |
|---|---|
| March, - - - 11, 13, 14 | September, - - 16, 18, 19 |
| June, - - - - 10, 12, 13 | December, - - 16, 18, 19 |

## CARDINAL POINTS.

| | | | |
|---|---|---|---|
| Vernal Equinox, - - | March | 20, at 7h. 4m. | A. M. |
| Summer Solstice, - - | June | 21, at 4h. 47m. | A. M. |
| Autumnal Equinox, - | September | 22, at 6h. 53m. | P. M. |
| Winter Solstice, - - | December | 21, at 12h. 12m. | P. M. |

## SOLAR AND LUNAR ECLIPSES

### FOR THE YEAR 1840.

There will be four eclipses, two of the sun, and two of the moon, as follows:

1. A partial eclipse of the moon, the 17th of February, at 8h. 52m. in the morning; invisible here.

2. An annular eclipse of the sun, the 3d of March, at 11h. 4m. in the evening; invisible here. It will be seen in China and in the adjoining countries and ocean.

3. A partial eclipse of the moon, the 13th of August, in the morning; visible. Beginning of the eclipse at 12h. 3m. in the morning; middle, 2h. 17m., end, at 3h. 42m. Digits eclipsed, 7¼ on the north limb, from the south part of the earth's shadow.

4. A total eclipse of the sun, the 27th of August, at 1h. 43m. in the morning; invisible here. It will be total on the Indian Ocean, in lat. 34° 44′ south, and long. 149° 48′ east from Washington.

## EXPLANATION.

Ap *signifies* Apostle—App Apostles—M Martyr—MM Martyrs—P Pope—B Bishop—C Confessor—D Doctor—Pr Priest—Ab Abbot—V Virgin—Wid Widow—SS Saints—D M Days of the Month—A C before Christ—A D in the year of our Lord—D W Days of the Week.

Doub. *signifies* double—semid. semidouble—simp. simple. White—Red—Purple—Green—Black—denote the color of the ornaments of the day. Feria is a day for which no Saint's office is appointed. Festivals of obligation are in capitals. FD. *signifies* Festivals of devotion. † marks the days of indulgence.

As to the color of the Sacerdotal Vestments in the Church service, the *white* is used on the Feasts of our Lord, of the B. Virgin, and of all the Saints who are not Martyrs. The *red* is used at Whitsuntide, on the Finding and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The *purple* or *violet*, which is the penitential color, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter, as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is used on all Sundays and Ferias, from Trinity Sunday to Advent, exclusively, and from the octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good Friday, and in Masses of *Requiem* for the dead, which may be said on any day, that is not a Sunday or a double, except the days from Palm Sunday to Low Sunday; and during the Octaves of the Epiphany, of Pentecost and of Corpus Christi.

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## COMMANDMENTS OF THE CHURCH.

1. The Catholic Church commands her children, on Sundays and Holy-days of obligation, to be present at the holy Sacrifice of Mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their Pastor at least once a year.

4. She commands them to receive the Blessed Sacrament at least once a year, and that at Easter or during the Paschal time, which begins on the 1st Sunday of Lent and ends on Trinity Sunday.

## HOLY-DAYS OF OBLIGATION.

The Circumcision of our Lord.—The Epiphany.—The Annunciation of the B. Virgin.—The Ascension.—Corpus Christi.—The Assumption of the B. Virgin.—All Saints. The Nativity of our Lord.

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## FASTING DAYS.

Every Friday in Advent; every day in Lent, Sundays excepted; the Ember-days, which occur four times in the year, viz: the Wednesdays, Fridays and Saturdays, 1. immediately after the first Sunday in Lent; 2. in Whitsun Week; 3. immediately after the 14th of September; 4. immediately after the third Sunday of Advent; the Vigils of Whit Sunday, of SS. Peter and Paul, of the Assumption, of All Saints and of Christmas. When a fasting-day falls on Sunday, it is observed on the Saturday preceding. To fast, consists in abstaining from meat, in eating but one full meal in the day, and that not before twelve o'clock. Besides this repast, a *collation* is allowed in the evening, which, however, should not exceed the one fourth of an ordinary meal. Milk, except to color tea or coffee, eggs and warm fish, are prohibited at the collation. All those who have completed their twenty-first year, are obliged to observe the fasts commanded by the Church. The sick, women with child or who give suck, they who are under infirmities, who are advanced in years, or whom painful or laborious occupation will not permit to fast without great prejudice to their health, are dispensed from fasting. But every little head-ache, want of sleep, or other transient and inconsiderable indisposition, are not sufficient reasons to justify an exemption from the law. To act prudently, and with a safe conscience in this matter, we should always consult the clergyman who is charged with our spiritual welfare, and follow his advice. With respect to the time of Lent, it should be remembered that, if the bishop of the diocess grants a general dispensation to eat flesh-meat at our meal on certain days in the week, those days do not, on that account, cease to be fasting days; and it should be further observed, that fish and meat are not allowed to be taken at the same meal. They who, for good reasons, have been dispensed from this law of the Church, should endeavour to comply with it as far as their circumstances will permit, and supply what is wanting by other works of penance.

## DAYS OF ABSTINENCE.

A day of abstinence is that on which we are not allowed to eat flesh-meat. These days are all Fridays in the year, and every day in Lent, unless a dispensation to the contrary be granted. When Christmas falls on Friday, abstinence is not of precept. The law of abstinence obliges all those who have attained the age of reason.

## EPISTLES AND GOSPELS

*Of the Sundays, Holy-days and principal Festivities in the year.*

"Truth is to be sought for in holy scripture, not eloquence. All holy scripture ought to be read with that spirit with which it was made. We must rather seek for profit in the scriptures, than for subtlety of speech. If thou wilt receive profit, read with humility, simplicity, and faith."—*A Kempis*, I, 5.

| | |
|---|---|
| Advent, 1 Sun Ep Rom xiii 11, 14 | Gosp Luke xxi 25, 34 |
| 2 Sunday, Ep Rom xv 4, 13 | Gosp Matt xi 2, 10 |
| 3 Sunday, Ep Philip, iv 4, 7 | Gosp John i 19, 28 |
| 4 Sunday, Ep 1 Cor iv 1, 5 | Gosp Luke iii 1, 6 |
| Christmas, 1 Mass Ep Tit ii 11, 15 | Gosp Luke ii 1, 15 |
| 2 Mass, Ep Tit iii 4, 8 | Gosp Luke ii 15, 15 |
| 3 Mass, Ep Heb i 1, 12 | Gosp John i 1, 14 |
| St Steph. Ep Acts vi & vii 54, 59 | Gosp Matt xxiii 34, 39 |
| St John, Ep Eccl xv 1, 7 | Gosp John xxii 20, 24 |
| H Innocents, Ep Apoc xiv 1, 6 | Gosp Matt ii 13, 18 |
| St Thomas, Cant Ep Heb v 1, 7 | Gosp John x 11, 17 |
| St Sylvester, Ep 2 Tim iv 1, 9 | Gosp Luke xxii 35, 41 |
| New Year, Ep Tit ii 11, 15 | Gosp Luke ii 21, 22 |
| Epiphany, Ep Isai lx 1, 7 | Gosp Matt ii 1, 13 |
| 1 Sund. Ep Rom xii 1, 6 | Gosp Luke ii 42, 52 |
| 2 Sun. Ep Rom xii 6, 16 | Gosp John ii 1, 12 |
| Name of Jesus, Ep Acts iv 8, 12 | Gosp Luke ii 21 |
| 3 Sund. Ep Rom xii 16, 21 | Gosp Matt viii 1, 13 |
| 4 Sund. Ep Rom xiii 8, 11 | Gosp Matt vii 23, 28 |
| 5 Sund. Ep Colos iii 12, 18 | Gosp Matt xiii 24, 31 |
| 6 Sund. Ep 1 Thes i 2, 10 | Gosp Matt xiii 31, 36 |
| Septuag. Ep. 1 Cor ix 24, x 5 | Gosp Matt xx 1, 17 |
| Sexagis. Ep. 2 Cor xi 19, xii 10 | Gosp Luke viii 4, 16 |
| Quinquages. Ep 1 Cor xiii 1, 13 | Gosp Luke xviii 31, 43 |
| Ash Wed. Ep Joel ii 12, 20 | Gosp Matt vi 16, 22 |
| 1 Lent, Ep 2 Cor vi 1, 11 | Gosp Matt iv 1, 12 |
| 2 Lent, Ep 1 Thes iv 1, 8 | Gosp Matt xvii 1, 10 |
| 3 Lent, Ep Ephes v 1, 9 | Gosp Luke xi 14, 29 |
| 4 Lent, Ep Gal iv 23, 31 | Gosp John vi 1, 15 |
| Pass Sunday, Ep Heb ix 11, 15 | Gosp John viii 46, 59 |

| | |
|---|---|
| Palm Sunday, Ep Phil ii 5, 11 | Gosp Matt xxi 1, 10 and chap xxvi xxvii |
| Maundy-Thur. Ep 1 Cor xi 20, 33 | Gosp John xiii 1, 15 |
| Good-Frid. Ep Exod xii 1, 12 | Gosp John xviii xix |
| H Saturday, Ep Colos iii 1, 4 | Gosp Matt xvii 1, 7 |
| Easter Sunday, Ep 1 Cor v 7, 8 | Gosp Mark xvi 1, 7 |
| E Monday, Ep Acts xx 37, 43 | Gosp Luke xxiv 13, 35 |
| E Tuesday, Ep Acts xiii 26, 33 | Gosp Luke xxiv 36, 47 |
| Low Sunday, Ep 1 John, v 4, 10 | Gosp John xx 19, 31 |
| 2 Sund. after East Ep 1 Pet ii 21, 25 | Gosp John x 11, 16 |
| 3 Sund. Ep 1 Pet ii 11, 18 | Gosp John xvi 16, 22 |
| 4 Sund. Ep James i 17, 21 | Gosp John xvi 5, 14 |
| 5 Sund. Ep James i 22, 26 | Gosp John xvi 22, 30 |
| Ascension, Ep Acts i 1, 11 | Gosp Mark xvi 14, 20 |
| 6 Sund. Ep 1 Pet iv 7, 12 | Gosp John xv 26 xvi 4 |
| Whit-Sun. Ep Acts ii 1, 11 | Gosp John xiv 23. 31 |
| Whit-Mon. Ep Acts x 42, 48 | Gosp John iii 16, 21 |
| Whit-Tues. Ep Acts viii 14, 17 | Gosp John x 1, 10 |
| Trin. Sund. Ep Rom xi 33, 36 | Gosp Matt xxviii 18, 20 |
| Corp. Christi, Ep 1 Cor xi 23, 29 | Gosp John vi 56, 59 |
| 2 Tuesday, Ep 1 John iii 13, 18 | Gosp Luke xiv 16, 24 |
| 3 Sunday, Ep 1 Pet v 6, 11 | Gosp Luke xv 1, 10 |
| 4 Sunday, Ep Rom viii 18, 23 | Gosp Luke v 1, 11 |
| 5 Sunday, Ep 1 Pet iii 8, 15 | Gosp Matt v 20, 24 |
| 6 Sunday, Ep Rom vi 3, 11 | Gosp Mark viii 1, 10 |
| 7 Sunday, Ep Rom vi 19, 23 | Gosp Mark vii 15, 21 |
| 8 Sunday, Ep Rom viii 12, 17 | Gosp Luke xvi 1, 9 |
| 9 Sunday, Ep 1 Cor x 6, 14 | Gosp Luke xix 41, 47 |
| 10 Sunday, Ep 1 Cor xii 2, 11 | Gosp Luke xviii 9, 14 |
| 11 Sunday, Ep 1 Cor xv 1, 10 | Gosp Mark vii 31, 37 |
| 12 Sunday, Ep 2 Cor iii 4, 9 | Gosp Luke x 23, 37 |
| 13 Sunday, Ep Ep Gal iii 16, 22 | Gosp Luke xvii 11, 19 |
| 14 Sunday, Ep Gal v 16, 24 | Gosp Matt vi 24, 33 |
| 15 Sunday, Ep Gal v 25 vi 11 | Gosp Luke vii 11, 16 |
| 16 Sunday, Ep Eph iii 13, 21 | Gosp Luke xiv 1, 11 |
| 17 Sunday, Ep Eph iv 1, 6 | Gosp Matt xxii 35, 46 |
| 18 Sunday, Ep 1 Cor i 4, 9 | Gosp Matt ix 1, 8 |
| 19 Sunday, Ep Eph iv 23, 28 | Gosp Matt xxii 1, 14 |
| 20 Sunday, Ep Eph v 15, 21 | Gosp John iv 46, 53 |
| 21 Sunday, Ep Eph vi 10, 17 | Gosp Matt xviii 23, 25 |
| 22 Sunday, Ep Phillip i 6, 11 | Gosp Matt xxii 15, 21 |
| 23 Sunday, Ep Ep Phil iii 17, 21 | Gosp Matt ix 18, 26 |
| 24 Sunday, Ep Col i 9, 14 | Gosp Matt xxiv 15, 35 |
| St Andrew, Ep Rom x 10, 18 | Gosp Matt iv 18, 22 |
| Concep of BVM Ep Prov viii 22, 35 | Gosp Matt i 1, 16 |
| St Thomas, Ep Eph ii 19, 22 | Gosp John xx 24, 29 |
| Candlemas, Ep Malachi iii 1, 5 | Gosp Luke ii 22, 32 |
| St Matthias, Ep Acts i 15, 26 | Gosp Matt xi 25, 30 |

| | |
|---|---|
| St Patrick, E Eccl xliv xlv | Gosp Matt xxv 14, 27 |
| St Joseph, E Eccles xlv 1, 6 | Gosp Matt i 18, 22 |
| Annunc. E Isai vii 10, 16 | Gosp Luke i 26, 38 |
| St George, E 2 Tim ii 8, 10 iii 10, 12 | Gosp John xv 1, 7 |
| St Mark, E Ezec i 10, 15 | Gosp Luke x 1, 10 |
| SS Philip and James, E Wis v 1 6 | Gosp John xiv 1, 13 |
| Find. Cross, E Philip ii 5, 11 | Gosp John iii 1, 15 |
| St Barnaby, E Acts xi 21, 27 | Gosp Matt x 16, 22 |
| St John Baptist, E Isai xlix 1, 8 | Gosp Luke i 57, 68 |
| SS Peter and Paul, E Acts xii 1, 11 | Gosp Matt xvi 13, 19 |
| Visitation BVM. E Cant ii 8, 14 | Gosp Luke i 39, 47 |
| St Mary Magd. E Cant iii 2 &c. | Gosp Luke vii 37, 50 |
| St James, E 1 Cor iv 9, 15 | Gosp Matt xx 20, 23 |
| St Ann, E Pro xxxi 10 &c. | Gosp Matt xiii 44, 52 |
| Transfiguration, E 2 Pet i 16, 19 | Gosp Matt xvii 1, 9 |
| St Lawrence, E 2 Cor ix 6, 10 | Gosp John xii 24, 26 |
| Assump. BVM. E Eccl xxiv 11, 20 | Gosp Luke x 38, 42 |
| St Bartholomew, E 1 Cor xii 27, 31 | Gosp Luke vi 12, 19 |
| Nativ BVM. E Prov viii 22, 36 | Gosp Matt i 1, 16 |
| Exalt. Cross, E Phil ii 5, 11 | Gosp John xii 31, 36 |
| St Matthew, E Ezek i 10, 15 | Gosp Matt ix 9, 13 |
| St Michael, E Apoc i 1, 5 | Gosp Matt xviii 1, 10 |
| Angel-Guard, E Exod xxiii 20, 23 | Gosp Matt xviii 1, 10 |
| St Luke, E 2 Cor viii 15, 24 | Gosp Luke x 1, 9 |
| SS Simon and Jude, E Ep iv 7, 13 | Gosp John xv 17, 22 |
| All Saints, E Apoc vii 2, 12 | Gosp Matt v 1, 12 |
| All Souls, E 1 Cor xv 51, 57 | Gosp John v 25, 29 |
| Present. BVM. E Eccl xxiv 14, 16 | Gosp Luke xi 27, 28 |

## OF PIOUS READING.

"We should always remember that the profane sciences claim only a particular portion of our time, and that the study of them may be abandoned as soon as we have acquired the necessary knowledge which is required by our condition or profession in life. But the study of Christian morality which is learned in the holy scriptures and in the writings of the saints, should never be laid aside, because we can never be too well instructed on this important subject, and consequently it should occupy us during the whole period of our life. It does not suffice to know the truths of religion speculatively; they should be vividly impressed upon the mind, and be present to our thoughts, whenever the occasion presents itself of reducing them to practice. This, however, cannot be the case, if we do not frequently refresh our memory by attentive reading and devout meditation."—*Essais de Nicole*, tom. 2, page 263.

## A RELIGIOUS LIBRARY.

1. Youths or others not well instructed in religion, may use the following books: Christian's Guide, the Catechism of the diocess, Fleury's Historical Catechism, Hay's Catechism, Grounds of Catholic Doctrine, Catholic Christian Instructed, Poor Man's Catechism, Glover on the Sacraments, Virtuous Scholars, Challoner's History of the Old and New Testament, Instructions for first Communion.

2. Young persons more advanced in their education, may read Gobinet's Instruction of Youth, Youth's Director, Following of Christ, Christian Perfection, Practical Reflections, Sinner's Guide, Models for Young Men, Young Ladies' Mirror, Alton Park, Prize Book, Piety exemplified, the Testament, Reeve's History of the Bible, Gahan's History of the Church, Father Rowland, Mrs. Herbert, Two Schools, Butler's Lives of the Saints.

3. Adults and those who devote themselves particularly to works of piety and religion, (in addition to the Bible, the Following of Christ and Butler's Lives,) may consult the Spiritual Combat, Pious and Devout Christian, Bourdalou's Retreat, Elevation of the Soul, St Francis' Devout Life, Memorial of a Christian Life, Challoner's Meditations, Hornihold on the Sacraments and Commandments, Butler's Feasts and Fasts, Layman's Ritual, Cochin on the Mass, Dr. England's Ceremonies, Reeve's History of the Church, &c. Among the more useful prayer books, may be mentioned the following: Catholic Manual, Pious Guide, Ursuline Manual, River's Manual, Christian's Companion, Roman Missal, Visits, Secular's Office, Devout Communicant, Month of Mary, Stations of the Cross, &c.

4. Those who wish to acquire a knowledge of controversy, may read, Fletcher's Spirit of Controversy, Bossuet's Exposition, Hornihold's Real Principles, Catechism of the Council of Trent, Sincere Christian, Gallitzen's Defence and Letters, Papist Represented and Misrepresented, Amicable Discussion, Answer to Faber's Difficulties, Fletcher's View, Difficulties of Protestantism, Milner's End of Controversy, Vindication and Letters to a Prebendary, Geraldine, Manning's Shortest Way, England's Conversion, Moore's Travels of an Irish Gentleman, Lingard's Tracts, Controversy between Pope and Maguire, do. between Hughes and Breckenridge, do. between Purcell and Campbell, Sincere Christian's Guide, Poor Man's Controversy, Faith of Catholics, Bossuet's Variations, Review of Fox's Book of Martyrs, Ward's Errata, Dictionary of All Religions, &c.

*All the above works can be procured at the book store of Fielding Lucas, Jr. No* 138 *Market street, Baltimore.*

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 4 | 4 | 19 | P. M. |
| ☽ First quarter, | 12 | 2 | 56 | A. M. |
| ⊙ Full Moon, | 18 | 7 | 32 | P. M. |
| ☾ Last quarter, | 26 | 8 | 33 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Wed | † Circumcision of our Lord, doub. of 2d class. *White.* |
| 2 | Thur | † Octave of St. Stephen, doub. *Red.* |
| 3 | Frid | † Octave of St. John. doub. *White.* |
| 4 | Sat | † Octave of H. Innocents, doub. *Red.* |
| 5 | Sun | † Vigil of Epiphany, semid. *White.* |
| 6 | Mon | † Epiphany of our Lord, d. of 1 cl. with oct. *White.* |
| 7 | Tues | 2d day } |
| 8 | Wed | 3d day } |
| 9 | Thur | 4th day } within the octave, semid. *White.* |
| 10 | Frid | 5th day } |
| 11 | Sat | 6th day } |
| 12 | Sun | Sunday within the oct. semid. *White.* |
| 13 | Mon | Octave of the Epiph. doub. *White.* |
| 14 | Tues | St. Hilary, BC. semid. *White.* |
| 15 | Wed | St. Paul, 1st Hermit, C. doub. *White.* |
| 16 | Thur | St. Marcellus, PM. semid. *Red.* |
| 17 | Frid | St. Anthony, Ab. doub. *White.* |
| 18 | Sat | St. Peter's chair at Rome, gr. doub. *White.* |
| 19 | Sun | 2d after Epiph. H. Name of Jesus, d. of 2d cl. *W.* |
| 20 | Mon | SS. Fabian and Sebastian, MM. doub. *Red.* |
| 21 | Tues | St. Agnes, VM. doub. *Red.* |
| 22 | Wed | SS. Vincent and Anastasius, MM. semid. *Red.* |
| 23 | Thur | St. Raymund of Pennafort, C. semid, *White.* |
| 24 | Frid | St. Timothy, BM. semid. *Red.* |
| 25 | Sat | Conversion of St. Paul, Ap. gr. doub. *White.* |
| 26 | Sun | 3d Sund. after Epiph. semid. *White.* |
| 27 | Mon | St. John Chrysost, BCD. doub. *White.* |
| 28 | Tues | St. Polycarp, BM. semid. (26th,) *Red.* |
| 29 | Wed | St. Francis of Sales, BC. doub. *White.* |
| 30 | Thur | St. Martina, VM. semid. *Red.* |
| 31 | Frid | St. Peter Nolasco, C. doub. *White.* |

| D. M. | SUN rises h.m. | SUN sets h.m. | Moon rises h. m. | S. S. m |
|---|---|---|---|---|
| 1 | 7 23 | 4 37 | 4 46 | 4 |
| 2 | 7 23 | 4 37 | 5 51 | 4 |
| 3 | 7 23 | 4 37 | 6 55 | 5 |
| 4 | 7 23 | 4 37 | ☽ sets | 5 |
| 5 | 7 22 | 4 38 | 5 24 | 5 |
| 6 | 7 22 | 4 38 | 6 31 | 6 |
| 7 | 7 21 | 4 39 | 7 35 | 6 |
| 8 | 7 21 | 4 39 | 8 41 | 7 |
| 9 | 7 20 | 4 40 | 9 50 | 7 |
| 10 | 7 19 | 4 41 | 10 58 | 8 |
| 11 | 7 19 | 4 41 | morn. | 8 |
| 12 | 7 18 | 4 42 | 12 6 | 8 |
| 13 | 7 17 | 4 43 | 1 21 | 9 |
| 14 | 7 17 | 4 43 | 2 36 | 9 |
| 15 | 7 16 | 4 44 | 3 54 | 10 |
| 16 | 7 15 | 4 45 | 5 8 | 10 |
| 17 | 7 15 | 4 45 | 6 15 | 10 |
| 18 | 7 14 | 4 46 | ☽ rises | 11 |
| 19 | 7 13 | 4 47 | 5 54 | 11 |
| 20 | 7 12 | 4 48 | 6 57 | 11 |
| 21 | 7 12 | 4 49 | 8 6 | 12 |
| 22 | 7 10 | 4 50 | 9 12 | 12 |
| 23 | 7 9 | 4 51 | 10 14 | 12 |
| 24 | 7 8 | 4 52 | 11 15 | 12 |
| 25 | 7 7 | 4 53 | morn. | 13 |
| 26 | 7 6 | 4 54 | 12 16 | 13 |
| 27 | 7 5 | 4 55 | 1 18 | 13 |
| 28 | 7 4 | 4 56 | 2 20 | 13 |
| 29 | 7 3 | 4 57 | 3 19 | 13 |
| 30 | 7 2 | 4 58 | 4 18 | 14 |
| 31 | 7 1 | 4 59 | 5 12 | 14 |

## THE PILGRIMS OF MARYLAND.

THE student of American history must ever regret that so little has been done to furnish the particulars of the first settlement and early transactions of Maryland, by such as having been actors in those scenes, could have supplied the loss of the early records, destroyed in Ingle and Clayborne's rebellion, about ten years after the landing in 1634. Had Maryland been equally fortunate with her sister colonies, in the possession of her early records, she had not wanted an enlightened and impartial historian, to present to the world the enterprizing and honorable actions, as he has with a masterly pen exhibited the just and liberal principles which distinguished the founders of this province.

Mr. McMahon, with a taste and industry worthy of his genius, has called from the mouldering and neglected records in the archives of the State, all that they possessed of interest on this subject. The subsequent publication, by the State, of the history of Maryland from its settlement to 1660 by Bozman, exhibits that patient and laborious scholar, after having devoted years of toil to his favorite work, unable to elucidate many important events, or to pourtray the characters of conspicuous individuals, for the want of authentic materials. A gleam of hope remains, that among the letters of the missionaries of the Society of Jesus, who first preached the gospel in Maryland, may be found much interesting matter for a history of the early days of that State. Enlightened scholars of every nation and creed have long appreciated those charming volumes, *Lettres Edifiantes et Curieuses*, which by their communications on civil and natural history, geography, astronomy, &c. &c. have added so much to the stores of learning; while their edifying accounts of religion have delighted all who esteem true virtue, and admire the heroism of the soldiers of Christ.

A young American clergyman, of the Society of Jesus, while pursuing his studies at Rome, found in the archives of that distinguished body, various letters similar to those collected in *Lettres Edifiantes*, written by *Father Andrew White* and other priests, who ac-

## MOON'S PHASES.

| | D. | H. | M. |
|---|---|---|---|
| ● New Moon, | 3 | 8 | 53 A. M. |
| ☽ First quarter, | 10 | 11 | 3 A. M. |
| ○ Full Moon, | 17 | 8 | 52 A. M. |
| ☾ Last quarter, | 25 | 5 | 49 A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Sat | St Ignatius, BM. semid. *Red.* |
| 2 | Sun | † 4th after Epiph. Pur. of the BVM. d. of 2 cl. *W.* |
| 3 | Mon | † St Blasius, BM. simp. *Red.* |
| 4 | Tues | † St Andrew of Corsica, BC. doub. *White.* |
| 5 | Wed | † St Agatha, VM. doub. *Red.* |
| 6 | Thur | † Office of the B. Sacrament, semid. *White.* |
| 7 | Frid | † St Romuald, Ab. doub. *White.* |
| 8 | Sat | † St John of Matha, C. doub. *White.* |
| 9 | Sun | † 5th after Epiph. semid. *Green.* |
| 10 | Mon | St Scholastica, V. doub. *White.* |
| 11 | Tues | Feria. *Green.* |
| 12 | Wed | Feria. *Green.* |
| 13 | Thur | Office of the B. Sacrament, semid. *White.* |
| 14 | Frid | St Valentine, M. simp. *Red.* |
| 15 | Sat | Office of the 6th Sund. after Epiph. semid. *Green.* |
| 16 | Sun | Septuagesima Sunday, semid. *Purple.* |
| 17 | Mon | Feria. *Purple.* |
| 18 | Tues | St Simeon, BM. simp. *Red.* |
| 19 | Wed | Feria. *Purple.* |
| 20 | Thur | Office of the B. Sacrament, semid. *White.* |
| 21 | Frid | Feria. *Purple.* |
| 22 | Sat | St Peter's chair at Antioch, gr. doub. *White.* |
| 23 | Sun | Sexagesima Sunday, semid. *Purple.* |
| 24 | Mon | Vigil, St Peter Damian, BCD. doub. (23d) *W.* |
| 25 | Tues | St Matthias, Ap. doub. of 2 cl. *Red.* |
| 26 | Wed | Feria. *Purple.* |
| 27 | Thur | Office of the B. Sacrament, semid. *White.* |
| 28 | Frid | Feria. *Purple.* |
| 29 | Sat | Office of the Concep. of BVM. semid. *White.* |

companied the first settlers of Maryland. He brought with him copious extracts from these documents, which having been accidentally seen by John Bozman Kerr, Esq., an active member of the House of delegates, in this State, and an accomplished scholar, that gentleman proposed that the Legislature should take measures to procure all the information on the early history of Maryland, which might be found in the archives of the Jesuits. A resolution was adopted, which, it is hoped, will result in producing important materials for the future historian.

The following abridgment of the extracts from Father White, contains many particulars, which though not of great importance, are interesting to the curious, having never before been published. His descriptions of various countries and their productions, which are very particular in the original, are in most cases omitted here. The paper from which these extracts were made, is in Latin, in the archives of the Society of Jesus at Rome. It appears to have been written from the city of St. Mary's, within about a month after the arrival of the first vessels, probably in April, 1634. It is entitled,

*A report of the colony of the lord Baron of Baltimore, in Maryland, near Virginia, in which the quality, nature and condition of the country, and its many advantages and riches are described.*

"There is a province near the English colony in Virginia, which, in honor of Maria his queen, his majesty the king of England wished to be called Maryland, or the land of Mary."

"This province his majesty, in his munificence, presented to the lord Baron of Baltimore, in the month of June, 1632. This distinguished nobleman, immediately resolved to settle a colony, with the particular intention of establishing the religion of the gospel and truth in that and the neighbouring country, where, as yet, the knowledge of the true God had never existed. He was encouraged in his enterprize by the favorable account of the country left by his worthy father, whose testimony founded upon actual observation was worthy of the utmost confidence, and was corroborated by the reports of others who had visited the same region,

| D. W. | SUN rises h.m. | SUN sets h.m. | Moon rises h. m. | ☌ ☍ m |
|---|---|---|---|---|
| 1 | 7 0 | 5 0 | 5 5 | 14 |
| 2 | 6 59 | 5 1 | 6 32 | 14 |
| 3 | 6 58 | 5 2 | sets | 14 |
| 4 | 6 57 | 5 3 | 6 29 | 14 |
| 5 | 6 56 | 5 4 | 7 37 | 14 |
| 6 | 6 55 | 5 5 | 8 47 | 14 |
| 7 | 6 54 | 5 6 | 9 58 | 14 |
| 8 | 6 53 | 5 7 | 11 10 | 15 |
| 9 | 6 52 | 5 8 | morn. | 15 |
| 10 | 6 51 | 5 9 | 12 24 | 15 |
| 11 | 6 49 | 5 11 | 1 36 | 15 |
| 12 | 6 48 | 5 12 | 2 50 | 15 |
| 13 | 6 47 | 5 13 | 4 4 | 15 |
| 14 | 6 45 | 5 15 | 4 52 | 14 |
| 15 | 6 44 | 5 16 | 5 37 | 14 |
| 16 | 6 43 | 5 17 | 6 15 | 14 |
| 17 | 6 42 | 5 18 | rises | 14 |
| 18 | 6 41 | 5 19 | 6 50 | 14 |
| 19 | 6 39 | 5 21 | 7 55 | 14 |
| 20 | 6 38 | 5 22 | 8 58 | 14 |
| 21 | 6 37 | 5 23 | 10 0 | 14 |
| 22 | 6 35 | 5 25 | 11 3 | 14 |
| 23 | 6 34 | 5 26 | morn. | 14 |
| 24 | 6 33 | 5 27 | 12 6 | 14 |
| 25 | 6 31 | 5 29 | 1 9 | 13 |
| 26 | 6 30 | 5 30 | 2 7 | 13 |
| 27 | 6 29 | 5 31 | 3 4 | 13 |
| 28 | 6 28 | 5 32 | 3 50 | 13 |
| 29 | 6 26 | 5 34 | 4 31 | 13 |

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 3 | 11 | 4 | P. M. |
| ☽ First quarter, | 10 | 6 | 7 | P. M. |
| ⊙ Full Moon, | 17 | 11 | 30 | P. M. |
| ☾ Last quarter, | 26 | 1 | 40 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Sun | Quinquagesima Sunday, semid. *Purple.* |
| 1 | Mon | Feria, } *Purple.* |
| 3 | Tues | Feria, } |
| 4 | Wed | FD. Ash-Wednesday, 1st day of Lent. See page 5. |
| 5 | Thur | St Casimir, C. semid. (4th,) *White.* |
| 6 | Frid | FD. Office of the Passion of our Lord, gr. d. *Red.* |
| 7 | Sat | St Thomas of Aquin, CD. doub. *White.* |
| 8 | Sun | † 1st Sunday of Lent, semid. *Purple.* |
| 9 | Mon | † St Frances of Rome, Wid. doub. *White.* |
| 10 | Tues | † The Forty Martyrs of Sebaste, semid. *Red.* |
| 11 | Wed | † *Ember Day.* St John of God, C. doub. (8th) *W.* |
| 12 | Thur | † St Gregory the Great, Pope & Doctor, doub. *W.* |
| 13 | Frid | † *Ember Day.* Office of our Lord's crown, gr. d. *R.* |
| 14 | Sat | † *Ember Day.* Feria. *Purple.* |
| 15 | Sun | † 2nd of Lent, semid. *Purple* |
| 16 | Mon | Feria. *Purple.* |
| 17 | Tues | St Patrick, BC. semid. *White.* |
| 18 | Wed | Feria. *Purple.* |
| 19 | Thur | FD. St Joseph, Spouse of the BV., C. doub. *W.* |
| 20 | Frid | FD. Spear and Nails of our Lord. gr. d. *R.* |
| 21 | Sat | St Benedict, Ab. doub. *White.* |
| 22 | Sun | 3d of Lent, semid. *Purple.* |
| 23 | Mon | Feria. *Purple.* |
| 24 | Tues | Feria. *Purple.* |
| 25 | Wed | † Annunciation of the BV. doub. 2d class. *White.* |
| 26 | Thur | † Feria. *Purple.* |
| 27 | Frid | † FD. Office of the five Wounds of our Lord, gr.d. *R.* |
| 28 | Sat | † Feria. *Purple.* |
| 29 | Sun | † 4th of Lent, semid. *Purple.* |
| 30 | Mon | † Feria. *Purple.* |
| 31 | Tues | † Feria. *Purple.* |

as well as by the published narrative of captain Smith who first described it." After alluding to the liberal conditions of settlement proposed by lord Baltimore, Father White continues:

"The interests of religion, constituted one of the first objects of Lord Baltimore, an object worthy indeed of Christians, of Angels, of Englishmen; than which, in all her ancient victories, Britain never achieved any thing more honorable. Behold those regions waiting for the harvest. They are prepared to receive the fruitful seed of the gospel. Messengers have been sent to procure suitable persons to preach the life-giving doctrine, and regenerate the natives in the sacred waters of baptism. There are those now living in this city (St. Mary's,) who saw ambassadors from the Indian nations to Jamestown in Virginia, sent there for the purpose of effecting these objects. May we not suppose that many thousands were brought into the fold of Christ, in so glorious a work?" After a glowing and minute description of the country, with its trees, fruits and other productions, its rivers and the various kinds of fish, he proceeds to give the

NARRATIVE OF THE VOYAGE TO MARYLAND.

On the 22d of November, being St. Cæcilia's day, under the gentle influence of an Eastern wind, we dropped down from the Isle of Wight. Having placed our ship under the protection of God, the Blessed Virgin Mother, St. Ignatius, and all the guardian angels of Maryland, we had progressed but a short distance when we were obliged, for the want of wind, to cast anchor off the fortress of Yarmouth, where we were welcomed by a salute. While lying here we were not without some apprehensions from our sailors, who began to murmur among themselves, alleging that they expected a messenger from land with letters: and because none arrived, they seemed disposed to create delays. A kind providence put an end to our fears; for during the night a strong but favorable wind sprang up, and our pinnace,* which apprehended an attack from a French brig, that kept within a

* The pinnace appears to have been a sloop of forty tons.

| D. M. | SUN rises h.m. | SUN sets h.m. | Moon rises h. m. | Ş Ş m |
|---|---|---|---|---|
| 1 | 6 25 | 5 35 | 5 5 | 13 |
| 2 | 6 24 | 5 36 | 5 34 | 12 |
| 3 | 6 23 | 5 37 | sets | 12 |
| 4 | 6 21 | 5 39 | 6 35 | 12 |
| 5 | 6 20 | 5 40 | 7 50 | 12 |
| 6 | 6 18 | 5 42 | 9 2 | 11 |
| 7 | 6 17 | 5 43 | 10 15 | 11 |
| 8 | 6 16 | 5 44 | 11 33 | 11 |
| 9 | 6 15 | 5 45 | morn. | 11 |
| 10 | 6 13 | 5 47 | 12 48 | 10 |
| 11 | 6 12 | 5 48 | 1 55 | 10 |
| 12 | 6 10 | 5 50 | 2 53 | 10 |
| 13 | 6 9 | 5 51 | 3 43 | 10 |
| 14 | 6 8 | 5 52 | 4 23 | 9 |
| 15 | 6 6 | 5 54 | 4 52 | 9 |
| 16 | 6 5 | 5 55 | 5 18 | 9 |
| 17 | 6 4 | 5 56 | rises | 8 |
| 18 | 6 2 | 5 58 | 6 52 | 8 |
| 19 | 6 1 | 5 59 | 7 53 | 8 |
| 20 | 6 0 | 6 0 | 8 56 | 8 |
| 21 | 5 58 | 6 2 | 9 59 | 7 |
| 22 | 5 57 | 6 3 | 11 1 | 7 |
| 23 | 5 56 | 6 4 | morn. | 7 |
| 24 | 5 54 | 6 6 | 12 2 | 6 |
| 25 | 5 53 | 6 7 | 12 59 | 6 |
| 26 | 5 52 | 6 8 | 1 50 | 6 |
| 27 | 5 50 | 6 10 | 2 35 | 5 |
| 28 | 5 49 | 6 11 | 3 9 | 5 |
| 29 | 5 48 | 6 12 | 3 39 | 5 |
| 30 | 5 47 | 6 3 | 4 6 | 4 |
| 31 | 5 45 | 6 5 | 4 30 | 4 |

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 2 | 10 | 19 | A. M. |
| ☽ First quarter, | 9 | 1 | 21 | A. M. |
| ⊙ Full Moon, | 16 | 2 | 54 | P. M. |
| ☾ Last quarter, | 24 | 6 | 46 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Wed | † Feria. *Purple.* |
| 2 | Thur | St Francis of Paula, C. doub. *White.* |
| 3 | Frid | FD. The most prec. Blood of our Lord. gr. db. *R.* |
| 4 | Sat | St Isidore, BCD. doub. (the crucif. is veiled,) *W.* |
| 5 | Sun | Passion Sunday, semid. *Purple.* |
| 6 | Mon | St Vincent Ferrier, C. doub. (from yesterday.) *W.* |
| 7 | Tues | Feria. *Purple.* |
| 8 | Wed | Feria. *Purple.* |
| 9 | Thur | Feria. *Purple.* |
| 10 | Frid | FD. Feast of Seven Dolours of the BV. gr. d. *W.* |
| 11 | Sat | St Leo the great, PCD. doub. *White.* |
| 12 | Sun | † Palm Sunday, semid. *Purple.* |
| 13 | Mon | † Feria. *Purple.* |
| 14 | Tues | † Feria. *Purple.* |
| 15 | Wed | † Feria. In the evening *Tenebræ.* *Purple.* |
| 16 | Thur | † FD. Maundy Thur. doub of 1st cl. *Tenebræ.* *W.* |
| 17 | Frid | FD. Good Friday, d. of 1st cl. *Tenebræ.* *Black.* |
| 18 | Sat | † FD. Holy Saturday, d. of 1st cl. *White.* |
| 19 | Sun | † Easter Sunday, db. of 1st cl. with an octave. *W.* |
| 20 | Mon | † Easter Monday, doub. of 1st class. *White.* |
| 21 | Tues | † Easter Tuesday, doub. of 1st class. *White.* |
| 22 | Wed | † Of the Octave. Semid. *White.* |
| 23 | Thur | † Of the Octave. Semid. *White.* |
| 24 | Frid | † Of the Octave. Semid. *White.* |
| 25 | Sat | † Of the Octave. Semid. *Litanies.* *White.* |
| 26 | Sun | † Low Sunday, doub. *White.* |
| 27 | Mon | St Mark the Evang. d. 2d cl. (from 25th.) *Red.* |
| 28 | Tues | St Anselm, BCD. doub. (from the 21st,) *White.* |
| 29 | Wed | St Peter, M. doub. *Red.* |
| 30 | Thur | St Catharine of Sienna, V. doub. *White.* |

short distance of her, took advantage of the wind and put to sea. We, not willing to lose sight of her, followed her with all speed and thus frustrated the evil designs of our sailors; this was on the night of St. Clement's day, 23d of November. On the next morning about 10 o'clock, after receiving a second salute from the fort at Hurst, we were carried beyond the breakers at the extremity of the Isle of Wight, and narrowly escaped being driven on shore. Taking advantage of a strong fair wind on that day and the next night, we left the Western point of England, slackening sail, lest running ahead of the pinnace, she might fall into the hands of the pirates and Turks who then infested these seas. On the 24th of November, we made great headway until evening, when a violent storm arose, and our sloop being diffident of its strength, being only of 40 tons burden, hove to, and informed us that in case of danger, she would carry lights at her mast head. We were in a well built ship of 400 tons, as strong as iron and wood could make her, and our captain was one of great experience. The storm was so violent that we gave him the choice of returning to England or pursuing the voyage. His intrepidity and confidence in the untried powers of his ship, induced him to choose the latter. But in the middle of the night, in a boiling sea, we saw our sloop at a short distance from us, showing two lights at her mast head. Then indeed did we fear for her, and on losing sight of her we all supposed she had been swallowed up in the stormy sea. Six weeks elapsed before we again heard from her. But God had preserved her. Fearing that she could not survive the storm, she changed her course and took refuge in the Scilly Isles. She afterwards sailed in pursuit of us, and we met at the Antilles. On the 27th and 28th, we made but little progress. On Friday 29th, a most dreadful storm arose, that made the most fearless men tremble for the result. Among the Catholics, however, it made prayer more frequent, vows were offered in honor of the B. V. Mother, and her immaculate conception, of St. Ignatius, the patron Saint of Maryland, St Michael and all the guardian Angels. Each one prayed earnestly to expiate his sins

| d. M. | SUN rises h. m. | SUN sets h. m. | Moon rises h. m. | Moon S. m. | |
|---|---|---|---|---|---|
| 1 | 5 44 | 6 16 | 4 54 | 4 | |
| 2 | 5 43 | 6 17 | sets | 4 | |
| 3 | 5 41 | 6 19 | 8 8 | 3 | |
| 4 | 5 40 | 6 21 | 9 26 | 3 | |
| 5 | 5 39 | 6 21 | 10 43 | 3 | |
| 6 | 5 37 | 6 23 | 11 56 | 2 | |
| 7 | 5 36 | 6 24 | morn. | 2 | |
| 8 | 5 35 | 6 25 | 12 58 | 2 | |
| 9 | 5 33 | 6 27 | 1 49 | 2 | |
| 10 | 5 32 | 6 28 | 2 30 | 1 | |
| 11 | 5 31 | 6 29 | 3 2 | 1 | |
| 12 | 5 30 | 6 30 | 3 29 | | |
| 13 | 5 28 | 6 32 | 3 53 | | |
| 14 | 5 27 | 6 33 | 4 15 | | |
| 15 | 5 26 | 6 34 | 4 35 | | |
| 16 | 5 25 | 6 35 | rises | 1 | |
| 17 | 5 24 | 6 36 | 7 59 | 1 | |
| 18 | 5 23 | 6 37 | 9 1 | 1 | |
| 19 | 5 21 | 6 39 | 10 2 | 1 | |
| 20 | 5 20 | 6 40 | 10 59 | 1 | |
| 21 | 5 19 | 6 41 | 11 52 | 1 | |
| 22 | 5 18 | 6 42 | morn. | 2 | |
| 23 | 5 17 | 6 43 | 12 36 | 2 | |
| 24 | 5 16 | 6 44 | 1 14 | 2 | |
| 25 | 5 14 | 6 46 | 1 46 | 2 | |
| 26 | 5 13 | 6 47 | 2 15 | 2 | |
| 27 | 5 12 | 6 48 | 2 42 | 3 | |
| 28 | 5 10 | 6 50 | 3 5 | 3 | |
| 29 | 5 9 | 6 51 | 3 28 | 3 | |
| 30 | 5 8 | 6 52 | 3 58 | 3 | |

First

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 31 | 2 | 14 | A. M. |
| ☽ First quarter, | 8 | 9 | 49 | A. M. |
| ⊙ Full Moon, | 6 | 6 | 21 | A. M. |
| ☾ Last quarter, | 24 | 8 | 23 | A. M. |

| M. D. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Frid | FD. SS Philip and James, App. d. of 2d cl. *Red.* |
| 2 | Sat | St. Athanasius, BCD. doub. *White.* |
| 3 | Sun | 2d after East. Finding of the H. Cross, d. 2d cl. *W.* |
| 4 | Mon | St Monica, Wid. doub. *White.* |
| 5 | Tues | St Pius the V. PC. doub. *White.* |
| 6 | Wed | St. John before the Latin Gate, gr. doub. *Red.* |
| 7 | Thur | St. Stanislaus, BM. doub. *Red.* |
| 8 | Frid | Apparition of St. Michael, Archan. gr. doub. *W.* |
| 9 | Sat | St. Gregory Nazianzen, BCD. doub. *White.* |
| 10 | Sun | 3d after Easter, semid. *White.* |
| 11 | Mon | St. Fidelis a Sigmar. C. doub, (24th April,) *W.* |
| 12 | Tues | SS. Nereus and Achilleus, MM. semid. *Red.* |
| 13 | Wed | St. Hermenegild, M. semid, (13th April,) *Red.* |
| 14 | Thur | SS Soter and Caius, PPMM. semid.(22d April.)*R.* |
| 15 | Frid | St. George, M. semid. (23d April.) *Red.* |
| 16 | Sat | St. Ubaldus, BC. semid. *White.* |
| 17 | Sun | 4th after Easter, St. Paschal Baylon, C. doub. *W.* |
| 18 | Mon | St Venantius, M. doub. *Red.* |
| 19 | Tues | St Peter Celestine, PC. doub. *White.* |
| 20 | Wed | St Bernardin of Sienna, C. semid. *White.* |
| 21 | Thur | SS Cletus & Marcel. PPMM. semid.(28 April) *R.* |
| 22 | Frid | St Antoninus, BC. semid (10th inst,) *White.* |
| 23 | Sat | Office of the Conception of the BV. semid. *White.* |
| 24 | Sun | 5th after Easter, semid. *White.* |
| 25 | Mon | *Rogation day*, St Gregory VII. PC. d. *Lit. W.* |
| 26 | Tues | *Rogation day*, St Philip Neri, C. d. *Litan. White.* |
| 27 | Wed | *Rog. day*, Vig. St Mary Mag. of Paz. V. semid. *W.* |
| 28 | Thur | Ascension of our Lord, d. of 1 cl. with oct. *W.* |
| 29 | Frid | Of the Octave, semid. *White.* |
| 30 | Sat | Of the Octave, semid. *White.* |
| 31 | Sun | Sunday within the Octave. |

through the sacrament of penance. For having unshipped her rudder, our vessel was tossed about at the mercy of the winds and waves. At first I feared that the loss of our ship and death awaited me, but after spending some time in prayer, and having declared to the Lord Jesus, and to his Holy Mother, St. Ignatius and the protecting angels of Maryland, that the purpose of this voyage was to pay honor to the blood of our Redeemer, by the conversion of barbarians, I arose with a firm confidence that through the mercy and goodness of God, we should escape the dangers that seemed to threaten our destruction. I had bowed myself down in prayer, during the greatest rage of the tempest, and, let the true God be glorified! scarcely had I finished before the storm was ceasing. I felt myself imbued with a new spirit, and overspread with a flood of joy and admiration at the benevolence of God to the people of Maryland, to whom we were sent. Blessed forever be the merciful charities of our dear Redeemer. The remainder of the voyage which lasted three months, was prosperous; our captain affirmed that he never witnessed a more pleasant and happy one. The period of three months included the time we spent at the islands of the Antilles, but we were in fact only seven weeks and two days at sea."

| D. W. | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. | D. S. m |
|---|---|---|---|---|
| 1 | 5 7 | 6 53 | 6 55 | 3 |
| 2 | 5 56 | 6 54 | 8 24 | 3 |
| 3 | 5 5 | 6 55 | 9 37 | 4 |
| 4 | 5 4 | 6 56 | 10 48 | 4 |
| 5 | 5 3 | 6 57 | 11 45 | 4 |
| 6 | 5 2 | 6 58 | morn. | 4 |
| 7 | 5 1 | 6 59 | 12 34 | 4 |
| 8 | 5 0 | 7 0 | 1 8 | 4 |
| 9 | 4 59 | 7 1 | 1 37 | 4 |
| 10 | 4 58 | 7 2 | 2 2 | 4 |
| 11 | 4 57 | 7 3 | 2 21 | 4 |
| 12 | 4 56 | 7 4 | 2 42 | 4 |
| 13 | 4 55 | 7 5 | 3 3 | 4 |
| 14 | 4 54 | 7 6 | 3 36 | 4 |
| 15 | 4 53 | 7 7 | 3 53 | 4 |
| 16 | 4 52 | 7 8 | ☽ rises | 4 |
| 17 | 4 51 | 7 9 | 8 44 | 4 |
| 18 | 4 50 | 7 10 | 8 49 | 4 |
| 19 | 4 49 | 7 11 | 10 35 | 4 |
| 20 | 4 48 | 7 12 | 11 14 | 4 |
| 21 | 4 48 | 7 12 | 11 57 | 4 |
| 22 | 4 48 | 7 13 | morn. | 4 |
| 23 | 4 47 | 7 14 | 12 17 | 3 |
| 24 | 4 46 | 7 14 | 12 41 | 3 |
| 25 | 4 46 | 7 15 | 1 4 | 3 |
| 26 | 4 45 | 7 16 | 1 27 | 3 |
| 27 | 4 44 | 7 17 | 1 52 | 3 |
| 28 | 4 43 | 7 17 | 2 19 | 3 |
| 29 | 4 43 | 7 18 | 2 57 | 3 |
| 30 | 4 42 | 7 19 | 3 39 | 3 |
| 31 | 4 41 | 7 19 | sets | 3 |

"In sailing along the Spanish coasts, we were apprehensive of falling into the hands of the Turks, but we never met them. Having passed the pillars of Hercules and the Madeira islands, we were able to scud before the wind with full sail. The winds are not variable in those regions, but always blow in a south west direction, which was our exact course. At a distance of about three leagues from us we descried three sail of vessels, the smallest of which appeared to be larger than ours. Fearing they were Turkish pirates, we were careful to avoid them, though we prepared our vessel for action. But as they showed no disposition to engage us, we concluded they were merchantmen, bound for the fortunate islands, and as much afraid of us, as we were of them."

Father White, after some philosophical reasoning to account for the trade

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 29 | 8 | 57 | P. M. |
| ☽ First quarter, | 6 | 8 | 16 | P. M. |
| ⊙ Full Moon, | 14 | 9 | 48 | P. M. |
| ☾ Last quarter, | 22 | 6 | 30 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Mon | Of the Octave, semid. *White.* |
| 2 | Tues | Of the Octave, semid. *White.* |
| 3 | Wed | Of the Octave, semid. *White.* |
| 4 | Thur | Octave of the Ascension, doub. *White.* |
| 5 | Frid | St Francis Caracciolo, C. d. (from the 4th,) *W.* |
| 6 | Sat | Vigil of Pentecost, semid. *Fast. Red.* |
| 7 | Sun | † Whit-Sunday, doub. of 1st cl. with oct. *Red.* |
| 8 | Mon | † FD. Whit Monday, doub. of 1st cl. *Red.* |
| 9 | Tues | † FD. Whit-Tuesday, doub. of 1st cl. *Red.* |
| 10 | Wed | † *Ember day.* Of the oct. semid. *Fast. Red.* |
| 11 | Thur | † Of the Octave, semid. *Red.* |
| 12 | Frid | † *Ember day.* Of the Octave. *Fast. Red.* |
| 13 | Sat | † *Ember day.* Of the oct. *Fast.* After Ves. *S.Reg.R.* |
| 14 | Sun | † Trinity Sunday, doub. of 2d class. *White.* |
| 15 | Mon | † FD. St Barnabas, Ap. gr. d. (from the 11th,) *R.* |
| 16 | Tues | † St Norbert, BC. doub. (from the 6th,) *White.* |
| 17 | Wed | † St John Facundo, C. doub. (from the 12th,) *W.* |
| 18 | Thur | † Corpus Christi, doub. of 1st cl. with oct. *W.* |
| 19 | Frid | † St Juliana of Falconieri, V. doub. *White.* |
| 20 | Sat | † Of the Octave, semid. *White.* |
| 21 | Sun | † Sund. within the oct. 2d after Pent. semid. *W.* |
| 22 | Mon | † Of the Octave, semid. *White.* |
| 23 | Tues | † Vigil. Of the Octave, semid. *White.* |
| 24 | Wed | † FD. Nativ. of St John Bap. d. of 1 cl. with oct. *W.* |
| 25 | Thur | † Octave of Corpus Christi, doub. *White.* |
| 26 | Frid | FD. Feast of the Sacred Heart of Jesus, gr. d. *W.* |
| 27 | Sat | Vigil. *Fast.* St Anthony of Pad. C. d. (13th,) *W.* |
| 28 | Sun | 3d Sunday after Pentecost, semid. *White.* |
| 29 | Mon | † FD. SS Pet. & Paul, App. d. of 1 cl. with oct. *R.* |
| 30 | Tues | † Commemoration of St Paul, Ap. doub. *Red.* |

winds, some interesting descriptions of the tropical birds, and the flying fish, &c. &c. seen on their passage, remarks, that "during the entire voyage no person was attacked with any disease, except that at Christmas, wine having been freely distributed in honor of that festival, several drank of it immoderately; thirty persons were seized with a fever the next morning, of whom about twelve died shortly after; of these, two were Catholics, namely, Nicholas Fairfax and James Barefoot."

The route taken by the pilgrims, is described to have been by the Azores, and to Barbadoes, at which latter island they landed on the 5th of January, 1634, new style. Instead of the hospitable reception which they expected from the governor and inhabitants, who were English, Father White says; "the governor and the inhabitants plotted together to exact unreasonable prices for provisions and other necessary supplies." From the great abundance of potatoes in the island, they received a wagon load gratis.

| D. M. | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. | D. S. m |
|---|---|---|---|---|
| 1 | 4 40 | 7 20 | 9 20 | 2 |
| 2 | 4 39 | 7 21 | 10 6 | 2 |
| 3 | 4 39 | 7 21 | 10 47 | 2 |
| 4 | 4 39 | 7 22 | 11 17 | 2 |
| 5 | 4 38 | 7 22 | 11 40 | 2 |
| 6 | 4 38 | 7 22 | morn. | 2 |
| 7 | 4 37 | 7 23 | 12 4 | 1 |
| 8 | 4 37 | 7 23 | 12 24 | 1 |
| 9 | 4 37 | 7 23 | 12 45 | 1 |
| 10 | 4 37 | 7 23 | 1 9 | 1 |
| 11 | 4 36 | 7 24 | 1 36 | 1 |
| 12 | 4 36 | 7 24 | 2 7 | S |
| 13 | 4 36 | 7 24 | 2 44 | 1 |
| 14 | 4 36 | 7 25 | rises | 0 |
| 15 | 4 35 | 7 25 | 8 31 | 0 |
| 16 | 4 35 | 7 25 | 9 11 | 0 |
| 17 | 4 35 | 7 25 | 9 46 | 1 |
| 18 | 4 35 | 7 25 | 10 17 | 1 |
| 19 | 4 35 | 7 25 | 10 43 | 1 |
| 20 | 4 35 | 7 25 | 11 7 | 1 |
| 21 | 4 34 | 7 25 | 11 28 | 1 |
| 22 | 4 35 | 7 25 | 11 52 | 2 |
| 23 | 4 35 | 7 25 | morn. | 2 |
| 24 | 4 35 | 7 25 | 12 17 | 2 |
| 25 | 4 35 | 7 25 | 12 44 | 2 |
| 26 | 4 35 | 7 25 | 1 20 | 2 |
| 27 | 4 35 | 7 25 | 2 4 | 2 |
| 28 | 4 35 | 7 25 | 3 0 | 3 |
| 29 | 4 36 | 7 24 | sets | 3 |
| 30 | 4 36 | 7 24 | 8 53 | 3 |

At the time of the arrival of our pilgrims, the slaves had rebelled, and determined to seize the first vessel that should arrive, but being discovered, the ringleaders were executed, and, says the narrator, "our vessel being the first that touched the shore, was the destined prize, and the very day we landed we found eighty men under arms, to check the startling danger."

After describing the island of Barbadoes and its productions, the writer says; "on the night of the 24th of January, we weighed anchor, and passing the island St. Lucia at noon on the following day, we arrived in the evening at an island inhabited by savages only. A rumor had been caught by our sailors, from some Frenchmen who had been shipwrecked, that this island contained an animal in whose forehead was a stone of uncommon brilliancy, called a carbuncle." Father White dryly remarks, "its author must answer for the truth of this report." At dawn on the following day they reached Guadaloupe, and at noon arrived at Montserrat, "inhabited by Irishmen driven from Virginia, on account of their profession of the Catholic faith." Thence they sailed to another island, where they spent one day, thence to

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 28 | 4 | 27 | P. M. |
| ☽ First quarter, | 6 | 9 | 2 | A. M. |
| ⊙ Full Moon, | 14 | 12 | 29 | P. M. |
| ☾ Last quarter, | 22 | 1 | 45 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Wed | † Oct. of the Nativity of St John the Bap. db. *W.* |
| 2 | Thur | † FD. Visitation of the BVM. gr. doub. *White.* |
| 3 | Frid | † St Basil the great, BCD. d. (from 14th June,) *W.* |
| 4 | Sat | † St William, Ab. doub. (from 25th June,) *White.* |
| 5 | Sun | † 4th after Pentecost, semid. *Red.* |
| 6 | Mon | † Octave of SS Peter and Paul, doub. *Red.* |
| 7 | Tues | SS John and Paul, MM. d. (from 26th June,) *R.* |
| 8 | Wed | St Elizabeth, Queen of Portugal, semid. *White.* |
| 9 | Thur | St Margaret, Queen of Scots, (from 10th June,) *W.* |
| 10 | Frid | The Seven Brothers, MM. semid. *Red.* |
| 11 | Sat | St Leo, PC. semid. (from 28th June,) *White.* |
| 12 | Sun | 5th after Pentecost, St John Gualbert, Ab. d. *W.* |
| 13 | Mon | St Anacletus, PM. semid. *Red.* |
| 14 | Tues | St Bonaventure, BCD. semid. *White.* |
| 15 | Wed | St Henry, Emperor, C. semid. *White.* |
| 16 | Thur | FD. Our Lady of Mount Carmel, gr. doub. *W.* |
| 17 | Frid | St Alexius, C. semid. *White.* |
| 18 | Sat | St Camillus of Lellis, C. doub. *White.* |
| 19 | Sun | 6th after Pentecost, St Vincent of Paul, C. d. *W.* |
| 20 | Mon | St Jerome Æmil. C. doub. *White.* |
| 21 | Tues | St Praxedes, V. simp. *White.* |
| 22 | Wed | St Mary Magdalen, Pen. doub. *White.* |
| 23 | Thur | St Apollinaris, BM. doub. *Red.* |
| 24 | Frid | Vigil of St James. *Purple.* |
| 25 | Sat | St James, Ap. doub. of 2d cl. *Red.* |
| 26 | Sun | 7th after Pent. St Ann, Mother of the BVM. gr. |
| 27 | Mon | St Pantaleon, M. simp. *Red.* [d. *White.* |
| 28 | Tues | SS Nazarius and Celsus, MM. semid. *Red.* |
| 29 | Wed | St Martha, V. semid. *White.* |
| 30 | Thur | Office of the B. Sacrament, semid. *White.* |
| 31 | Frid | St Ignatius, C. Patron of the Maryl. Mis. d. *W.* |

| D. M. | SUN rises h.m | SUN sets h.m. | Moon sets h. m. | ☽ ☌ m |
|---|---|---|---|---|
| 1 | 4 36 | 7 24 | 9 25 | 3 |
| 2 | 4 37 | 7 23 | 9. 54 | 4 |
| 3 | 4 37 | 7 23 | 10 21 | 4 |
| 4 | 4 37 | 7 23 | 10 43 | 4 |
| 5 | 4 38 | 7 22 | 11 5 | 4 |
| 6 | 4 38 | 7 22 | 11 26 | 4 |
| 7 | 4 39 | 7 21 | 11 50 | 5 |
| 8 | 4 39 | 7 21 | morn. | 5 |
| 9 | 4 39 | 7 21 | 11 15 | 5 |
| 10 | 4 40 | 7 20 | 12 49 | 5 |
| 11 | 4 40 | 7 20 | 1 29 | 5 |
| 12 | 4 41 | 7 19 | 2 15 | 5 |
| 13 | 4 41 | 7 19 | 3 8 | 6 |
| 14 | 4 42 | 7 18 | ☽ rises | 6 |
| 15 | 4 43 | 7 17 | 8 15 | 6 |
| 16 | 4 43 | 7 17 | 8 42 | 6 |
| 17 | 4 44 | 7 16 | 9 6 | 6 |
| 18 | 4 45 | 7 15 | 9 28 | 6 |
| 19 | 4 46 | 7 14 | 9 51 | 6 |
| 20 | 4 46 | 7 14 | 10 13 | 6 |
| 21 | 4 47 | 7 13 | 10 40 | 6 |
| 22 | 4 48 | 7 12 | 11 10 | 6 |
| 23 | 4 49 | 7 11 | 11 50 | 6 |
| 24 | 4 50 | 7 10 | morn. | 6 |
| 25 | 4 51 | 7 9 | 12 40 | 6 |
| 26 | 4 52 | 7 8 | 1 39 | 6 |
| 27 | 4 52 | 7 8 | 5 51 | 6 |
| 28 | 4 53 | 7 7 | ☽ sets | 6 |
| 29 | 4 54 | 7 6 | 7 42 | 6 |
| 30 | 4 55 | 7 5 | 8 20 | 6 |
| 31 | 4 56 | 7 4 | 8 43 | 6 |

St. Christopher's, where they remained ten days, by the friendly invitation of the English governor and two captains, "who were Catholics." The governor of a French colony in the same island also welcomed them warmly. Father White continues; "having at length weighed anchor, hence we pursued our voyage until we reached a point on the coast of Virginia, called "Comfort," on the 27th of February. We were under a good deal of dread, from the unfriendliness of the English inhabitants of Virginia, to whom our colony had been an unwelcome theme. We brought, however, letters from the king and the high constable of England, to the governor of the province, which contributed very much to appease their feelings and to procure us future advantages. After receiving kind treatment for nine or ten days, we set sail, and on the 3d of March, having arrived in the Chesapeake bay, we tacked to the north to reach the Potomac river, to which we gave the name of St. Gregory. We called the point which stands on the South St. Gregory,* that on the North St. Michael,† in honor of the choir of Angels. A larger and more beautiful stream I never have seen. The Thames compared with it is but a rivulet. Bounded on the sides by no marshes, it runs between solid and rising banks. On either side are splendid forests, not overgrown by weeds or briars: you might drive a four-horse carriage, with the reins loose in your hands, through them. We found the natives armed at the very mouth of the river. That night, fires were blazing throughout the country, and as they had never seen so large a ship as ours, messengers were sent around to announce the arrival of a *canoe* as large as an island, and numbering as many men as the trees in a forest. We passed on to the Heron islands, so called from immense flocks of those birds. We touched at the first of them, which we called St. Clement's, on which, owing to its sloping banks, we could only land by fording. Here the maids who had landed to wash the clothes, were almost drowned by the upsetting of the boat. I lost a large portion of my linen, no small

* Smith's Point.
† Point Lookout.

## MOON'S PHASES.

| | D. | H. | M. |
|---|---|---|---|
| ● New Moon, | 27 | 1 | 43 A. M. |
| ☽ First quarter, | 5 | 12 | 13 A. M. |
| ⊙ Full Moon, | 13 | 2 | 14 A. M. |
| ☾ Last quarter, | 20 | 7 | 16 A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Sat | St Peter's chains, gr. doub. *White.* |
| 2 | Sun | 8th after Pentecost, semid. *Green.* |
| 3 | Mon | Finding of the relics of St Steph. 1st M. semid. *R.* |
| 4 | Tues | St Dominic, C. doub. *White.* |
| 5 | Wed | Dedication of St Mary's *ad Nives*, gr. doub. *W.* |
| 6 | Thur | FD. Transfiguration of our Lord, gr. d. *White.* |
| 7 | Frid | St Cajetan, C. doub. *White.* |
| 8 | Sat | Vigil. SS. Cyriacus and Comp. MM. semid. *Red.* |
| 9 | Sun | 9th after Pent. semid. *Green.* |
| 10 | Mon | FD. St Lawrence, M. d. of 2d cl. with an oct. *R.* |
| 11 | Tues | Of the Octave, semid. *Red.* |
| 12 | Wed | St Clare, V. doub. *White.* |
| 13 | Thur | Of the Octave, semid. *Red.* |
| 14 | Frid | Vigil. Of the Octave, semid. *Fast. Red.* |
| 15 | Sat | † Assumption of the BVM. d. 1 cl. with an oct. *W.* |
| 16 | Sun | † 10th after Pent. St Joac. Fath. of BVM. gr. d. *W.* |
| 17 | Mon | † Octave of St. Lawrence, doub. *Red.* |
| 18 | Tues | † St Hyacinth C. doub (from 16th inst,) *White.* |
| 19 | Wed | † Of the Octave, semid. *White.* |
| 20 | Thur | † St Bernard, Ab. and Doct. doub. *White.* |
| 21 | Frid | † St Jane Frances de Chantal, Wid. doub. *White.* |
| 22 | Sat | † Vigil. Octave of the Assumption, doub. *White.* |
| 23 | Sun | 11th after Pent. St Philip of Beneti, C. doub. *W.* |
| 24 | Mon | St Bartholomew, Ap. doub. 2d. class. *Red.* |
| 25 | Tues | St Lewis, King of France, C. semid. *White.* |
| 26 | Wed | St Zephyrinus, BM. simple. *Red.* |
| 27 | Thur | St Joseph Calasanctius, C. doub. *White.* |
| 28 | Frid | St Augustine, BCD. doub. *White.* |
| 29 | Sat | Beheading of St. John Baptist, gr. doub. *Red.* |
| 30 | Sun | 12th after Pent. & 1st Sept. St Rose of Lima, V. *W.* |
| 31 | Mon | St Raymund Nonnatus, C. doub. *White.* |

loss in this part of the world. This island abounds in cedar trees, sassafras, and all those herbs and flowers entering into the class of salads, and the walnut tree, with a heavy shell and a small but very delicious kernel. A scope of four hundred acres did not appear sufficient for our new plantation. We desired a place which might preclude the commerce of the river to strangers, and also the possibility of their infringing on our boundaries. This was the most narrow crossing of the river."

| D. W. | SUN rises h. m. | SUN sets h. m. | Moon sets h. m. | D. |
|---|---|---|---|---|
| 1 | 4 57 | 7 3 | 9 3 | 6 |
| 2 | 4 58 | 7 2 | 9 25 | 6 |
| 3 | 4 59 | 7 1 | 9 51 | 6 |
| 4 | 5 0 | 7 0 | 10 17 | 6 |
| 5 | 5 1 | 6 59 | 10 48 | 6 |
| 6 | 5 2 | 6 58 | 11 25 | 6 |
| 7 | 5 3 | 6 57 | morn. | 6 |
| 8 | 5 4 | 6 56 | 12 10 | 5 |
| 9 | 5 5 | 6 55 | 1 2 | 5 |
| 10 | 5 6 | 6 54 | 1 59 | 5 |
| 11 | 5 7 | 6 53 | 3 3 | 5 |
| 12 | 5 9 | 6 54 | 4 8 | 5 |
| 13 | 5 10 | 6 50 | ☽ rises | 5 |
| 14 | 5 11 | 6 49 | 7 34 | 4 |
| 15 | 5 12 | 6 48 | 7 56 | 4 |
| 16 | 5 13 | 6 47 | 8 18 | 4 |
| 17 | 5 14 | 6 46 | 8 42 | 4 |
| 18 | 5 15 | 6 45 | 9 12 | 4 |
| 19 | 5 17 | 6 43 | 9 49 | 3 |
| 20 | 5 18 | 6 42 | 10 34 | 3 |
| 21 | 5 19 | 6 41 | 11 29 | 3 |
| 22 | 5 20 | 6 40 | morn. | 3 |
| 23 | 5 21 | 6 39 | 12 28 | 2 |
| 24 | 5 23 | 6 37 | 1 52 | 2 |
| 25 | 5 24 | 6 36 | 3 7 | 2 |
| 26 | 5 25 | 6 35 | 4 21 | 2 |
| 27 | 5 27 | 6 33 | ☽ sets | 1 |
| 28 | 5 28 | 6 32 | 7 13 | 1 |
| 29 | 5 29 | 6 31 | 7 36 | 1 |
| 30 | 5 30 | 6 30 | 7 58 | 0 |
| 31 | 5 31 | 6 29 | 8 23 | 0 |

"On the day of the annunciation of the B. V. Mary, 25th of March, we first offered the sacrifice of the Mass, never before done in this region of the world. After which, having raised on our shoulders, an immense cross, which we had fashioned from a tree, and going in procession to the designated spot, assisted by the governor,* commissary and other Catholics, we erected the trophy of Christ the Saviour, and humbly bent the knee in reverence during the devout recitation of the litany of the holy cross. Our governor, however, having understood that the great chief of Piscataway was obeyed by many petty chiefs, determined to visit him, to explain the objects of our coming; that having conciliated his good will, our settlement might be more favorably regarded by the rest. Having therefore joined to our pinnace another which he had procured in Virginia, and leaving the ship at anchor off St. Clement's, retracing his course, he sailed up the southern bank of the river. Finding the savages had fled into the interior, he proceeded to the village, which taking its name from the river is yet called Potomac. Here he found Archihu, the uncle and tutor of the king, who was yet a boy. The regency was in prudent and experienced hands. Father Hathaw, who accompanied the governor, (for I was detained with the baggage,) explained, by means of an interpreter, the truths of the Christian religion. The chief listened to him willingly, after acknowledging his own faults. Being informed that no hostile motives had brought us among them, but that feelings of benevolence prompted us to impart to

* Leonard Calvert.

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 25 | 1 | 26 | P. M. |
| ☽ First quarter, | 3 | 5 | 37 | P. M. |
| ⊙ Full Moon, | 11 | 2 | 47 | P. M. |
| ☾ Last quarter, | 18 | 12 | 31 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Tues | St Egidius, Ab. Simp. *White.* |
| 2 | Wed | St Stephen, King of Hungary, C. semid. *White.* |
| 3 | Thur | Office of the B. Sacrament, semid. *White.* |
| 4 | Frid | Feria. *Green.* |
| 5 | Sat | St Lawrence Justinian, BC. semid. *White.* |
| 6 | Sun | 13th after Pentecost, semid. *Green.* |
| 7 | Mon | Feria. *Green.* |
| 8 | Tues | † F D. Nativ. of the BVM. d. 2d cl. with an oct. *W.* |
| 9 | Wed | † Of the Octave, semid. *White.* |
| 10 | Thur | † St Nicholas of Tolentino, C. doub. *White.* |
| 11 | Frid | † Of the Octave. *White.* |
| 12 | Sat | † Of the Octave, semid. *White.* |
| 13 | Sun | † 14th after Pent. Holy Name of Mary, gr. d. *W.* |
| 14 | Mon | † Exaltation of the Holy Cross, gr. doub. *Red.* |
| 15 | Tues | † Octave of the Nativity of BV. doub. *White.* |
| 16 | Wed | *Ember day.* SS. Cor. & Cyp. MM. semid. *Fast. R.* |
| 17 | Thur | Stigmas of St Francis, doub. *White.* |
| 18 | Frid | *Ember day,* St Joseph of Cupertino, C. d. *Fast. W.* |
| 19 | Sat | *Emb. day.* SS. Jan. and Comp. MM. d. *Fast. R.* |
| 20 | Sun | 15th after Pent. Seven Dol. of the BV. gr. d. *W.* |
| 21 | Mon | FD. St Matthew, Ap. & Evang. doub. 2d. cl. *R.* |
| 22 | Tues | St Thomas of Villanova, BC. doub. *White.* |
| 23 | Wed | St Linus, PM. semid. *Red.* |
| 24 | Thur | Our Lady of Mercy, gr. doub. *White.* |
| 25 | Frid | SS Eustachius and Comp. MM. d. (20th inst,) *R.* |
| 26 | Sat | Office of the Conception, semid. *White.* |
| 27 | Sun | 16th after Pentecost and 5th Sept. semid. *Green.* |
| 28 | Mon | St Wenceslaus, M. semid. *Red.* |
| 29 | Tues | † FD. Dedication of St Michael, Arch. d. 2d cl. *W* |
| 30 | Wed | † St Jerome, CD. doub. *White.* |

| D. M. | SUN rises h. m. | SUN sets h. m. | Moon sets h. m. | S. F. m |
|---|---|---|---|---|
| 1 | 5 32 | 6 28 | 8 54 | 0 |
| 2 | 5 34 | 6 26 | 9 29 | 1 |
| 3 | 5 35 | 6 25 | 10 8 | 1 |
| 4 | 5 37 | 6 23 | 10 57 | 1 |
| 5 | 5 38 | 6 22 | 11 55 | 2 |
| 6 | 5 39 | 6 21 | morn. | 2 |
| 7 | 5 40 | 6 20 | 12 56 | 2 |
| 8 | 5 41 | 6 19 | 2 0 | 3 |
| 9 | 5 43 | 6 17 | 3 6 | 3 |
| 10 | 5 44 | 6 16 | 4 12 | 3 |
| 11 | 5 45 | 6 15 | ☽ rises | 4 |
| 12 | 5 47 | 6 13 | 6 30 | 4 |
| 13 | 5 48 | 6 12 | 6 57 | 4 |
| 14 | 5 49 | 6 11 | 7 24 | 5 |
| 15 | 5 50 | 6 10 | 7 19 | 5 |
| 16 | 5 52 | 6 8 | 8 42 | 5 |
| 17 | 5 53 | 6 7 | 9 34 | 6 |
| 18 | 5 54 | 6 6 | 10 37 | 6 |
| 19 | 5 56 | 6 4 | 11 48 | 6 |
| 20 | 5 57 | 6 3 | morn. | 7 |
| 21 | 6 58 | 6 2 | 1 0 | 7 |
| 22 | 6 0 | 6 0 | 2 14 | 7 |
| 23 | 5 1 | 5 59 | 3 28 | 8 |
| 24 | 6 2 | 5 58 | 4 40 | 8 |
| 25 | 6 3 | 5 57 | ☽ sets | 8 |
| 26 | 6 5 | 5 55 | 6 2 | 9 |
| 27 | 6 6 | 5 54 | 6 38 | 9 |
| 28 | 6 7 | 5 53 | 7 3 | 9 |
| 29 | 6 9 | 5 51 | 7 34 | 10 |
| 30 | 6 10 | 5 50 | 8 14 | 10 |

them the advantages of civilization, and to open the path of heaven to them, and to the more distant regions, he expressed himself not only well satisfied, but very grateful at our arrival. The interpreter was from the Protestants of Virginia. As the Father could not explain every thing at once, he promised to return in a short time. "I think," said Archihu, "that we should all eat of the same table: my young men will visit the hunting grounds for you, and all things shall be in common with us." From hence we went to Piscataway, where all immediately flew to arms. About one hundred, armed with bows, were drawn up with their chief at their head. On learning our pacific intentions, laying aside his fears, the chief stepped into the pinnace, and on understanding our benevolent views in their regard, gave us liberty to settle on any part of his kingdom we might select. In the meantime, while the governor was on his journey to the emperor, the savages at St. Clement's becoming more bold, mixed familiarly with our sentries. We were accustomed to keep up a patrol day and night, to protect our wood cutters, and our vessel, which was now undergoing repairs, from any sudden attack. The natives expressed their surprise at the size of our vessel, and wondered what part of the earth produced a tree large enough to make such a boat, for they thought that it, like an Indian canoe, was hewn out of the trunk of a single tree. The report of our cannon struck them dumb with fear."

"In his visit to the emperor, our governor carried with him as a companion, one Henry Fleet, a captain among the settlers in Virginia, a man much beloved by the natives, and skilled in the knowledge of their language and settlements. In the beginning he was very obliging to us, but being seduced by the malicious counsels of a certain Clayborne, he became very hostile, and in the most artful manner inflamed the minds of the natives against us. However, while he was our friend, he pointed out to our governor a suitable place for a settlement, than which a more heavenly and lovely spot Europe could not furnish. Having proceeded

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 25 | 3 | 57 | A. M. |
| ☽ First quarter, | 3 | 12 | 37 | P. M. |
| ⊙ Full Moon, | 11 | 2 | 13 | A. M. |
| ☾ Last quarter, | 17 | 6 | 57 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Thur | † St Remigius, B. of Rheims, C. semid. *White.* |
| 2 | Frid | † FD. Our Guardian Angels, gr. doub. *White.* |
| 3 | Sat | † SS Cosmas & Dam. MM. semid. (27th Sept.) *R.* |
| 4 | Sun | † 17th after Pent. Feast of the H. Rosary, gr. d. *W.* |
| 5 | Mon | † St Francis of Assisium, C. d. (yesterday,) *W.* |
| 6 | Tues | † St Bruno, C. doub. *White.* |
| 7 | Wed | St Mark, PC. simp. *White.* |
| 8 | Thur | St Bridget, Wid. doub. *White.* |
| 9 | Frid | SS Dionysius and Comp. MM. semid. *Red.* |
| 10 | Sat | St Francis Borgia, C. semid. *White.* |
| 11 | Sun | 18th after Pent. and 2d of Oct. semid. *Green.* |
| 12 | Mon | Feria. *Green.* |
| 13 | Tues | St Edward, King of England, C. semid. *White.* |
| 14 | Wed | St Callixtus, PM. doub. *Red.* |
| 15 | Thur | St Theresa, V. doub. *White.* |
| 16 | Frid | Feria. *Green.* |
| 17 | Sat | St Hedwigis, Wid. semid. *White.* |
| 18 | Sun | 19th after Pent. St Luke the Evang. d. of 2d. cl. *R.* |
| 19 | Mon | St Peter of Alcantara, C. doub. *White.* |
| 20 | Tues | St John Cantius, C. doub. *White.* |
| 21 | Wed | St Hilarion, Ab. simp. *White.* |
| 22 | Thur | Office of the B. Sacrament, semid. *White.* |
| 23 | Frid | Feria. *Green.* |
| 24 | Sat | Office of the Conception, semid. *White.* |
| 25 | Sun | 20th after Pent. and 4th Oct. semid. *Green.* |
| 26 | Mon | St Evaristus, PM. simp. *Red.* |
| 27 | Tues | Vigil of SS Simon and Jude. *Purple.* |
| 28 | Wed | FD. SS Simon and Jude, App. d. 2d cl. *Red.* |
| 29 | Thur | Office of the B. Sacrament, semid. *White.* |
| 30 | Frid | Feria. *Green.* |
| 31 | Sat | Vigil of All Saints. *Fast. Purple.* |

| D. M. | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. | S. F. m |
|---|---|---|---|---|
| 1 | 6 11 | 5 49 | 8 59 | 10 |
| 2 | 6 12 | 5 48 | 9 52 | 11 |
| 3 | 6 14 | 5 46 | 10 51 | 11 |
| 4 | 6 15 | 5 45 | 11 54 | 11 |
| 5 | 6 16 | 5 44 | morn. | 12 |
| 6 | 6 18 | 5 42 | 12 59 | 12 |
| 7 | 6 19 | 5 41 | 2 5 | 12 |
| 8 | 6 20 | 5 40 | 3 12 | 12 |
| 9 | 6 22 | 5 38 | 4 21 | 13 |
| 10 | 6 23 | 5 37 | 5 31 | 13 |
| 11 | 6 24 | 5 36 | ☽ rises | 13 |
| 12 | 6 26 | 5 34 | 6 10 | 4 |
| 13 | 6 27 | 5 33 | 6 47 | 14 |
| 14 | 6 28 | 5 32 | 7 37 | 14 |
| 15 | 6 29 | 5 31 | 8 38 | 14 |
| 16 | 6 31 | 5 29 | 9 48 | 14 |
| 17 | 6 32 | 5 28 | 0 1 | 15 |
| 18 | 6 33 | 5 27 | morn. | 15 |
| 19 | 6 35 | 5 25 | 12 16 | 15 |
| 20 | 6 36 | 5 24 | 1 28 | 15 |
| 21 | 6 37 | 5 23 | 2 36 | 15 |
| 22 | 6 38 | 5 22 | 3 42 | 15 |
| 23 | 6 40 | 5 20 | 4 48 | 16 |
| 24 | 6 41 | 5 19 | 5 53 | 16 |
| 25 | 6 42 | 5 18 | ☽ sets | 16 |
| 26 | 6 44 | 5 16 | 5 40 | 16 |
| 27 | 6 45 | 5 15 | 6 15 | 16 |
| 28 | 6 46 | 5 14 | 6 59 | 16 |
| 29 | 6 47 | 5 13 | 7 49 | 16 |
| 30 | 6 48 | 5 12 | 8 45 | 16 |
| 31 | 6 50 | 5 10 | 9 46 | 16 |

from St. Clement's* about a league to the north, we glided into the mouth of a river to which we gave the name of St. George.† This river flows from south to north about 20 miles, before it loses, like the Thames, the salt water taste. In its mouth are two harbours, in which 300 ships of the line could ride at anchor. We placed one of them under the protection of St. George, the other more interior under that of the B. V. Mary.‡

On the left side of the river was the settlement of Yaocomico. We ascended on the right side, and having halted about a thousand paces from the shore, we selected a site for the city to be designated by the name of St. Mary. And to avoid all imputation of injury, and occasion of enmity, having given in payment hatchets, axes, hoes, and some yards of cloth, we bought from the king about thirty miles of that part of the country now called Augusta Caroline.§

A fierce and warlike nation of savages called the Susquehannahs, particularly hostile to king Yaocomico, made frequent incursions into his territory and devastated his settlements. The inhabitants, through fear of these savages, were forced to seek other homes. This was the cause of our having so promptly obtained possession of that part of his kingdom: God, in his goodness, opening a path for his law and eternal light by these means. The natives emigrate here and there daily, leaving behind them the fields and clearings that surrounded their homes. It amounts almost to a miracle that savages, who but a few days before arrayed themselves in arms against us, should now with the meekness of the lamb throw themselves on our mercy, and deliver up every thing to us. Here the finger of God is evident, and doubtless Providence has some good in store for this nation. A few have been permitted to retain their dwellings for one

* By this designation of St. Clement's, it would seem that the island now called St. George's was the place where the settlers first landed. The island now called St. Clement's is 20 miles above St. Mary's river.

† Now called St. Mary's river.

‡ This harbour must be either the mouth of what is now called St. George's river, or the entrance to St. Inigoe's creek.

§ Now St. Mary's county.

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 23 | 9 | 11 | P. M. |
| ☽ First quarter, | 2 | 8 | 3 | A. M. |
| ○ Full Moon, | 9 | 12 | 50 | P. M. |
| ☾ Last quarter, | 16 | 3 | 52 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Sun | † 21st after Pent. All Saints, d. 1 cl. with oct. *W.* |
| 2 | Mon | † Of the Oct. semid. Com. of All Souls. *Black.* |
| 3 | Tues | † Of the Octave, semid. *White.* |
| 4 | Wed | † St Charles Borromeo, BC. doub. *White.* |
| 5 | Thur | † Of the Octave, |
| 6 | Frid | † Of the Octave, } semid. *White* |
| 7 | Sat | † Of the Octave, |
| 8 | Sun | † 22d after Pent. Oct. of All Saints, d. *W.* |
| 9 | Mon | Dedication of St John Lateran, doub. *White.* |
| 10 | Tues | St Andrew Avelline, C. doub. *White.* |
| 11 | Wed | St Martin, Bishop of Tours, C. doub. *White.* |
| 12 | Thur | St Martin, PM. simp. *Red.* |
| 13 | Frid | St Didacus, C. semid. *White.* |
| 14 | Sat | Office of the Conception, semid. *White.* |
| 15 | Sun | 23d after Pent. and 4th Nov. St Gertrude. V. d. *W.* |
| 16 | Mon | Feria. *Green.* |
| 17 | Tues | St Gregory Thaumaturgus, BC. doub. *White.* |
| 18 | Wed | Ded. of the Churches of SS. Pet. and Paul, d. *W.* |
| 19 | Thur | St Elizabeth, Wid. doub. *White.* |
| 20 | Frid | St Felix of Valois, C. doub. *White.* |
| 21 | Sat | FD. Presentation of the BVM. gr. doub. *White.* |
| 22 | Sun | 24th and last after Pent. St Cæcilia, VM. d. *R.* |
| 23 | Mon | St Clement, PM. doub. *Red.* |
| 24 | Tues | St John of the Cross, C. doud. *White.* |
| 25 | Wed | St Catharine, VM. doub. *Red.* |
| 26 | Thur | Office of the B. Sacrament, semid. *White.* |
| 27 | Frid | Feria. *Green.* |
| 28 | Sat | Vigil of St And. After Comp. *Alma Redemp. P.* |
| 29 | Sun | 1st Sund. of Advent, semid. *Purple.* |
| 30 | Mon | FD. St Andrew, Ap. doub. of 2d. cl. *Red.* |

year, but the lands are to be delivered free into our hands the next year.

The natives are tall and handsome in their persons, their skin is naturally of a copper color, but they daub it over with red paint mixed with oil, to protect them from the flies.* This practice which is decidedly more of a convenience than an ornament, gives them a hideous appearance. They daub their faces with other colours, at one time sky blue, at another red, and occasionally in the most disgusting and terrific manner. Being deficient in beard, at least until late in life, they draw painted lines from the corners of their mouths to the ears, in imitation of it. The hair, which is generally black, is tied around with a fillet, and drawn in a knot to the left ear, with the addition of any ornament in their possession which they consider valuable. Some wear as an ornament, a copper plate with the figure of a fish engraved upon it, placed upon the forehead. Others wear necklaces of glass beads. Beads are esteemed of less value by them, and do not answer the purposes of traffic so readily. They are dressed generally in deer skins, or something of that nature, which hangs from the back in the fashion of a pallium, and is bound round the navel like an apron. The rest of the body is naked. Boys and girls move about perfectly uncovered. They tread on thorns and thistles, without sustaining injury, as if the soles of their feet were horn. Their arms are the bow and arrow, two cubits long, pointed with a piece of buckhorn, or sharp edged flint. They shoot these with such dexterity as to transfix a sparrow at a considerable distance. Their bows are not very tightly strung, and they are unable to strike objects at a very great distance off. By the use of these arms, however, they secure a sufficient quantity of food, as squirrels, partridges, turkeys, &c. of which there is a great abundance. They live in huts of an oblong and oval form, nine or ten feet high. An opening of a foot and a half in size, through the roof, admits light and allows the smoke to escape. They construct a fire on a pavement in the centre, and sleep in a circle around it.

* Moschettoes?

| D. M. | SUN rises h. m. | SUN sets h. m. | Moon sets h. m. | Sp. m |
|---|---|---|---|---|
| 1 | 6 51 | 5 9 | 10 49 | 16 |
| 2 | 6 52 | 5 8 | 11 53 | 16 |
| 3 | 6 53 | 5 7 | morn. | 16 |
| 4 | 6 54 | 5 6 | 12 56 | 16 |
| 5 | 6 55 | 5 5 | 2 1 | 16 |
| 6 | 6 56 | 5 4 | 3 8 | 16 |
| 7 | 6 57 | 5 3 | 4 17 | 16 |
| 8 | 6 58 | 5 2 | 5 28 | 16 |
| 9 | 6 59 | 4 1 | ☽ rises | 16 |
| 10 | 7 1 | 4 59 | 5 26 | 16 |
| 11 | 7 2 | 4 58 | 6 25 | 16 |
| 12 | 7 3 | 4 57 | 7 32 | 16 |
| 13 | 7 4 | 4 56 | 8 46 | 15 |
| 14 | 7 5 | 4 55 | 10 2 | 15 |
| 15 | 7 6 | 4 54 | 11 17 | 15 |
| 16 | 7 7 | 4 53 | morn. | 15 |
| 17 | 7 8 | 4 52 | 12 26 | 15 |
| 18 | 7 9 | 4 51 | 1 35 | 15 |
| 19 | 7 10 | 4 50 | 2 38 | 14 |
| 20 | 7 11 | 4 49 | 3 42 | 14 |
| 21 | 7 11 | 4 49 | 4 47 | 14 |
| 22 | 7 12 | 4 48 | 5 53 | 14 |
| 23 | 7 13 | 4 47 | ☽ sets | 13 |
| 24 | 7 14 | 4 46 | 4 54 | 13 |
| 25 | 7 15 | 4 45 | 5 30 | 13 |
| 26 | 7 16 | 4 44 | 6 31 | 12 |
| 27 | 7 16 | 4 44 | 7 34 | 12 |
| 28 | 7 17 | 4 43 | 8 36 | 12 |
| 29 | 7 18 | 4 42 | 9 41 | 11 |
| 30 | 7 18 | 4 42 | 10 41 | 11 |

## 1840. DECEMBER, TWELFTH MONTH,

### MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 23 | 4 | 23 | P. M. |
| ☽ First quarter, | 2 | 2 | 17 | A. M. |
| ⊙ Full Moon, | 8 | 11 | 16 | P. M. |
| ☾ Last quarter, | 18 | 4 | 13 | P. M. |
| ☽ First quarter, | 31 | 5 | 49 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Tues | Feria. *Purple.* |
| 2 | Wed | St Bibiana, VM. semid. *Red.* |
| 3 | Thur | St Francis Xavier, C. doub. *White.* |
| 4 | Frid | St Peter Chrysologus, BCD. doub. *Fast. White.* |
| 5 | Sat | Feria. *Purple.* |
| 6 | Sun | 2d. of Advent, semid. *Purple.* |
| 7 | Mon | St Ambrose, BCD. doub. *White.* |
| 8 | Tues | † FD. Concep. of the BV. d. of 2d cl. *White.* |
| 9 | Wed | † St Nicholas, BM. d. (from the 6th,) *White.* |
| 10 | Thur | † Of the Octave, semid. *White.* |
| 11 | Frid | † St Damasus, PC. semid. *Fast. White.* |
| 12 | Sat | † Of the Octave, semid. *White.* |
| 13 | Sun | † 3d of Advent, semid. *Purple.* |
| 14 | Mon | † St Lucy, VM. doub. (yesterday,) *Red.* |
| 15 | Tues | † Octave of the Conception, doub. *White.* |
| 16 | Wed | *Ember day*, St Eusebius, BM. semid. *Fast. Red.* |
| 17 | Thur | Feria. *Purple.* |
| 18 | Frid | *Ember day*, Feria, *Fast. Purple.* |
| 19 | Sat | *Ember day*, Feria, *Fast. Purple.* |
| 20 | Sun | 4th of Advent, semid. *Purple.* |
| 21 | Mon | FD. St Thomas, Ap. doub. 2d. class. *Red.* |
| 22 | Tues | Feria. *Purple.* |
| 23 | Wed | Feria. *Purple.* |
| 24 | Thur | Christmas Eve, *Fast. Purple.* |
| 25 | Frid | † Christmas Day, d. 1st cl. with an oct. *White.* |
| 26 | Sat | † FD. St Steph. 1st Martyr, d. of 2 cl. with oct. *R.* |
| 27 | Sun | † Sun. Vac. St John Evang. d. of 1 cl. with oct. *W.* |
| 28 | Mon | † FD. H. Innocents, MM. d. 2d cl. with oct. *P.* |
| 29 | Tues | † St Thomas of Canterbury, BM. semid. *Red.* |
| 30 | Wed | † Office of Sund. within the Octave, semid. *White.* |
| 31 | Thur | † St Sylvester, PC. doub. *White.* |

| D. M. | SUN rises h. m. | SUN sets h. m. | Moon sets h. m. | D. F. m |
|---|---|---|---|---|
| 1 | 7 19 | 4 41 | 11 43 | 11 |
| 2 | 7 19 | 4 41 | morn. | 10 |
| 3 | 7 20 | 4 40 | 12 45 | 10 |
| 4 | 7 20 | 4 40 | 1 50 | 9 |
| 5 | 7 21 | 4 39 | 2 59 | 9 |
| 6 | 7 21 | 4 39 | 4 12 | 9 |
| 7 | 7 22 | 4 38 | 5 31 | 8 |
| 8 | 7 22 | 4 38 | ☽ rises | 8 |
| 9 | 7 23 | 4 37 | 5 5 | 7 |
| 10 | 7 23 | 4 37 | 6 19 | 7 |
| 11 | 7 23 | 4 37 | 7 37 | 6 |
| 12 | 7 24 | 4 36 | 8 58 | 6 |
| 13 | 7 24 | 4 36 | 10 7 | 5 |
| 14 | 7 24 | 4 36 | 11 18 | 5 |
| 15 | 7 25 | 4 35 | morn. | 4 |
| 16 | 7 25 | 4 35 | 12 24 | 4 |
| 17 | 7 25 | 4 35 | 1 26 | 3 |
| 18 | 7 25 | 4 35 | 2 30 | 3 |
| 19 | 7 25 | 4 35 | 3 33 | 2 |
| 20 | 7 25 | 4 35 | 4 34 | 2 |
| 21 | 7 25 | 4 34 | 5 35 | 1 |
| 22 | 7 25 | 4 35 | ☾ 33 | 1 |
| 23 | 7 25 | 4 35 | ☽ sets | S. |
| 24 | 7 25 | 4 35 | 5 16 | S. |
| 25 | 7 25 | 4 35 | 6 15 | 1 |
| 26 | 7 25 | 4 35 | 7 18 | 1 |
| 27 | 7 25 | 4 35 | 8 22 | 2 |
| 28 | 7 25 | 4 35 | 9 23 | 2 |
| 29 | 7 24 | 4 36 | 10 25 | 2 |
| 30 | 7 24 | 4 36 | 11 39 | 3 |
| 31 | 7 24 | 4 36 | morn. | 3 |

The kings and principal chiefs have each a hut of his own, and a bed made by driving four stakes in the ground and laying poles over them. A tent of this description is allotted to my companion and myself, in which we are comfortably enough accommodated until a better house can be erected. *This may be considered the first chapel in Maryland.* It is, however, furnished in a more becoming manner than when it was inhabited by the Indians. In our next voyage, should Providence smile on our undertaking, we shall be supplied with all that is necessary for furnishing houses generally. The disposition of the tribe is sprightly and ingenious, their taste is very discriminating, and they excel the Europeans in the senses of sight and smell. Their food consists of certain preparations of corn which they call *Ponè* and *Onions*, to which is added fish and any thing that they have caught in hunting or in their snares. They have neither wine nor spirits, nor can they be easily induced to taste them, except such as the English have infected with their vices. As to their deportment it is extremely modest and proper. In neither male nor female have I seen any action contrary to chastity. They come voluntarily and mingle with us daily, offering us, with a joyful countenance, what they have caught in hunting or fishing, and partaking of our food with us, when invited by a few words in their own language. As yet, we are able to converse with them very little except by signs. Many of them have wives, and preserve their conjugal faith unsullied. The countenances of the women are sedate and modest. The natives seem possessed of most generous dispositions, and reciprocate liberally any acts of kindness. They decide on nothing rashly, nor are they affected by any sudden impulse of feeling: but when any thing of importance is submitted to their consideration, they reflect on it in silence, as if anxious to be governed entirely by reason; then having formed their determination they express it briefly and adhere to it most obstinately. If they were once imbued with the principles of Christianity, (for which indeed nothing seems to be wanting but a knowledge of their

language,) they would certainly become examples of every moral and Christian virtue.

They are much pleased with the courteous language, as well as the dress of the Europeans, and would now be clothed in our manner if the avarice of our traders did not prevent it. Our ignorance of their idiom has hitherto prevented us from learning accurately their opinions on religion. We have, however, through the aid of interpreters, (not always to be relied on,) caught these particulars. They acknowledge one God of heaven whom they call our God. They pay him no external honors, but endeavor in various ways, to propitiate a certain evil spirit whom they call *Ochre*, that he may not injure them. I understand they worship also grain and fire, as deities very benevolent to mankind. Some of our men say they saw the following ceremony in the temple *Barchixen*. On a certain day, all the men and women of all ages, from many villages, assemble around a large fire. The younger ones are in advance, nearer the fire. Then having thrown some deer's fat on the fire, they raise their hands aloft and cry out with a loud voice, "Taho! Taho!" During an interval, some one holds out a large bag, which contains a pipe, similar to those we use for smoking tobacco, though much larger, and some powder which they call *potu*. The bag is then carried around the fire, followed by boys and girls singing alternately in an agreeable voice, "*Taho, Taho.*" The circuit being finished, the pipe and the powder are drawn out of the bag. The potu being distributed to each one standing around, and lighted in the pipe, each person present smokes it, and consecrates every member of the body by blowing it over them. We are not yet in possession of other facts, except that they seem to have some knowledge of a flood in which the world was destroyed, on account of the sins of mankind.

We have been but one month here: the remainder must consequently be reserved for another voyage. I can, however, assert that the soil is especially rich. The earth, soft and black to the depth of a foot, is overspread with a fat and reddish colored clay, covered every where with widely spreading trees, of great value and surpassing beauty, except here and there a small patch of cultivated ground. The land is also refreshed by abundant springs of excellent drinking water. The only quadrupeds we have seen are the deer, beaver, and squirrels which equal in size the European rabbit. The flocks of birds are innumerable, such as eagles, herons, swans, geese, ducks and partridges. Hence, you may suppose there is nothing wanting here which may minister to the necessities or the pleasure of its inhabitants.



# ACCOUNT OF THE LIFE AND MARTYRDOM OF REV. FRANCIS I. GAGELIN,

WHO WAS PUT TO DEATH FOR THE FAITH,

On the 17th of October, 1833.*

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Francis Isidore Gagelin was born at Montperreux, in France, on the 10th of May, 1799, of poor but virtuous parents. At the age of four years, he already evinced a maturity of mind which is seldom witnessed at that early period. From the time of his first communion, for which he had prepared himself by a constant attention to his duties, and as there is every reason to believe, by the preservation of his baptismal innocence, he became from day to day more fervent in the practice of Christian piety. Having been sent to the college of Pontarlieu by his venerable pastor, whose affectionate regard he had won from the very dawn of his intelligent mind, the young Gagelin distinguished himself by his studious disposition, and a scrupulous observance of the collegiate regulations, so much so, that he was universally considered the best scholar in that house of education. From Pontarlieu, he went to the ecclesiastical college of Nozeroi, where he pursued his literary studies, and subsequently to the seminary of Besançon, where he passed through a course of theology. In these different establishments, he manifested the same gravity and wisdom of deportment, that had characterized him from his youth, and such was the influence he had acquired over his fellow-students by his superior virtue and learning, that the mere expression of his opinion was sufficient for the decision of all their controversies.

Animated with an ardent zeal for the glory of God, the only ambition of Mr. Gagelin, as he confidentially made

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* Compiled chiefly from the *Annales de la Prop. de la Foi*, tom. vii.

known to some of his friends, was to carry the light of the gospel to a distant land and lay down his life for the cause of religion. With this view he entered the seminary of Foreign Missions at Paris, in 1819, and the year after he embarked, in the company of Messrs. Taberd and Olivier, for the East Indies. The following extract from a letter written at the time of his departure to the tutor of his childhood, is an evidence of the generous sentiments that glowed in the bosom of our youthful apostle. "Now more than ever do I understand the happiness of having been raised in a poor and humble condition. I would not exchange the tattered clothing and coarse diet which I formerly used, for all the sumptuousness and magnificence of kings; for I behold the empty advantages of this earth rapidly passing before me, only to be swallowed up in the fathomless gulph of eternity. O that I could be instrumental in bringing all nations to the knowledge and adoration of Jesus Christ, that, in him and through him, the most blessed Trinity may be praised and glorified forever and ever!" Such was the noble spirit that accompanied him to the missions of Cochin China, where he perceived, not long after his arrival, that the ministry he had undertaken would be a career of uninterrupted suffering. Minh Menh, who was considered a sworn enemy of Christianity, had lately ascended the throne; and they who understood the prognostics of the times, could easily discern in the horizon the forebodings of an approaching storm.

At the time of Mr. Gagelin's promotion to the priesthood, which took place in September, 1822, the number of Catholics in Cochin China amounted to about sixty thousand, scattered over an immense territory, and served only by twenty-six clergymen, including the bishop and twenty-four native ecclesiastics. One of the first and most painful duties he had to perform after his ordination, was to administer the last rites of religion to the prelate who had conferred upon him the sacerdotal character. The death of this worthy bishop was soon followed by the loss of other valuable missionaries, which left Mr. Gagelin in a most trying situation. His fortitude and courage, however, were not unequal to the difficulties he had to contend with. On the contrary, the afflictions that had befallen him seemed to conspire with the prospect of future suffering, in imparting to his soul a new energy and resolution.

At this moment, things began to assume a more alarming aspect in the East. The emperor had already adopted measures to prevent the introduction of other labourers into the vineyard, and an edict declaratory of his persecuting policy was hourly expected. Summoned with two

other clergymen to the royal palace, where the king detained them under the pretence of needing their services in the translation of European letters, though his ultimate design was to arrest the further progress of religion, Mr. Gagelin, suffered no opportunity to escape of announcing the saving truths of the gospel. After his liberation from captivity, the same zeal animated him to the most heroic exertions, in diffusing the knowledge and dispensing the consolations of our holy faith. The Jew and the Gentile were alike the objects of his apostolic solicitude. At one time he was heard refuting the errors of the bonzes; at another, reviving by his touching eloquence, the faith of those who for years had been deprived of all spiritual assistance. The most notorious sinners, moved by the unction of his exhortations, renounced their disorders, and restitutions of the most difficult nature were accomplished under his persuasive and enlightened direction. Though his health was delicate, no journey, however long or perilous, could daunt his courage when the interests of religion seemed to require it. In returning from one, he was always prepared for another. On one occasion, when ascending the gulph of Siam, he found himself in the neighborhood of a savage people who inhabited the confines of Camboge. Prompted by an ardent desire of opening to them the way of eternal life, he immediately resolved to visit them; and though many difficulties were to be overcome, before he could find a guide to accompany him, he persevered, till at length he succeeded in reaching that barbarous tribe, and, at the peril of his life, attempted to rescue them from the darkness of infidelity.

If such were the arduous labours of Mr. Gagelin, the consolations which he received from heaven rendered him not only calm, but even cheerful in the midst of his numerous trials. "I can truly say with the apostle," he writes in one of his letters, "that I abound with joy in all my tribulations. Without alluding to the misfortunes I have to suffer, my temporal wants are most wretchedly supplied; but notwithstanding these privations I enjoy a great peace of mind." To be debarred the pleasure of assisting at the solemn offices of the church, such as he had witnessed in his own country, affected him very sensibly. "Methinks I hear our churches," says he, "resounding with the noble chants of religion. How beautiful! how majestic! How deeply do we feel the worth of all this, when once deprived of it! Situated as we are, have we not reason to sing with the captive Jews: 'upon the rivers of Babylon there we sat and wept, when we remembered Sion?' Yes, I must

acknowledge to you plainly, that in penning these very lines, the tears are gushing from my eyes."

In 1830, Mr. Gagelin received the information of his mother's death; a trial which pierced his heart with grief, but which conjointly with the other afflictions he endured served to prepare him for the consummation of his own final sacrifice. The time of its accomplishment was now rapidly advancing. On the 6th of Januaty, 1833, Minh Menh issued en edict of extermination against the professors of the Christian faith, which was couched in the following words: "I Minh Menh, the king, speak as follows. It is many years since men come from the East to preach the religion of Jesus, and deceive the vulgar by preaching to them, that there is a place of supreme happiness and a dungeon of frightful misery; they have no respect for the god Phat, and worship not their ancestors, which are truly great crimes against religion.* We therefore enact that all who follow this religion, from the Mandarin to the lowest of the people, sincerely abandon it. We enjoin that all Mandarins diligently inquire, whether the Christians in their respective districts prepare to obey our orders, and oblige them to trample on the cross in their presence, upon doing which they shall dismiss them. The houses of worship and the priests' dwellings, the Mandarins shall take care utterly to destroy; for from henceforth, whoever is convicted or accused of these abominable practices, shall be punished with extreme rigour, so that this religion may be destroyed to its very roots."

"Upon the publication of this edict," says Dr. Wiseman, "the Christians prepared themselves for the combat, and quietly took down their wooden churches and other sacred buildings, which disappeared as if by magic. The priests were obliged to conceal themselves in the meanest huts, to afford the consolations of religion to their timid and scattering flocks; and yet their letters breathe a sweet spirit of joy and self-devotion worthy of the early ages. The country is traversed by bands of soldiers, searching for new victims, the false brother and apostate betray their friends, and the poor Christians have been wandering among rocks and forests, or have emigrated from their country, not knowing whither they were flying."

Mr. Gagelin, aware that he could not long escape the vigilance of his persecutors, unwilling moreover to hazard

* Here follow several abominable accusations against the Christian religion, similar to those formerly invented by the Pagans against the early Christians. One is that the priests pluck out the eyeballs of the dying, alluding to the anointing of the eyes, in administering the sacrament of extreme unction. See *Dr. Wiseman's Lectures*, vol. 1, p. 200.

the safety of those who offered him a refuge under their roof, and believing that a personal interview with the civil officer would remove all cause of further apprehension, delivered himself a voluntary prisoner into the hands of his enemies. But the magistrate to whom he surrendered himself, was actuated by other motives than those of clemency and justice. Having informed the King of Mr. Gagelin's arrest, the Mandarins conducted him to Huĕ, the capital of the empire, where immediately upon his arrival, he was thrown into a dark prison. At first he was not oppressed with the canga;* but his pupils who had been arrested with him and who had been subjected to this painful fixture, having contrived to escape from custody, the canga was thrown upon the shoulders of Mr. Gagelin, and he bore it to the day of his death.

For some time after his arrival at Huĕ, Mr. Gagelin was allowed the privilege of seeing his friends, which was a source of great comfort to him during his captivity. "Though exceedingly rejoiced to see him," says Mr. Jaccard a fellow-missionary, "I was shocked in beholding an instrument of torture around his neck. After having embraced him, I observed in a jesting manner; *the only thing now is the knife.* To which he replied; *and that may very possibly come.* Very possibly come! said I, how so? Why, rejoined he, are you not acquainted with my present situation?" While these consoling interviews were permitted between Mr. Gagelin and his friends, no one imagined that he would be condemned to suffer capital punishment. But on the 11th of October guards were stationed at the prison, and all personal intercourse with the captive missionary was now refused. His only communication with his friends was by letter, which enables us to place before the reader the following interesting and edifying correspondence.

*Mr. Gagelin to Mr. Jaccard*, 12th October, 1833.

Since yesterday no person has been allowed to see me. During the night, my feet are chained. It appears that, by a most iniquitous sentence, I shall be exiled to Tong King. But say nothing upon the subject.

*Mr. J. to Mr. G.* Same date.

Your note has been received. I had already learned from the person who carried you some rice this morning,

* The instrument of torture in Tong King called the *Canga*, is a species of collar formed of two long boards fastened together by four bars, and borne upon the shoulders, the neck being confined between the two inner junctures.

the harsh treatment you are compelled to suffer. I expect to hear in the course of the day, what you will ultimately have to fear or to hope. It is plain that your punishment, whatever it may be, will be inflicted on the score of religion. I offered the holy sacrifice this morning in your behalf, and I pray the Almighty to impart to you that spirit of patience and resignation, which is so very necessary in the difficult position which you now occupy.

*Mr. G. to Mr. J.* Same date.

I am much obliged to you for having offered up mass for me; and I would request you further, to inquire from the Bố the grounds of the unjust sentence that has been passed against me, without a hearing or even an interrogatory.

*Mr. J. to Mr. G.* Same date.

I consider it my duty, dear brother in Christ, to let you know what we have heard. We are informed that you have been condemned to death for having passed beyond Dong Nai, in order to preach the Christian religion. It is said that you are to suffer death by strangulation. But, notwithstanding this unpleasant news, I still have hopes of your case; at all events you may rest assured that I shall leave nothing undone to promote your interests. If God vouchsafes to you the crown of martyrdom which you have come so far to obtain, do not forget, I beg of you, the poor fellow-labourer whom you will leave behind you. In case Song-Tho-Lai, the bearer of this note can bring me an answer, let me know your last wishes before you leave the world. What grieves me most, is not to be allowed to visit you. I shall see, if I cannot by pecuniary means obtain admission into your prison. You will please to excuse the jesting language I used at our first interview; little did I dream at that time that my words would be verified. The king has not yet appointed the day of your execution. As soon as I know it, you shall be apprized of it. Give the letters which you have in your possession, to your pupil, that he may either destroy them or convey them to me, lest they come to the knowledge of the king and I be called upon to interpret them.

*Mr. G. to Mr. J.* 13th of October.

Chu-Trong tells me that he knows nothing of what you say; how is that? I cannot yet believe that the matter is absolutely decided. I am very desirous to see you; do every thing in your power to effect an interview. I recommend myself to your prayers, and to those of Messrs. Odo-

rico and Lamotte. It would be well for you, I think, to see the Tam-Tri-Bo-Hinh, and to speak to him yourself.

*Mr. G. to Mr. J.* Same date.

I have been more fortunate than you, it seems. They say that I am to be banished to Xu-Douai. When you write to Mr. de la Motte, present my thanks to him and recommend me to his prayers. I regret very much that I cannot answer his letters.

*Mr. J. to Mr. G.* Same date.

I have just received your two notes. You may rest assured, that you have been sentenced to death, for having preached the morality of the gospel and the doctrine of our crucified Lord. Your destiny is not to be sent into exile, but to die; unless, by a miracle, the king were to commute your punishment. As to your pupil Dam, he is wandering wherever he finds it necessary to elude the search of his persecutors. Such, my dear brother, is the real state of things. The king has condemned you, because he no longer wishes to see a Christian or missionary within the limits of his empire. My turn may come too, as well as that of Father Odorico. I sincerely regret that all my efforts to see you have proved ineffectual, and am grieved to think that there is no prospect of better success hereafter.

*The same to Mr. G.* 14th of October.

My dear brother in Christ,

Since yesterday we have been surrounded by a guard. During the day we are watched by two soldiers; at night, by four. The sentence pronounced against you is irrevocable. It has been determined that, after your death, your head shall be severed from the body, and carried in barbarous triumph through the provinces in which you proclaimed the truths of the gospel. As to your being a martyr then, it is certain. O what a happiness you are about to possess! Let me know that this news fills you with joy, and I will offer up a mass of thanksgiving for the signal mercy conferred upon you; but, at the same time, I shall not omit to implore for you the grace which you require for the happy consummation of your sacrifice. What I say is true; there is not the least doubt in reference to your fate. Destroy therefore all your papers or send them to me. In a few days you will ascend to the realms above; do not forget your friends on earth. As yet I have not been able to ascertain the precise time of your execution. Father Odo-

rico expects the same fate with yourself, and is preparing himself to meet it. As for myself, I am on the lookout.

Believe me, venerable brother,

Yours, &c.

*Mr. G. to Mr. J.* Same date.

My dear brother in Christ,

The information you have given me of the irrevocable sentence passed against me, is a source of inexpressible joy to my heart. No news was ever more gratifying to me, nor could my enemies experience a greater pleasure than that I now enjoy. The gift of martyrdom, of which I am extremely unworthy, has been from my earliest youth the fondest object of my desires; and I never elevated at the altar the chalice containing the blood of the immaculate Lamb, that it was not accompanied with a special prayer to heaven for this incomparable blessing. Then I shall soon appear before my judge, to give an account of my offences, of the good I have done as well as of that I have omitted to do. If on the one hand I dread the rigorous justice of my God, on the other I am comforted and invigorated by the recollection of his infinite mercies. What greater solace could I have than the hope of a glorious resurrection and a blissful eternity! What more ample compensation for the trials I have endured, and the humiliations I have undergone! I cheerfully forgive all those who may have offended me, and I ask pardon of all who have been scandalized by my example. Have the goodness to write to our vicar Apostolic, for whom I entertain a respectful and affectionate regard, and to our other brethren in the ministry, all of whom I embrace with sentiments of the warmest friendship. Recommend me to their prayers, to those of the native clergy and of all pious souls. I beg of you also to write for me to the Rev. gentlemen, directors of the Seminary of Foreign Missions and to Mr. Lombard, my beloved father in Christ; and say one word to my relations. I have only two sisters, an uncle and an aunt living; nor will I forget them in heaven, where I hope we shall all meet again. My effects which are at Phu-Yen and other places, I leave entirely to the disposition of those who superintend our mission. In quitting this world, I quit it without regret. There may be something bitter in death; but I view it without emotion in the presence of my crucified Saviour. My only ambition is to be quickly liberated from this body of sin, that I may be united to Jesus Christ in the mansions of eternal life. *Cupio dissolvi et esse cum Christo*, I desire but one consolation here, and that is to meet you and Father Odorico for the last time.

*Mr. J. to Mr. G.* 15th of October.

My venerable brother in Christ,

We have been truly gratified by the reading of your letter, and we thank God for having inspired you with so much courage. Father Odorico wept for joy. Whether I can visit you or not, is still uncertain. I shall make every exertion to do so; but in case I do not come myself, I will endeavor to procure for you the assistance of an annamite clergyman. I shall fulfil your wishes with the most scrupulous exactitude. Should any thing occur hereafter that may be interesting to you in your situation, you shall be apprized of it.

Adieu, beloved martyr of Christ.

*Mr. G. to Mr. J.* Same date.

I desire greatly to see you, and think that you could obtain permission to visit me. Speak to the Ong-Doi-Ba, who is our friend. If you cannot succeed, it is a comfort for me, to know that you will do every thing in your power to effect that object. I wish to confess my faults and receive the holy viaticum, before I am launched into eternity. That I have been condemned in hatred of the Christian religion, is true, as you have said; for not a question has been put to me on the subject of my delinquency. You would do well to procure a copy of my sentence, and to ascertain the day of my execution; because such matters, I believe, are generally withheld from the knowledge of those who are proscribed. The only effect that the news of my condemnation has had upon me, is to render me perfectly contented. Last night I slept as tranquilly as usual; my appetite is as good as ever; the sole inconvenience I suffer, is from the canga which becomes daily more and more oppressive. When you write to your friends in Europe, announce my death to the Association of the Faith, which has always manifested so much zeal for our missions. If I go to heaven, as I hope, I shall not forget before God the members of that noble and truly Catholic association. Recommend me to the prayers of all pious souls.

*Mr. J. to Mr. G.* 16th of October.

Venerable brother in Christ,

If your execution be deferred, we shall have some faint hope of seeing you once more; but if, as it is said, you are to suffer to-morrow or the day after, we shall probably have no opportunity of meeting you again; for the Mandarins are continually repulsing us, under the pretence that they know nothing of the fate that awaits you. In case you are

not visited by an Annamite clergyman, you may conclude that it was impossible to send you one. Happily it is not a matter of necessity. Father Odorico and myself are constantly speaking of your glorious destiny. He is overjoyed at the very though of it, and would cheerfully place himself in a similar situation. As for myself, miserable sinner that I am, my mind is frequently disturbed, and I can scarcely sleep. Were you to be pardoned, however, at this moment, I assure you, I should almost regret the circumstance, seeing you on the very eve of bearing away the brilliant prize of martyrdom. Pardon me, dear brother, the faults you may have witnessed in my conduct, and the pain I may have in any way caused you to suffer. I always looked upon you as a true friend, and even as my superior; you will shortly, I hope, be numbered among my intercessors in the mansions of bliss.

Adieu, &c.

Here ended the correspondence between Mr. Gagelin and his friend. Neither Mr. Jaccard nor any other clergyman could gain access to the prison of the venerated priest, who was placing before them so generous an example. His letters, however, which breathed a spirit worthy the primitive champions of religion, not only comforted them under their privations and the loss they were about to sustain, but animated them with a holy ardour to follow him in the path of suffering, that they might obtain the more speedily the crown of eternal life.

The happy moment so ardently looked for by Mr. Gagelin, had now arrived. Early in the morning on the 17th of October, an officer presents himself at his prison and bids him to follow him. Mr. Gagelin had just recited his breviary, and as yet had taken no food. But, promptly obeying the summons, he throws his mantle around him, puts on his turban and leaves the place of his confinement. When he beheld assembled on the spot between forty and fifty soldiers armed with spikes and sabres, he observed to the guard who accompanied him; *dem tao di chèm lam sao?* Are you going to cut off my head? To which the officer replied: *ú*, Oh! The intrepid confessor then remarked to him: *tao khong sõ nghẽ:* know that I am not to be frightened. Upon this, four soldiers with drawn swords seize the four extremities of the canga; a fifth walks before the servant of God, and behind him follows another, the remaining portion of the military being distributed into two ranks, one on either side. The rear is closed by two Mandarins, who are the executive officers of the occasion. Having reached the suburbs of the town, a crier, who held in his hand a board with the sentence of condemnation

written upon it, proclaimed it aloud at intervals of a hundred steps, and amid the sounds of a musical instrument. The following were the words of the decree: *Tai Duong nhon chi Tai-Hoai-Hoa co pham tiem Vangchu, dia phuong truyên tho datô ta giao, vi nhon nà hoach phuong an xu giao quiêt:* The European Tai-Hoai-Hoa being found guilty of having preached and propagated the Christian religion in many parts of this empire, is for that reason condemned to be strangled. The multitude that crowded the streets, momentarily increasing in numbers, openly expressed their sympathy at the fate of Mr. Gagelin, inquiring: *what has he done? Why should an innocent and good man be put to death? Has the king become a tyrant?* Some of the people, though worshippers at the shrines of heathenism, could not withhold their admiration, in witnessing the intrepidity and composure of the Christian martyr. *Who has ever seen an individual*, they exclaimed, *face death with so placid a countenance?* Mr. Gagelin advanced with a dignified step and tranquil air, occasionally casting his eyes upon the concourse of persons that went before him. Having arrived at the place appointed for the execution, looking around him, he inquired whether he was to be strangled or decapitated, and desired to kneel for a moment in prayer. A mat was now spread upon the ground, on which the servant of God was ordered to sit with his legs in a horizontal position, and his hands fastened to a stake behind him. A rope was then folded round his neck, the two ends of which were wrapped round two posts, one on each side. After these preparations, during which the holy priest was perfectly calm and self-possessed, five or six soldiers, stationed at each extremity of the rope, pull it with all their strength, and Mr. Gagelin expires without a struggle, bearing away the palm of martyrdom and the crown of eternal life, on the 17th of October, 1833.

To inform themselves with certainty of his death, the Mandarins ordered his feet to be slightly burned, and then retired from the ground. After their departure, one of the scholars of Father Odorico who had followed the martyr to the place of execution, having obtained permission to loosen the body, extended it in a becoming posture, covered it from the gaze of the curious, and remained on the spot until the hour of ten. The guards at length wearied of being on duty, permitted him to remove the precious remains; and he conveyed them to a boat which had been engaged two days before, for the purpose of transferring them to Phucam the place of sepulture. No sooner did the Christians in the neighborhood receive the intelligence of Mr. Gagelin's death, than many of them repaired to the

scene of his triumph, and evinced a holy desire to touch the sacred relics of him, who had so heroically sacrificed his life in the cause of religion. His body was interred at Phucam on the night of the 17th, with the usual rites of the Church. But the cruelty of the tyrant who had condemned him to death was not yet satisfied. Fearing lest the servant of God should be resuscitated, and reappear on the field of his labor, he despatched his officers in quest of the body, and arrested several friends of the missionary; but as no direct information could be extorted from them, the king became maddened with rage and was bent upon the most violent measures. Sensible of the danger to which the Christians of the surrounding country were exposed, Father Andrē who had performed the funeral ceremony, had the body disinterred on the following night, divested it of the sacerdotal garments, and buried it in the public cemetery of Phucam. After this precautionary step, one of the Christians upon being questioned in relation to the matter, designated the spot in the public cemetery, and the Mandarins having satisfied themselves, by an exhumation of the corpse, that it was the body of Mr. Gagelin, directed it to be reinterred, charging the inhabitants of Phucam at the same time, to keep a vigilant eye over the tomb of the martyr.

In contemplating the glorious victory of faith achieved by the Rev. Mr. Gagelin, two reflections naturally present themselves to the mind; the one has reference to the honor of the Church of Christ at large, the other relates to the obligations of its members individually. Who can view the spirit of sacrifice and ardent zeal which emboldens the Catholic missionary to break asunder the ties of kindred, to leave his country and his friends, and become a willing exile in a foreign land, for the purpose of announcing the saving truths of christianity? who can witness his devotedness in the prosecution of this noble work, his renunciation of self in endeavoring to enlighten and benefit his fellow-men, his courage in braving the dangers that meet him at every step, his heroism in enduring the most terrific sufferings and sealing his labor with his blood? who can contemplate such a scene without mingled emotions of admiration at the brilliant virtue here retraced before us, and of gratitude to God for the striking evidences of truth he still vouchsafes to exhibit in favor of his Church, displaying in the authorized heralds of his gospel, the same generous dispositions that formed the Apostle and the martyr in the early days of religion? Yes, we cannot but "feel a just pride in these new testimonies to the evidences of our faith. It is a consolation to know that even in this eleventh

hour, its radiancy and its power are as strong as ever, and can still instil into the souls of the timid and the weak, the heroism of an Apostolic age." We do not behold here and there isolated instances of this vigorous spirit; innumerable believers of every age and every sex still confess the name of Christ in prison and tortures; and the latest accounts from the East, place before us examples of heroic fortitude unsurpassed in the golden age of Christianity. How unequivocal this mark of sanctity! How justly may we conclude that the tree which produces such fruit, is flourishing in the full vigor of its growth, is the mystic tree planted by our Divine Saviour, which from the smallest seed, has sprung up and risen into stateliness and majesty, spreading its rich foliage over the whole earth, and inviting all nations to repose under its salutary shade? For the upright and unprejudiced mind, this identity of spirit with the primitive days of the Church, is a beacon that points to the way of truth, that bids us beware of the rocks and shoals of human opinions, that leads us to the haven of that solidly grounded faith, which, conscious of its divine origin and the glorious destiny reserved for its votaries, can exclaim, in defiance of all earthly threats and persecutions, "it is better to obey God than man." Error and fanaticism have had their victims, but not their martyrs; and we would look in vain over the pages that record their origin and progress, for the missionary who, to enlighten them that were seated in darkness and in the shadow of death, has encountered the storm of persecution and fearlessly bowed his neck under the axe of the executioner.

But, if we have ample reason to glory in the beautiful characters that adorn the faith of the true Catholic, is it not a matter of vital importance to apply the subject to ourselves, and to examine whether we possess that spirit of firmness and self denial, which is necessary for the Christian in every condition of life? Have we not cause to blush in turning from the scenes of trial so generously weathered by our brethren in a distant land, to the sluggish effort which we make to overcome the difficulties most ordinarily met with in the practice of virtue? Can we look abroad upon the thorny way in which the confessor and the martyr are travelling to the mansions of eternal bliss, and not tremble, lest the flowery path which we have selected be the measure of our felicity, and associate us with that class of individuals who heard from our divine Saviour, "Amen I say to you, you have received your reward?" The Christians of the East serve their God "with the axe continually suspended over their heads;" while we deny him a homage

sanctioned and applauded by all around us. They renounce every worldly advantage and suffer every discomfort, to purchase an immortal crown; while we sacrifice the brightest hopes of immortality to the delusive pleasures of a moment. If under circumstances so favorable to the practice of religion, our thoughts are diverted from this important object, what would become of our loyalty to heaven were we called upon to prove it amid the horrors of imprisonment and the painful agonies of death? But a kind Providence has offered us the prize of the victor upon easier terms; not that the life of a Christian is less truly a conflict that demands from him a perpetual vigilance and exertion. It is not only in the dark hour of persecution, when the temples of religion are destroyed, its altars are profaned, and the blood of its adherents streams from the scaffold, that we are to summon up the spirit of courage and intrepidity, and stand panoplied with "the armour of God." We have other enemies to contend with, the more perhaps to be dreaded as we are moving incessantly in the midst of them, and they not unfrequently approach us under the treacherous garb of friendship. "Our wrestling is against principalities and powers," against the world and its seductions, against the passions and their irregular desires, against the spirit of darkness and his crafty suggestions. Who amongst us will pass triumphantly through this warfare, and bear away the laurels of victory? He who renounces himself and "taking up his cross follows his divine Master." For he told his Apostles, and the assurance has been given to us all, "there is no man who hath left house or brethren, or sisters, or father, or mother, or children or lands, for my name's sake, and for the gospel, who shall not receive a hundred times as much now, and in the world to come, life everlasting."

# DIOCESSES OF THE UNITED STATES.

## ARCHDIOCESS OF BALTIMORE.



CATHEDRAL OF BALTIMORE.

The See of Baltimore, which comprises the State of Maryland and the District of Columbia, was erected by Pius VI., in 1789, and was made an Archbishopric by Pius VII., in 1808. The diocess is now governed by the Most Rev. Samuel Eccleston, who is also Administrator of the Diocess of Richmond. He was consecrated in the Cathedral of Baltimore, by the Most Rev. James Whitfield, on the 14th of September, 1834.

### CHURCHES AND CLERGY.

MARYLAND.

*Baltimore*—Cathedral and St. Peter's—Most Rev. Samuel Eccleston, D. D.
Rev. Peter Schreiber,
Rev. Charles I. White,
Rev. Thomas R. Butler.

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| St. Patrick's, F. Point, | Rev. N. Kerny. |
| St. John's, (German,) | Rev. Benedict Bayer. |
| St. James, | Rev. John Gildea. |
| St. Joseph's, | Rev. E. Damphoux, D. D. |
| St. Mary's Chapel, | Very Rev. Louis Deluol, D. D. |
| Carmelite Chapel, | Rev. J. Gildea. |
| St. Frances' Chapel, | Rev. Hector Joubert. |

*Annapolis*, Ann Arundel County, every two months—Rev. M. Sanders, S. J. Dw. at White Marsh.

*Arnold's Settlement*, Allegany Co. St. Ignatius, 1st and 2d Sunday, } Rev. S. Piot, Dw. at Cumberland.
*Blooming Rose Set'nt*, Al. co. 4th Sun. }

*Barnsville*, Montgomery County—Vacant.

*Bohemia*, Cecil County, E. Shore—St. Francis Xavier, Rev. George King, S. J.

*Boone's Chapel*, Prince George's county—Rev. Matthew Sanders.

*Brien's Furnace*, Frederick County, attended from Mt. St. Mary's College.

*Bryantown*, Charles County, St. Mary's, 1st and 3d Sunday—Rev. Francis Roloff.

*Cob Neck*, Charles County, 1st and 3d Sunday—Rev. Thomas Lilly.

*Cornwallis' Neck*, Charles County—Reverend Aloysius Mudd.

*Conowingo* or Susquehanna Bridge, 5th Sunday—Rev. J. Griffin, dwelling at Deer Creek, Harford Co.

*Cumberland*, Allegany County, St. Mary's, first, second, and third Sundays—Rev. Henry Myers, and Rev. S. Piot.

*Deer Creek* Church, near Bel-Air, Harford County, 1st and 3d Sundays—Rev. J. Griffin.

*Denton*, Caroline County, E. S. 3d Sunday, attended from St. Joseph's.

*Dorset* County, E. S.—

*Dougharagan Manor*, Anne Arundel County, 2d Sunday—Rev. H. Coskery.

*Ellicott's Mills*, Ann Arundel Co.—Rev. H. Coskery.

*Emmitsburg*, Frederick County—Rev. John Hickey.

*Frederick*, St. John's—Rev. John McElroy, S. J. Super. Rev. B. A. Young, S. J.; Rev. Jas. Ryder, S. J.; Rev. Edward McCarthy, S. J.

*Fifteen Mile Creek*, Alleg. Co. } Rev. Michael Guth.
*Hagerstown*, Washington Co. } Rev. M. Gallagher.
*Hancock*, Wash. Co. Church not ded. }

*Harbaugh's Valley*, once a month, attended from Mt. St. Mary's.

*Lady's Chapel*, St. Mary's Co.—Attended from Newtown.
*Longreen*, Balt. Co.—Rev. J. Griffin.
*Liberty*, Fred. Co. St. Peter's, *Carrollton Manor*, St. Joseph's, *Merryland Tract*, St. Mary's, *Middletown Valley* and *Jamison's*, } Attended from Fred'k.
*Mattawoman*, Prince George's Co. 5th Sunday and Holydays—Rev. F. Roloff. Dw. at Bryantown.
*Marlborough*, Prince George's Co., attended from White Marsh.
*Mountain Church*, near Emmitsburg—Rev. George Flaut. Dw. at the College.
*Newtown*, St. Mary's Co.—Rev. Ignatius Combs, Rev. R. Woodley.
*Oldtown*, Alleg. Co. 3d Sunday—Rev. H. Myers.
*Piscataway.*—
*Pinewood Settlement*, occasionally—Rev. S. Piot.
*Queenstown*, E. S.—
*Rock Creek*, *Rockville*, } Montgomery Co. Vacant.
*St. Joseph's*, Talbot Co., E. S., 1st and 4th Sunday—Rev. J. B. Carey, S. J.
*Sacred Heart Church*, *St. Aloysius*, near Leonardtown, *St. John's* and *St. Joseph's*, } St. Mary's Co., attended occasionally from Newtown.
*St. Inigoes*, St. Mary's Co. *St. Nicholas*, St. Mary's Co. } Rev. Joseph Carbery, S. J.
*St. Thomas' Manor*, Charles Co.—Rev. Thomas Lilly, S. J.; Rev. Aloysius Mudd, S. J.; who also attend *Newport* and *Pomfret* in the same county.
*Taneytown*, Fred. Co.—Rev. Nicholas Zocchi.
*Westminster*, Carroll Co., 3d Sunday—Rev. N. Zocchi.—Dw. at Taneytown.
*White Marsh*, Prince George's Co.—Rev. Matthew Sanders, S. J.
*Zachiah*, (Upper,) Charles Co. 2d and 4th Sunday—Rev. Francis Roloff.

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## DISTRICT OF COLUMBIA.

*Washington*, St. Patrick's, Very Rev. William Matthews, Rev. John P. Donelan.
*Alexandria*, St. Peter's, Rev. Joseph Vanhorsigh.
*Georgetown*, St. Trinity Church, Rev. Stephen Dubuisson. Rev. Peter P. Kroes, Rev. Philip Sacchi.
*Chapel of the Visitation*, Very Rev. Wm. Matthews.

# ECCLESIASTICAL AND CLASSICAL INSTITUTIONS
## FOR YOUNG MEN.

### THEOLOGICAL SEMINARY,

AT BALTIMORE, MD.

The Rev. gentlemen of this Institution, and of the College attached to it, are members of the Society of St. Sulpitius. It is now under the charge of Very Rev. Lewis R. Deluol, D. D. and has ten students. The other Rev. gentlemen who reside in the Seminary, are:

Very Rev. John Tessier, D. D.
Rev. Hector Joubert.
Rev. Peter Fredet, *Prof. of Theol. and Eccl. Hist.*
Rev. Francis L'homme.

### MOUNT ST. MARY'S THEOLOGICAL SEMINARY,

NEAR EMMITSBURG, MD.

Rev. John McCaffrey, *Superior.*
Rev. Philip Borgna, *Director and Prof. of Theology.*

### NOVITIATE OF THE SOCIETY OF JESUS,

AT FREDERICK, MD.

Rev. Francis Dzierozinski, *Master of Novices.*
Rev. James Lucas.
Number of Scholastics, 4; of Lay-brothers, 6.

### ST. CHARLES' COLLEGE,

SIXTEEN MILES WEST OF BALTIMORE.

This is the title of an institution, destined for the preparatory education of boys, who have a desire to embrace the ecclesiastical state. It was founded by the liberality of the venerable Charles Carroll of Carrollton, who granted for this purpose an extensive tract of land, and provided funds for the commencement of a building, which has since been nearly brought to a state of completion. It is 80 feet long, 60 feet in depth and three stories high, with a spacious back-building, and presents an imposing aspect from the Frederick road, from which it is not more than three hundred yards distant. When we consider the no-

ble destination of this edifice, and the urgent want of such an establishment, to secure the vocation of those whose early aspiration is to devote themselves to the service of religion, we cannot but deeply regret the existence of the obstacles that retard its progress, and ardently sigh for the moment when it will be opened for the reception of the pious and youthful candidate for the holy ministry. In June, 1836, an effort was made to commence a fund, which has for one of its objects to aid in the continuance of this important work. But so far, the contributions levied on the faithful have not been sufficient to justify any considerable advances upon the building; and hence, it stands unfinished and unoccupied, while the diocess whose wants it was intended to supply, is daily suffering from this unhappy circumstance.

It may appear a matter of surprise, that since the first establishment of Catholicity in this country, it should have yielded so few native clergymen to the Church. How shall we account for the phenomenon, that the United States, under whose free and liberal government religion has every facility for exercising its happy influence and extending its genial sway, have not yet furnished their proportion of clergymen? Are the youth of this country little inclined to embrace the clerical state? Are there but few comparatively who aspire to this eminent and holy profession, to secure with greater facility their own salvation and that of their neighbor? No; there is a vast number of young persons, who from their infancy manifest an inclination of this kind, which, if judiciously cultivated, would lead them eventually within the pale of the sanctuary. But it too frequently happens that this propensity gradually disappears; and the fond hope of the parent who had looked forth with so much confidence to the moment, when the child of her heart would be consecrated to the service of the altar, is found to be an idle dream. Like the flower nipped in the bud, the vocation of these tender youths is lost, before they have reached the age of maturity. Unprotected from the storms that continually agitate the life of man, what other result could be expected than the shipwreck of their pious inclinations? Exposed to the influence of bad example, is it a matter of surprise that they should catch the infection, and dazzled by the glittering prospects that fancy pictures to their view, they launch out upon the world, unmindful of the dangers that await them, and which at an earlier age they were so solicitous to avoid? If there is a scarcity of clergymen, therefore, the deficiency is to be attributed, not to the small number of candidates for holy orders, but to the unfortunate change

which a defective education occasions in their sentiments and dispositions. To prevent this evil is the main object of St. Charles' College. Destined only for the education of Catholic boys, who wish to qualify themselves for the sacred ministry, it will be the security of their morals and the safeguard of their virtuous intentions. Free from those dangers, which would necessarily be incurred by associating with boys of different habits, of different religions and different views, they will have comparatively no difficulties to encounter in the attainment of their pious wishes. Being all animated by the same desire, and all tending to the accomplishment of the same end, far from being for each other, as is too often the case in secular institutions, a subject of scandal, a source of human respect, a stumbling-block in the path of duty, they will walk hand in hand and be a mutual encouragement in the prosecution of their laudable design. Here also they will pursue a course of studies peculiarly adapted to the profession which they have in view. The reading of the holy scriptures, the study of ecclesiastical history, and a special attention to other branches connected with their sacred calling, will at once have a tendency to cherish and mature their first intentions, and prepare them for the subsequent study of theology. Another advantage enjoyed in a house of this kind, is the moderate expense which will be necessary for the support and education of the pupils. From the very nature of the establishment, these objects will be attained much more economically than is practicable in ordinary institutions.

If such are the blessings to be anticipated from St. Charles' College, we can certainly have no purer or more laudable wish than to see it in successful operation. Whether we look to our own wants or those of generations to come, it has a strong claim upon our benevolence, and appeals loudly to the liberality of those whom Providence has gifted with the riches of this world. While we pray, then, the Lord of the harvest that he may send laborers into his vineyard, let us contribute, according to our means, to the support of an institution which is destined to provide the diocess with a sufficient number of clergymen, by cherishing under its holy influences their first offerings at the shrine of apostolic zeal.

Reference may be had to Rev. Thomas R. Butler, Private Secretary of the Most Rev. Archbishop, North Charles street, Baltimore.

## ST. MARY'S COLLEGE,

BALTIMORE.

St. Mary's College enjoys the advantages of a most healthy and pleasant situation, in the north-western part of the city of Baltimore. The buildings are sufficient for the accommodation of one hundred and fifty boarders, and afford the facility of appropriating a separate room to each class of the various literary departments. The halls for meals, study and recreation, are spacious: the dormitories airy, and divided into separate alcoves, one for each pupil. The grounds for the recreation of the students, are extensive and adorned with trees.

COURSE OF INSTRUCTION.

The Hebrew, Greek, Latin, English, French and Spanish languages; Poetry, Rhetoric, Natural and Moral Philosophy; a complete course of Mathematics, with practical applications to Mensuration; Surveying, Drawing Maps and Plats, for which operations the college is furnished with all the necessary instruments; Geography and the use of the Globes; Writing, Book-keeping, Music, Drawing and Dancing.

GRADUATION IN THE FACULTY OF ARTS.

The course required for the degree of *Bachelor of Arts*, comprehends—*Mathematics* as far as *Conic Sections*, inclusively; *Geography;* the *Greek* and *Latin* languages; *Rhetoric; Moral* and *Natural Philosophy*. "The candidates shall undergo all examinations that will take place during their stay at the college. The last year they shall write and deliver a speech on a literary, scientific, or moral subject, a copy of which shall be left to the college."

"Students from other colleges, in order to be admitted to the degree of Bachelor of Arts, must have attended the classes of the college, at least during a year. Previous to their being received among the students, they shall undergo a general examination, on which will depend the classes into which they shall be entered."

### TERMS:

BOARDERS AND HALF BOARDERS.

| | | |
|---|---|---|
| Boarding, *per annum*, . . . . . | $140 | payable half-yearly in advance. |
| Half-Boarding, do. . . . . | 70 | |
| Tuition, for all the branches comprised in the course, except music, drawing and dancing, *per annum*, . . . | 60 | |

DAY-SCHOLARS.

Tuition, *per annum*, . . . . $60—payable quarterly.
Entrance, . . . . . 5

*Washing*, *mending* and *attendance in sickness*, are extra expenses, which, however, parents residing in the city can avoid, by attending to these things themselves. The college terms are:—Washing, *per annum*, $18; mending, $12; doctor's fees, $8; charges of infirmary, $2. A separate bill will be furnished for remedies, and such extraordinary expenses as might be incurred during sickness.

*Clothing*, *pocket-money*, *books* and *stationary*, may be procured either by the college or the parents who reside in the city. The annual charge for stationary, is six dollars. Books are furnished by the college at the current prices. As for clothing and pocket-money, when they are to be furnished by the college, a deposite of fifty dollars, which will be returned at the final departure of the students, must be left in the hands of the treasurer.

Should a student be withdrawn before the expiration of a quarter, no deduction will be made for the remaining time, nor will any be allowed for the vacation, during which the boarders are welcome to stay in the college.

*Boarders must be supplied at their entrance*, with a cot, mattress, pillow, two pairs of sheets, and three blankets; a silver tumbler and spoon; at least eight shirts, eight pairs of stockings, eight cravats, eight handkerchiefs, two pairs of shoes, a hat, the uniform of the college, and two other suits. *Half-boarders* with a silver tumbler and spoon.

The following are the names of the gentlemen attached to the institution:

Rev. John J. Chanche, D. D. *President.*
Rev. Edward Knight, *Vice Pres't.*
Rev. Hector Joubert, *Professor of French.*
Rev. John Randanne, *Prof. of Latin Literature.*
Rev. Francis L'homme, *Prof. of Greek.*
Rev. Augustin Vĕrot, *Prof. of Math. and Nat. Philos.*
Rev. Peter Fredet, *Prof. of History.*
Rev. Alexius J. Elder, *Procurator.*
Rev. Gilbert Raymont.

The number of students in the college is 190; 100 boarders, 90 externs.

A. M. D. G.

## GEORGETOWN COLLEGE,

DISTRICT OF COLUMBIA.

The college is situated on the northern bank of the Potomac, and commands a full view of Georgetown, Washington, the Potomac, and a great part of the District of Columbia. Its situation is peculiarly healthy. On the 1st of May, 1815, the college was raised by Congress to the rank of University.

The academic year commences on the 15th of September and ends on the last of July. The course of studies occupies generally seven years, inclusive of the preparatory classes, which last four years, unless the proficiency of the student authorize an abbreviation of that term.

The course of the Preparatory schools is as follows:

*1st Class.*—Latin Grammar, Viri Romæ, or Cicero's select letters, Geography, English Grammar, History of the Bible, Latin and English exercises, Arithmetic.

*2d Class.*—Nepos' Lives, Cicero's Letters, Fables of Phœdrus, Greek Grammar, Æsop's Fables in Greek: 2d term, Geography of North America, and the branches, taught in the 1st class.

*3rd Class*—1ST TERM.—Curtius, Ovid's Metamorphoses, Græca Minora, Ancient History to the Repp. of Athens and Sparta, Greek Grammar, Latin do., English do., Latin, Greek and English exercises, Geography of South America and Europe. 2D TERM.—Cæsar, Ovid's Tristium, &c. &c.

*4th Class*—1st TERM.—Sallust, Virgil, (Eclogues and Georgics,) Lucian's Dialogues, Anthology (Greek,) Geography of Asia and Africa, History of Greece, Mythology, Doctrine of Particles (Tersellini,) Alvarez Prosody, Latin Grammar, Greek Grammar, Rules for the composition of letters, and formation of style, Exercises in Latin, Greek and English. 2D TERM.—Cicero's minor works, Virgil's Æneid, Xenophon's Cyropœd. Anthology.

In the Senior Classes, the following course is pursued:

*In Poetry*—1ST TERM.—Livy, Virgil's Æneid, Horace Art of Poetry, Xenophon's Cyropædia, Theocritus.

2D TERM.—Cicero's Orations, Horace's Odes, Catullus, Tibullus, and Propertius, Thucydides, Homer.

BOTH TERMS.—Precepts of Rhetoric and Poetry, Greek Dialects and Prosody, History of Rome, Ancient Geography, English, Latin, and Greek style particularly attended to in prose and poetry, and specimens from approved authors committed to memory.

*In Rhetoric*—1ST TERM.—Cicero's Orations, Horace's Satires and Epistles, Livy, Demosthenes' Orations, Homer's Iliad. 2D TERM.—Cicero's Orations, Juvenal and Persius, Tacitus, Demosthenes, Sophocles.

BOTH TERMS.—Precepts of Rhetoric, with criticisms on the most celebrated authors, Quintilian's Institutions of Rhetoric, Cicero's Rhetorical works, American and English History, History of Latin, Greek, and English Literature. A greater, if possible, attention is paid to the style in the three languages, and orations are composed.

*In Philosophy*.—The Students learn Logic, Metaphysics, and Ethics. Lectures on these branches are delivered in Latin, and a daily examination is held on the lecture. In Natural Philosophy, the lectures are given in English.

All the Students, sufficiently advanced, have an hour and a quarter every day allotted to the study of Mathematics, of which there are three classes:

In the lowest class is taught Algebra, and the first books of Euclid.

In the next: Algebra, Geometry, Mensuration, plain Trigonometry, and Surveying.

In the next: Solid Geometry, Spherical Trigonometry, use of the Globes, Conics, and Calculus,

The Students, who are not sufficiently advanced to commence Algebra, are divided into three separate classes of Arithmetic, and have distinct Professors. There are also two classes of Caligraphy for the younger Students. There are three Professors of French, among whom the Students are divided according to their proficiency, and instructed four hours every week.

It is required for a graduate that he should be well acquainted with all the above branches, to wit: Latin, Greek, French, Moral and Natural Philosophy.

When a scholar presents himself for admission into the College, he is examined by the Prefect of Studies, and placed in that class for which his prior attainments may have fitted him. He then passes on in regular succession to the end of Moral and Natural Philosophy. If he remain longer, and study the higher branches of Mathematics and Natural Philosophy, he may take the degree of Master of Arts.

During the whole course great attention is paid to composition, particularly English. For the improvement of Students in public speaking, they are exercised every week before the Professors and Students in declamation.

The Italian and Spanish languages will be also taught, if required: but, together with Music, Drawing, Dancing, Fencing, and other similar accomplishments, they will form additional charges.

The College possesses a select library of twenty thousand volumes, and is provided with an extensive philosophical apparatus.

There are two examinations in the year; the minor in February or March, the other immediately before the commencement, which will always be a day of public exercises, towards the end of July. At any time during the year, and particularly at the minor examination, if any one be found capable of passing to a higher class, he will be promoted.

No Student is admitted who cannot read and write, and who has not a good moral character. It will be required of each one, who may be admitted, to pursue the course of studies above mentioned, as experience has proved exemptions in this regard to have been a great source of idleness. Any one coming from a different institution will be required to produce satisfactory recommendation from the Principals of such institutions.

As the members of the College profess the Catholic religion, the exercises of religious worship are Catholic, but members of every other religious denomination are received; of whom it is only required, that they assist with propriety and decency at the public duties of religion with their companions. Were not this enforced, no proper order, such as should be found in large literary institutions, could exist in the College.

No Student will be admitted to leave the College on visits of any length oftener than once a year, to wit: at the great vacation; if his parents or legal guardians live in the District, he will be allowed to visit them once a month, but not oftener—and he must then always return to College before night. Experience has proved that mere complimentary visits have given occasion to disorders: no student, therefore, will be allowed to visit *any person* except his parents or legal guardian.

All letters to Students, not known to be from parents, will be opened by the President.

## EXPENSES.

| | | |
|---|---|---|
| The annual pension for tuition, board and lodging, washing and mending linen and stockings, for stationary, medical aid and medicine, is . . . . . | $200 00 | All charges must be paid half yearly in advance. |
| For half boarders, . . . . | 125 00 | |
| For day scholars, . . . . | 50 00 | |

Whatever books may be required for the different classes, may be procured by the parents or guardians themselves, or will be supplied by the College at the most moderate charges. All books of whatever kind must however be submitted to the supervision of the Prefect of Schools, without whose permission none will be allowed circulation in the College.

Every Student on entering the College must bring with him one suit of clothes as uniform, which is, in winter, a blue cloth coat and pantaloons with a black velvet waistcoat; in summer, white pantaloons with a black silk waistcoat are used. This dress is only for public occasions. He must likewise bring with him two suits for daily wear, for which no particular color is prescribed; six shirts; six pairs of stockings; six pocket-handkerchiefs; three pairs of shoes; a hat, and a cloak or great coat: also a silver spoon marked with his name. These articles, if not brought by the student, will be furnished by the College and included in the bill. If parents wish the College to supply their sons with clothing, a deposit is required equivalent to the probable expense of clothing for six months. The term clothing is understood to comprehend shoes, caps and any and every article of wear, none of which will be furnished by the College, unless a deposit equivalent to the probable expense be made.

No bill for clothing or other articles, purchased by any Student, will be acknowledged by the College, unless authorized by the parents, or by the Directors of the College.

With regard to pocket-money, it is desired that *little* should be given; whatever sum parents or guardians may choose to allow for their sons or wards, must be deposited in the hands of the Treasurer of the College who will give it out to the Students in such a manner, as he thinks the occasion requires.

N. B. It would be desirable that the Students from a distance should have guardians in the vicinity, who will make the regular payments to the College, and receive the student in case of dismission.

Regular accounts of board, tuition, &c., will be sent every six months in advance. It is earnestly requested that immediate remittances be made to the full amount. Should this be disregarded the President is directed to send the pupils home to their parents or guardians.

The following Rev. gentlemen are attached to the Institution:

Very Rev. Thomas F. Mulledy, D. D., *Provincial.*
" William M'Sherry, S. J., *Rector.*
" Joseph A. Lopez, S. J. *Minister* and *Prof. of Spanish.*
" George Fenwick, S. J. *Prof. of Rhet. and Poetry.*
" Stephen Gabaria, S. J. *Prof. of Moral Philosophy.*
" James Curley, S. J. *Prof. of Mathematics.*
" Francis Vespre, *Proc. of the Province.*
" Virgil H. Barber, S. J. *Librarian.*
" Nicholas Steinbacher, *Prof. of Latin and Greek Eloquence.*
Very " Lewis Debarth.

The number of students in the College, is 155. There are besides, 13 scholastics, professors in the Institution.

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## MOUNT ST. MARY'S COLLEGE,

NEAR EMMITSBURG, FREDERICK CO., MD.

Mt. St. Mary's College is situated in a romantic and beautiful part of Frederick County, Md., embosomed in woods and retired from the distractions and moral dangers of a city. The site is peculiarly healthy, and is supplied with the purest water by a spring gushing from the rock. It is distant fifty miles from Baltimore, eighteen from Frederick, Md., twelve from Gettysburg, Pa., and two from Emmitsburg. The buildings are sufficient for the accommodation of one hundred and forty boarders. The various halls and rooms are spacious, airy and comfortable.

The system of education embraces the Hebrew, Greek, Latin, English, French, Spanish and German Languages, the Mathematics in general, with practical applications of the principles of Mensuration and Surveying: the drawing of Maps and Plots, Geography, History, Poetry, Rhetoric and Oratory—Intellectual Philosophy, Logic, and Ethics, Natural Philosophy, Chemistry, Botany, Zoology, &c. &c.

## TERMS.

BOARD AND TUITION, including the entire classic and scientific course, together with the modern languages, also, doctor's fee, washing and mending of clothes, use of bed and bedding, payable half yearly in advance, per annum, $182; Music and Drawing are extra charges. Medicines are furnished at the apothecary's rate, and seldom add to the bill of expenses. Parents and guardians, if they prefer it, can pay a sum which will be in full for all the branches of education taught in the College, for boarding, clothing, use of books, stationary and other expenses, except Musical and Mathematical Instruments and pocket money.

The following are the Rev. gentlemen attached to the Institution:

Rev. John M'Caffrey, *President.*
" Patrick Corry, *Vice President.*
" Thomas M'Caffrey.
" Honoratus Xaupi.
" L. Obermeyer.

The number of pupils is 115.

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## ST. JOHN'S LITERARY INSTITUTION,

FREDERICK CITY, MARYLAND.

This school, now in operation eight years, continues to afford the means of acquiring a classical education, on terms accommodated to all.

The number of enquiries of late, from distant parts of the country, respecting the institution, are thus briefly answered. Each scholar is required to pay, on entering, fifty dollars, which entitles him to a place in the school, until he completes the course adopted by the institution, without any other charges for tuition. Three dollars a year are to be paid also in advance by each student, for fuel, ink and servants' wages. Parents unable to make the donation of fifty dollars, (which is applied to pay off the debt incurred for the buildings) can have their sons educated, by paying the sum above mentioned for fuel, &c. No scholar received unless he knows how to read, and bears a good moral character.

The institution aims chiefly at a classical education, without losing sight of the English and Mathematical departments. French is also taught. Rules for conduct are prescribed, and enforced by the superintendence of one of the professors.

There are two examinations each year; the one private, the first week in March; the other public, the last week in July, after which bulletins are sent to parents, stating the proficiency, conduct, &c. of their sons. On the first Tuesday in August, the exhibition and distribution of premiums take place at 3 o'clock, P. M.; from this day the annual vacation commences, and ends on Monday after the 15th of September;—no other vacation during the year.

Four or five boarding houses have been opened for the accommodation of boys from a distance, and others may be found—their charge is $100 per annum, for board, washing and mending, payable half yearly in advance. Should a student be taken home on account of sickness or in vacation, a proportionate deduction will be made, for the time of his absence, by the proprietors of boarding houses. The undersigned does not receive boarders, but prescribes regulations to the respective houses, and sees as much as he can, by himself or others, that they are observed. Strict attention is paid to religious instruction, as also to religious observances, both essential to form the moral character of youth.

JOHN McELROY.

The following are the Rev. gentlemen attached to the Institution:

Rev. John McElroy, S. J., *Superior.*
" Benjamin A. Young, S. J.
" James Ryder, S. J.
" Edward McCarthy, S. J.

The present number of pupils is 98.

## CONVENTS AND FEMALE ACADEMIES.

### CONVENT OF THE VISITATION OF THE B. V.

AT GEORGETOWN, D. C.

### LADIES' ACADEMY OF THE VISITATION,

AT GEORGETOWN, D. C.

THE COURSE OF INSTRUCTION, commencing from the elements of a junior education, comprises Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Geography, the use of the Maps and Globes, Sacred History, Profane History, ancient and modern, Chronology, Mythology, Rhetorick, Versification and Poetic Com-

position, Popular Astronomy, with the assistance of a newly invented Geocycle, Philosophy, French and Spanish languages, Music on the Harp, Piano-forte and Guitar, Vocal Music, Drawing, Painting in Water colors, Painting on Velvet, Plain and Ornamental Needle-work, Tapestry, Lace work, Bead work, &c.

TERMS.

| | |
|---|---|
| Entrance, . . . . . | $5 00 |
| Board, tuition, &c. per annum, . . | 150 00 |
| Mending, . . . . . | 4 00 |
| Ink, quills, and paper, ditto . . . . | 5 00 |
| Day Scholars (per annum) pay . . | 40 00 |

EXTRA CHARGES.

| | |
|---|---|
| For each of the languages, except English, quarterly, . . . . . | $5 00 |
| Drawing, Painting on Velvet, &c. in water-colors, quarterly, . . . . | 5 00 |
| Harp, and its use, . . ditto . . . . | 20 00 |
| Piano, . . . . . ditto . . . . | 12 00 |
| Use of Piano, . . . per annum, . . . | 3 00 |
| Use of Philosophical Apparatus, ditto . . | 5 00 |
| Doctor's fees, and medicines, ditto . . | 3 00 |

Boarders pay the current charges, semi-annually, in advance. Day scholars, quarterly.

As the recess forms a part of the exercises of the Academy, no deduction, on that consideration, is made from the semi-annual account. Day scholars are not subject to this regulation. When a quarter has been commenced, the parents become subject to the full expense of board and tuition.

## CONVENT OF THE VISITATION OF THE B. V.

AT BALTIMORE, MD.

The Sisters of this Institution now occupy the large and beautiful building lately erected at the corner of Park and Centre streets. Their present number is 20.

## YOUNG LADIES' ACADEMY of the VISITATION,

*Corner of Park and Centre streets,*

IN BALTIMORE, MD.

The ladies who conduct this Institution are members of an order established by St. Francis de Sales in 1610. Their Academy in Baltimore was opened in the month

of November, 1837. Since that period, a spacious and commodious edifice has been erected in a central and healthy part of the city, and on a plan which affords every convenience for the purposes of a boarding school. The grounds attached to the Academy are sufficiently extensive, and offer to the pupils, during the hours of recreation, ample space for exercise. The halls for meals, study, &c. have been constructed with a view to promote the comfort as well as the mental improvement of the young ladies. The dormitories are large and well ventilated.

The course of instruction, commencing from the elements of a junior education, comprises: Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Geography, the use of Maps and Globes, Sacred History, Profane History, Ancient and Modern; Chronology, Mythology, Rhetoric, Philosophy, Popular Astronomy, Botany, French and Spanish languages, Music on the Piano Forte, Harp and Guitar, Vocal Music, Drawing and Painting in Water Colors, Painting on Velvet, Plain and Ornamental Needle-work, Tapestry, Lace-work, Beadwork, &c.

The ladies charged with the duties of the Academy, will be vigilant in requiring by every mild, yet efficient means, an exact compliance with every rule of the Institution and the forms of polite deportment.

Premiums are awarded at the end of the year to the pupils who may have excelled in their respective classes, or who may have distinguished themselves by their good deportment.

Pupils of every religious denomination are admitted into the Institution: for the sake of order, all boarders are required to observe the general regulations of exterior worship.

Letters written or received by the young ladies, are examined previously to their delivery. With the approbation of their parents or guardians, they may be allowed to visit their friends once a month; they must, however, have returned before night.

The annual vacation commences on the Thursday after the 15th of July. The exercises re-commence on the 1st Monday in September.

Age of admission from 7 to 14 years.

## TERMS:

### FOR BOARDERS.

| | |
|---|---|
| Board and tuition, per annum, . . . . . | $150 00 |
| Washing, mending, &c. ditto, . . . . . | 20 00 |

FOR HALF-BOARDERS AND DAY SCHOLARS.

| | |
|---|---|
| Half-boarding, per annum, . . . . . | 60 00 |
| Tuition in the higher branches, . . . . . | 60 00 |
| Elementary instruction, . . . . . | 40 00 |

EXTRA CHARGES:

| | |
|---|---|
| Ink, quills, &c. per annum, . . . . . | 5 00 |
| Ordinary Infirmary charges, ditto, . . . . . | 3 00 |
| Each of the languages, except English, quarterly, | 5 00 |
| Music on the Piano, . . . . . do. . | 15 00 |
| Music on the Harp, . . . . . do. . | 20 00 |
| Music on the Guitar, and use of instrument, do. | 12 00 |
| Use of Piano or Harp, . . . . . do. . | 3 00 |
| Drawing and Painting, . . . . . do. . | 5 00 |

Boarders pay the current charges semi-annually in advance; day scholars, quarterly. No deduction is made for the annual recess from the semi-annual and quarterly account.

Should a pupil be withdrawn before the expiration of the quarter, no deduction will be made for the remaining time.

Boarders are required to bring with them the ordinary table furniture, consisting of two knives and a silver fork, two silver spoons, a silver tumbler, six table napkins and six towels.

They are also to be provided with bed and bedding, or pay ten dollars per annum if furnished by the Institution. The parents or guardians of the young ladies who reside at a distance, are required to designate some correspondent in the city who will be charged to liquidate their bills when due.

The present number of pupils in the Academy is 58, 14 of whom are boarders.

*October*, 1839.

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## SOCIETY OF THE SISTERS OF CHARITY,

NEAR EMMITSBURG, MD.

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## St. JOSEPH'S ACADEMY,

*Conducted by the Sisters of Charity,*

NEAR EMMITSBURG, MD.

THE ordinary course of instruction embraces the English Language; Plain and Ornamental Writing; Practical and

Rational Arithmetic; Book-Keeping; Principles of Algebra and Geometry; Geography with maps and globes; Civil and Natural History; Mythology; Moral and Natural Philosophy; Astronomy; Chemistry; Embroidery, Tapestry, Lace-work, Bead-work, Embossed work, Plain work.

ANNUAL ORDINARY CHARGES:

| | |
|---|---|
| Board, ordinary tuition, doctor's fees, 6 months in advance, . . . . . | $128 00 |
| Bed and bedding, $7 00, washing and mending, $12 00, pocket money, $6 00, . . . . . | 25 00 |

Clothing, books, postage, medicine, materials and implements used in the different branches of education, are charges which depend on circumstances and the directions of parents.

ANNUAL EXTRA CHARGES:

| | |
|---|---|
| Each Foreign or Ancient Language, . . . . | $20 00 |
| Drawing and Painting, . . . . . | 20 00 |
| Piano and its use, . . . . . | 44 00 |
| Guitar do. . . . . | 44 00 |
| Harp do. . . . . | 80 00 |

Vocal music accompanies instrumental without any additional charge.

The following branches are taught to those who wish to learn them:

| | |
|---|---|
| Transferring, Painting on Velvet, or Shell-work, | $5 00 |
| Japanning or Artificial Flowers, . . . . . | 10 00 |

Every young lady is expected to be provided at entrance with six changes of clothing, of a dark color and suitable to the seasons.

No deduction will be made, in charges in advance or in annual tuition, for partial absence from the Academy during the year, authorised by parents; or for the time of vacations, or for the remainder of a quarter when a pupil is finally removed before its expiration, unless sickness or some unexpected occurrence requires the removal.

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## CARMELITE CONVENT,

BALTIMORE, MD.

The present number of Sisters in this Institution is 21, all professed.

## CARMELITE SISTERS' ACADEMY,

### For the Education of Young Ladies,

AISQUITH STREET, BALTIMORE.

THE Sisters having charge of this Institution propose a course of instruction which will comprise Orthography, Reading, Writing, Arithmetic, Book-Keeping, Grammar, English Composition, Geography, the use of Maps and Globes, Sacred History, Ancient and Modern History, Chronology, Mythology, Botany, Rhetoric, Natural Philosophy, Astronomy, French, vocal and instrumental Music, Drawing and Painting in water colors, Painting on velvet in oil colors, plain and ornamental Needle work, Embroidery in gold and silver, Tapestry, Lace work, Bead work, &c.

The greatest attention will be bestowed on the young ladies committed to the charge of the Sisters, and the most untiring exertions used to forward them in literary attainments, and inculcate in their minds the relative duties of morality and politeness.

Premiums will be awarded at the end of the year, to those pupils whose diligence and industry have caused them to excel in their respective classes.

### TERMS.

Tuition, per Quarter, comprising twelve weeks, payable in advance.

| | |
|---|---|
| First class, | $10 00 |
| Second class, | 8 00 |
| Third class, | 6 00 |
| Fourth class, | 4 00 |
| Stationary, | 37½ |
| Fuel for the Season, | 1 00 |

### EXTRA CHARGES.

| | |
|---|---|
| French, per quarter, | $5 00 |
| Drawing and Painting, per quarter, | 5 00 |
| Painting on Velvet, do. | 5 00 |
| Music on Piano, do. | 10 00 |
| Use of instrument, do. | 1 50 |

The children of Catholic parents will be instructed in the tenets of their faith, but the principles of other religious denominations will not be interfered with.

Present number of pupils 80.

## ST. JOHN'S FEMALE BOARDING SCHOOL,

FREDERICK, MARYLAND.

This institution is conducted by the Sisters of Charity. The terms being very moderate, will enable parents to give their daughters a useful education, and this without interfering with the liberal patronage extended to other Boarding Schools. The situation of Frederick gives it many advantages—the delightful country which surrounds it, the facilities afforded by the rail road, the uniform good health of the citizens, bespeak for this Institution a share of patronage commensurate to its advantages. The Boarders will be at all times under the immediate care of the Sisters, who will pay strict attention to their morals and propriety of conduct.

### REGULATIONS FOR BOARDERS.

No one received for a shorter space of time than six months. The age of admission from 8 to 14 years of age, unless, in extraordinary cases, this rule might be dispensed with. The boarders not permitted to visit or receive visits without the parents' or guardians' special permission. There are two examinations each year, the one private, the second week in March; the other public, at the end of July; after each, bulletins are sent to parents, stating the proficiency, conduct, &c., of their daughters.—On the Wednesday after the first Tuesday in August, the distribution of premiums will take place at 9 o'clock, A. M.—From this day, the annual vacation commences, and ends on Monday after the 15th of September—no other vacation during the year. No distinction will be made in the admission of scholars on account of religion.

### TERMS.

Board and Tuition, with Washing and Mending, per annum, $100.

Doctor's Fees and Medicine, $3 per annum.

Music, Drawing and French, will be taught, if required, at the usual prices.

Each pupil will provide Bed and Bedding—or, if they prefer, pay $5 per annum for the use of these articles.

In every case, six months board must be paid in advance. No deviation from this rule.

N. B.—All letters to be directed, post paid, to the Directress of St John's Boarding School, Frederick, Md.

The number of pupils boarding in the Academy is 43.

## MISS E. MARCILLY'S ACADEMY,

### For the Instruction of Young Ladies.

S. E. CORNER OF CHARLES AND CENTRE STS. BALTIMORE.

*The course of instruction* embraces Reading, Writing, Grammar, Rhetorick, Composition, Arithmetic, Algebra, Geography, Astronomy, History, Chronology, Mythology, Logic, Ethics, Natural Philosophy, Chemistry, French, Spanish, Music, Dancing, Drawing, Plain and Ornamental Needle-work.

To those who wish to acquire a knowledge of the French language, this institution offers peculiar advantages. It is the language of the family, and all the pupils are compelled to use it in the class-rooms, and during their hours of recreation.

TERMS.

| | |
|---|---|
| Board and Tuition, per annum, | $200 00 |
| Half boarders, tuition not included, | 60 00 |
| Day scholars, | 60 00 |

EXTRA CHARGES.

| | |
|---|---|
| French, per annum, | $20 00 |
| Spanish, Music, Drawing and Dancing, at the Professors' charges. | |
| Use of Piano, per quarter, | 3 00 |
| Ordinary Infirmary charges, not including Doctor's fees, | 3 00 |
| Each scholar must be provided with bed and bedding, or pay $10 if furnished by the institution. | |
| Washing, per annum, | 20 00 |

Boarders pay the current charges, half yearly in advance; day scholars, quarterly.

Parents and Guardians, residing at a distance, are required to appoint a responsible agent in the city.

The vacation commences the Monday on or after the 25th of July, and lasts until the first Monday in September.

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## THE MISSES COTTRINGER'S SEMINARY

### For Young Ladies,

No. 72 FRANKLIN STREET, BALTIMORE.

The course of instruction embraces Reading, Writing, History, Arithmetic, Orthography, Grammar, Parsing, Geography, Composition, Rhetorick, Algebra, Natural

Philosophy, Botany, Globes, Astronomy, Geometry, Latin, French, Italian, Spanish, Music, Dancing, Drawing, Chemistry, Useful and Ornamental Needle-work.

## TERMS.

| | | |
|---|---|---|
| Board and English Education, not including the higher branches, per annum, | | $170 00 |
| Half boarders, not including tuition, per annum, | | 60 00 |
| Washing, | | 20 00 |
| Bed, bedding and towels, if not provided by parents, per annum, | | 10 00 |
| Music, vocal and instrumental, per quarter, | | 20 00 |
| Piano, | do. | 15 00 |
| Preparatory class of Music, | do. | 12 00 |
| Use of Piano, | do. | 3 00 |
| French, Italian or Spanish, | do. | 5 00 |
| Drawing, | do. | 8 00 |

### DAY SCHOLARS.

| | |
|---|---|
| First class, per quarter, | $15 00 |
| Second class, do. | 10 00 |
| Third class, do. | 5 00 |
| Dancing, do. | 15 00 |

TERMS.—Payable half yearly in advance. Day scholars quarterly.

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## THE MISSES McNALLY'S SEMINARY
## For Young Ladies,

N. WEST CORNER OF CHARLES AND CENTRE STS., BALTIMORE.

The Misses McNally, some of them natives of France, and all of them educated in the capital of that country, under the care and in the house of their father, a member of the University of France, have formed an establishment in Baltimore for the education of a limited number of young ladies under a certain age.

The course of instruction will comprise French, Italian, Music, Piano and Harp, Drawing, Embroidery, Fancy Work and Tapestry, History, Belles-Lettres, Geography, and daily Composition in French.

## TERMS.

The entire scheme of instruction, with board, mending, books in the French and Italian languages, the same in Latin and Greek Classics, Stationary, (no extra charges whatever,) per annum, $450.

Pupils have the privilege of omitting, wholly or temporarily, Music, Drawing, Dancing, for which, deductions are made, for Music $100, Drawing $40, Dancing $40 per annum.

## SCHOOL FOR COLOURED GIRLS,

UNDER THE DIRECTION OF THE SISTERS OF PROVIDENCE.

The Sisters of Providence are a religious society of coloured women, established in Baltimore by Rev. H. Joubert, on the 5th of June, 1829. They renounce the world to consecrate themselves to God and the Christian education of coloured girls. The present number of Sisters is 14, besides 3 novices.

Besides the care bestowed on their religious education, girls of colour are taught English, French, Cyphering and Writing, Sewing in all its branches, Embroidery, Washing and Ironing.

### TERMS.

| | |
|---|---|
| Boarding and tuition, monthly, payable in advance, | $4 00 |
| Fuel for the winter quarter, | 1 00 |
| Half boarding and tuition, monthly, payable in advance, | 2 00 |
| Fuel for the winter quarter, | 50 |

DAY SCHOLARS.

| | |
|---|---|
| Tuition, quarterly, payable in advance, | 2 00 |
| Fuel for the winter quarter, | 50 |
| For the use of books, day scholars pay annually, | 37 |

Boarders pay an extra charge for books and stationary, the care of the sick, washing and mending—unless parents choose to attend to these objects in person—the whole may be furnished by the school for the sum of $24 annually,—but in case of protracted sickness the doctor's bill is added.

The pupils are to be provided, at their entrance, with bed and bedding, or are furnished by the Sisters for $8.

## CHARITABLE INSTITUTIONS.

St. Mary's Female Orphan Asylum and Free School, in Baltimore, which supports 50 orphans, and affords daily instruction to about 220 poor children. It is served by five sisters of charity.

Maryland Hospital for the insane, in Baltimore, which is attended by 14 sisters of charity. The present number of patients is 90.

Baltimore Infirmary, connected with the Medical College, which is served by 8 sisters. The average number of patients is 50.

St. John's Asylum and Free School, connected with the Academy in Frederick city. It has 13 orphans and 75 pupils.

Free School, at the Convent of the Visitation, Georgetown, D. C., in which from 70 to 100 girls receive daily instruction.

St. Vincent's Asylum and Day School, in Washington, D. C., attended by five sisters of charity. There are 40 orphans and 150 pupils in the establishment.

St. Francis Xavier's Free School, in Alexandria, D. C., under the charge of three sisters.

At Mt. St. Mary's College, five sisters of charity are employed in superintending the household department, the infirmary, and whatever relates to the health and comfort of the students.

Catholic Male Free School, in Saratoga street, Baltimore—which is attended by 100 poor children.

Catholic Female Free School, near St. Patrick's Church, Fell's Point, Baltimore, in which about 100 pupils receive daily instruction.

Sunday School for girls, Franklin street, Baltimore.

Sunday School for coloured girls, in Baltimore.

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## CHARITABLE RELIEF SOCIETY,

ESTABLISHED IN BALTIMORE, OCTOBER 1st. 1827.

"This charitable association has for its great object, the visiting of the sick, and particularly the poor sick, in order to afford them spiritual assistance and consolation; and as far as in its power temporal relief; and like Mary and Martha, to call for Jesus, and invoke his mercies and favours, when a brother or sister falls sick; 'Lord, behold he whom thou lovest is sick. And Jesus loved Martha and her sister Mary, and Lazarus;' St. John, xi. 3. The ladies who compose this society, strive to unite the piety of Mary to the activity and zeal of Martha, in order to promote their neighbours' salvation, as well as to increase their own merits in the sight of God."

The association consists, at present, of 70 members.

## FEMALE MUTUAL RELIEF SOCIETY,

ESTABLISHED IN BALTIMORE, APRIL 27, 1834.

"Before all things, have a mutual charity among yourselves; for charity covereth a multitude of sins." 1 *Peter*, ch. iv.

"The principal object of this association, as its name indicates, is to provide for its members a resource in the time of sickness, when those who depend on their own industry for support, are often thrown upon the kindness of friends and acquaintances who are not always able to assist them." Besides the temporal assistance afforded to the members during life, and the means furnished for their decent interment after death, there is a frequent communion of prayers and spiritual exercises enjoined by the rules of the Society, which tends greatly to cherish among them a spirit of charity and true piety. Ladies of any rank in society, provided they are practical Catholics, become entitled to the benefits of the Association, by paying a monthly contribution of 25 cents. The present number of members is between 80 and 90.

## LADIES' ORPHAN SOCIETY,

ESTABLISHED IN BALTIMORE IN 1831.

The object of this association, is one of a most benevolent character, to aid the funds of "St. Mary's Female Orphan Asylum and Free School," in Franklin street. "The principal contributors are young ladies of taste and ingenuity, who devote a portion of their time to the execution of fancy work of every description," for the benefit of that institution. Any lady who pays one dollar annually, is considered a member of the society.

## St. James' Indigent and Sick Society.

This association has for its object to relieve the wants of the poor and sick. It was established in 1838.

## CALVERT MALE BENEFICIAL SOCIETY

OF BALTIMORE, INSTITUTED IN APRIL, 1835.

The object of this association, is to afford relief to its members, when prevented by sickness from pursuing their ordinary occupations, and to provide after their death for the assistance of their widows and orphans.

### TOBIAS SOCIETY.

ESTABLISHED IN BALTIMORE, JANUARY 1, 1828.

"Tobias daily went among all his kindred, and comforted them, and distributed to every one as he was able out of his goods. He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and them that were slain." *Tobias*, ch. i. 19, 20.

This charitable association has for its object the decent burial of Catholic coloured persons. It is governed by excellent regulations tending to the practice of religion and the special exercise of fraternal charity.

### Mutual Relief Societies for Coloured Persons in Baltimore.

The monthly contributions of those who belong to these societies, form a fund which is applied to the relief of the members in the time of sickness, and after death, to the payment of their funeral expenses. There are two institutions of this kind among the Catholic coloured people of Baltimore.

## RELIGIOUS SOCIETIES.

### CATHEDRAL FUND ASSOCIATION.

This association was organized in Baltimore, on the 28th of May, 1839. The subjoined extract from the constitution adopted at that time, will make known its object and form of government:

"Article II. The objects of the association shall be to collect money to reduce the debt of the Cathedral, and to complete the building and enclose and improve the grounds.

Article III. One half of all the money collected by this association shall be appropriated to the liquidation of the debt due upon the church, and the other half shall be expended in completing the building, and enclosing and improving the grounds.

Article IV. The officers of this association shall consist of a President, three Vice-Presidents, a Secretary and a Collector or Agent.

Article V. The most Revd. Archbishop shall be ex-officio President of the association. The Vice-Presidents to be selected from a Board of thirty-six managers, who shall be selected immediately after the adoption of these articles by a majority of all the subscribers present.

Article VI. The election for Managers to take place annually at a meeting of the subscribers, to be called

through the public papers by the President of this association, and the election to be subject to his approval.

ARTICLE VII. It shall be the duty of the agent to depo-site at least once a month, and oftener if the Board of Managers shall require it, in some bank to be selected by the Board, all the moneys in his hands belonging to this association: all such deposites to be made in the name of the Most Rev. Archbishop.

ARTICLE VIII. Each subscriber of one dollar annually shall be a member, and entitled to vote for officers. The Board may make provision for life subscribers."

In an address to the society at the time of its formation, the most Rev. Archbishop made the following happy allusions. "Commenced at a period when we had not reached the half of our present number, when our resources were even proportionally more limited, the Cathedral demands of us not the generous sacrifices made by the passed, and passing generation, but the mite which, multiplied by our numerical increase, will, while it impoverishes no one, build up and beautify the house of God."

"If we feel a laudable pride when the traveller, on his return from distant lands, recounts to us the emotions which he experienced, on entering the majestic and time-hallowed temples planned by the inspiration of Catholic genius, and reared by the munificence of Catholic piety, can we remember from what ancestors we are descended, and look with indifference on the humiliating state of this sacred edifice? Is it not destined for the same hallowed purposes? Is it not the special abiding place of the same Deity,—the scene of the same sublime mysteries and consoling rites,—the holy of holies, where God speaks familiarly to man, where the prayer of faith is heard with a more willing ear, and the treasures of heaven are dispensed with a more lavish hand?"

"But its claims on our reverence and fostering care are beyond those of ordinary temples. Presiding over the other churches in the United States, it numbers among its children every Catholic throughout the republic; it is the chief link in the chain which unites the American church with the centre of Catholic unity; it witnesses, of right, the grave deliberations and authoritative enactments of the heads of our national hierarchy, and whatever change our increasing numbers may require in the organization of this ecclesiastical province, this temple, like the mountain of the house of the Lord, prepared on the top of mountains, will ever attract the eyes of the people of God, and, at stated times, the pontiffs of religion will come up from afar to consult within its sanctuary the oracles of heaven, and by

prayer and counsel, frame salutary laws for the spiritual welfare of the flocks committed to their charge."

Thus far the operations of the society have been attended with the most beneficial results; and it is hoped that the zeal and activity which have been hitherto manifested by the Board of Managers, will long exist among them, as they will no doubt repay their exertions with the most flattering success. We are not deficient in resources; but the great secret is to move the spring that will turn them to the public advantage and the honor of religion.

They who are disposed to contribute to the objects of the Cathedral Fund Association, will please forward their donations or subscriptions to any one of the following committee:

1st Ward, William Kennedy, No. 4 Water street.
2d do Matthew Foley, St. Paul near Centre street.
3d do A. A. White, No. 58 South street.
4th do M. Benzinger, Franklin, below St. Paul st.
5th do John McColgan, Front st. opposite shot tower.
6th do James Fortune, No. 11 Light street.
7th do Joseph Gegan, corner St. Paul and Mulberry streets.
8th do C. Leloup, Light street extended.
9th do John Murphy, at Mrs. Gunn's, S. Howard st.
10th do Peter Kelly, No. 6 N. Liberty street.
11th do Francis W. Elder, No. 10 N. Eutaw street.
12th do Lorenzo Dorsey, Paca street, between Mulberry and Franklin.

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### Catholic Tract Society of Baltimore.

The ends contemplated by this association are, "to encourage virtue, to expose misrepresentation, and give a more extensive circulation to the doctrines of the Roman Catholic religion." Any person may become a member of the society, by subscribing one dollar annually to the funds. We hail with pleasure the appearance of this powerful and useful agent in the cause of truth. When we look abroad upon our country, and see the thirst for information that prevails among every class of people, and the facility, arising from this very source, of imbibing erroneous as well as sound principles, of crediting a false instead of a true statement of things, we understand at once the necessity of some efficient means to stay the torrent, to counteract the evil influence of the slanderous publications that are so industriously scattered over the land. One of the noblest prerogatives of a free country, that which should

be the bulwark of its liberties and the shield of innocence and truth, we see prostituted to the vilest purposes, to the propagation of anti-social views, to the denunciation of virtue itself. Do we not owe it to ourselves and our fellow-men, to apply a remedy to this growing evil? to eradicate the tares which the enemy has sown in our fields, and by an honorable and charitable exposition of truth, to heal the wounds that may already have been inflicted on some around us? Our object is not to arrest the operations of the press, but, by extending them, to obviate the baneful effects that necessarily spring from its abuse. Why should we allow this wonderful engine, omnipotent for evil and for good, to be wielded against our tenets, our institutions, our liberties? Why not turn it to the enlightenment of the world, especially when so many efforts have been made to keep the clouds of ignorance hovering over the public mind? Why should we not unfold to the view of our fellow-men, the beauty, the solidity, the admirable fruits of the religious doctrines which we profess? Why should we not place in their hands the lamp of truth, and enable them to see for themselves that there are "false prophets who appear before us in the clothing of sheep, while inwardly they are ravenous wolves?" Yes, the work is truly important, and when we look to the blessings it is calculated to confer upon society, we cannot but consider it entitled to the warmest patronage of the Catholic community, as an object worthy of their highest ambition and most indefatigable exertions. The temperate and solid exposition of our religious principles and practices, without mentioning the other advantages it may impart, must certainly tend to promote those feelings of harmony and mutual respect which constitute the basis of our peace and happiness, as a social people: and such a harvest would itself be an ample compensation for the labour that has produced it.

Contributions to the funds of the Society, which are earnestly solicited, may be forwarded to the treasurer Mr. Benedict I. Sanders, Frederick st. near Pratt, Baltimore.

Communications for the press are to be directed to one of the following clergymen, who form the editorial committee:

Rev. John J. Chanche, D. D. President of St. Mary's College, Baltimore.

Rev. John Gildea, St. James' Church, Baltimore.

Rev. Charles I. White, Cathedral, Baltimore.

## RECAPITULATION.

| | |
|---|---|
| Churches and Chapels in the Archdiocess of Baltimore, | 63 |
| Churches building, - - - - - - | 2 |

| | |
|---|---|
| Stations occasionally visited where there is no church, | 10 |
| Clergymen on the mission, | 37 |
| Clergymen otherwise employed, | 32 |
| Theological Seminaries, | 3 |
| Colleges for Young Men, | 5 |
| Female Religious Institutions, | 5 |
| Female Academies, | 9 |
| Charitable Institutions, | 20 |
| Religious Associations, | 2 |

# DIOCESS OF RICHMOND.

The Diocess of Richmond, which embraces the state of Virginia, was formed in the year 1820. The Most Rev. Samuel Eccleston, Archbishop of Baltimore, has the administration of it during the vacancy of the See.

## CHURCHES AND CLERGY.

### VIRGINIA.

*Richmond*, Henrico Co.—Service every Sunday—Rev. Timothy O'Brien, Rev. John O'Brien.

*Norfolk*, Norfolk Co.—Service every Sunday—Rev. A. Hitselberger.

*Portsmouth*, Norfolk Co.—Service every Sunday—Rev. W Moriarty.

*Martinsburg*, Berkely Co.—Rev. Richard Whelan, who attends occasionally, *Winchester*, *Waterford*, and other stations.

*Harper's Ferry*, Jefferson Co. } Attended from Mar-
*Bath*, Morgan Co. St. Vincent's, } tinsburg.

*Hampshire Co.* } Attended four times a year from Cum-
*Hardy Co.* } berland, Md.

*Wheeling*, Ohio Co.—Service every Sunday—Rev. James Hærner.

## FEMALE ACADEMIES.

### St. Vincent's Female Benevolent School,

MARTINSBURG, VA.

This School, under the care of three sisters of charity, was established at Martinsburg, Berkely county, Va., in January, 1838. The system of instruction embraces Spelling, Reading, Writing, Grammar, Composition, Arithmetic, Geography, History, Philosophy, and Fancy Needle and Bead work, and Tapestry.

TERMS.

| | |
|---|---|
| Board, tuition, &c. per annum, - - - | $90 00 |
| Materials for tapestry, if learned. - - | 5 00 |

Books, and other materials charged as given.

FOR DAY SCHOLARS.

| | |
|---|---|
| Entrance, per annum, for fuel, servants' wages, &c. | $2 00 |
| Monthly advance for quills, ink, &c. - - | 12½ |
| Tapestry, if learned, - - - - | 5 00 |
| Materials per annum, - - - - | 5 00 |
| Other Fancy work, if learned, - - - | 5 00 |

Each boarder is required to bring with her a sufficient supply of clothing for the season, with at least four towels; and if parents desire that their further wants in this particular be supplied by the directress of the school, they will please leave on deposite a sum sufficient for the purpose. Books will be furnished on terms as moderate as possible, and it is preferred for many reasons, that they be purchased at the school. The annual vacation commences on the 1st of July, and the duties of the school are resumed on the 1st of August. During the recess, and at no other time, are children from a distance allowed to leave the School, and no deduction is ever made for such absence, as the expenses of the Institution must continue, and it is optional with the parents to take their children home, or leave them with the "sisters." Nor is any deduction whatever, made, in case a child leave school after having commenced a quarter.

All communications to be addressed, postage paid, to the "Directors of St. Vincent's School," or to the subscriber.

RICHARD WHELAN.

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ST. MARY'S SCHOOL FOR GIRLS, in Norfolk, under the charge of three sisters of charity. The number of pupils is between 40 and 50.

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## CHARITABLE INSTITUTIONS.

ST. JOSEPH'S ORPHAN ASYLUM and Day School, in Richmond, under the care of three Sisters of Charity, containing eight orphans and 50 pupils.

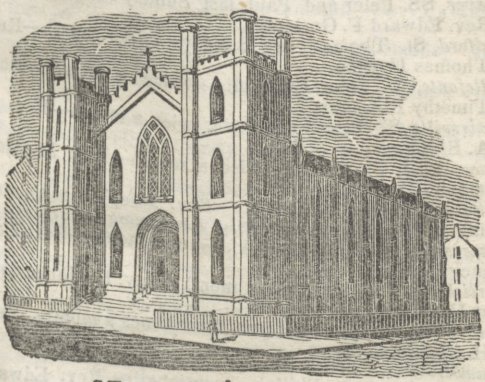
INFIRMARY, at Richmond, under the care of three Sisters of Charity. The average number of patients is 40.

BENEVOLENT FUND SOCIETY, in Norfolk, for the support of indigent families. When a family is considered worthy of relief, a certain sum is paid to it monthly from the funds of the association.

RECAPITULATION.

| | |
|---|---|
| Churches, | 7 |
| Church building, | 1 |
| Stations occasionally visited, | 12 |
| Clergymen on the mission, all of whom belong to the diocess of Baltimore, | 6 |
| Female Academies, | 2 |
| Charitable Institutions, | 3 |

# DIOCESS OF PHILADELPHIA.



ST. JOHN'S CHURCH.

The diocess of Philadelphia, which includes the States of Pennsylvania and Delaware, and the Western portion of New Jersey, was created in 1808. The present incumbent is the Rt. Rev. Henry Conwell, D. D., with whom the Rt. Rev. Francis P. Kenrick has been associated, as Coadjutor and Administrator.

## CHURCHES AND CLERGY.

### PENNSYLVANIA.

Right Rev. Henry Conwell, D. D. *Bishop of Philadelphia.*
Right Rev. Francis Patrick Kenrick, D. D. *Bishop of Arath* and *Coadjutor.*

Very Rev. Edward Barron, D. D. *Vicar General.*
" Francis X. Gartland, *Secretary.*

*Philadelphia.*
St. Mary's.—Very Rev. Edward Barron, D. D. Pastor.
Rev. Charles J. Carter, } Assistants.
Rev. John P. Dunn, }
St. Joseph's.—Rev. Peter Havermans, S. J.
Rev. Felix Barbelin, S. J.
St. Augustin's.—Rev. P. Moriarty, D. D. O. S. A.
Rev. Thomas Kyle.
Holy Trinity.—Rev. Otho Borgess, Pastor.
St. John Evang.—Rev. Francis X. Gartland, Pastor.
Rev. Edward Sourin.
St. Michael's.—Rev. Terence J. Donaghue, Pastor.
Rev. W. Whelan.

*Beaver*, SS. Peter and Paul, last Sunday in the month—Rev. Edward F. Garland.

*Bedford*, St. Thomas', two Sundays in the month—Rev. Thomas Heyden.

*Bellefonte*, St. John Evangelist—twice a month—Rev. Timothy Flanagan.

*Blairsville*, SS. Simon and Jude, twice a month—Rev. J. A. Stillinger.

*Brownsville*, St. Peter's, twice a month—Rev. M. Gallagher.

*Butler*, St. Peter's, 3d Sunday—Rev. Joseph Cody, dwelling at Sugar Creek township, Armstrong county.

*Cameron's Bottom*, St. Patrick's, once a month—Rev. Terence McGirr.

*Carlisle*, St. Patrick's, once a month—Rev. P. Maher, Dw. at Harrisburg.

*Carbondale*, St. Rose of Lima, three times a month—Rev. H. Fitzsimmons.

*Chambersburg*, Christ's Church—Rev. J. A. Miller.

*Chartier's Creek*, St. Philip's, occasionally—Rev. Edward F. Garland.

*Cherry Township*, St. Basil's—Rev. J. V. O'Reilly.

*Clearfield*, St. Francis of Assissium, once in two months—Rev. Tim. Flanagan.

*Columbia*, St. Peter's, twice a month—Rev. B. Keenan.

*Conewago*, Adams Co. Sacred Heart—Rev. Matthew Lekeu, S. J., Rev. Michael Dougherty, S. J.

*Cussewago Creek*, Crawford Co. St. Philip Beniti, once in five weeks—Rev. Bernard McCabe.

*Derry Township*, Westmoreland Co. Mount Carmel, occasionally—Rev. J. A. Stillinger.

*Doe Run*, St. Malachy's, once a month—Rev. Wm. Loughran.

*Easton*, St. Bernard's, 2d Sunday—Rev. James Maloney.
*Ebensburg*, St. Patrick's, once a month—Rev. P. Lemke, dwelling at Hart's Sleeping-Place.
*Elizabethtown*, St. Peter's, once a month—Rev. P. Maher.
*Erie*, Chapel, 1st Sunday—Rev. B. McCabe.
*Freeport*, St. Mary's, 1st Sunday—Rev. J. Cody.
*Friendsville*, St. Francis Xavier's, 1st Sunday—Rev. John V. O'Reilly.
*Gettysburg*, St. Francis Xavier's, once a month—Rev. M. Dougherty.
*Goshenhoppen*, Most Holy Sacrament—Rev'd. Augustus Balli, S. J., Rev. Francis Varin.
*Harman's Bottom*, St. John Bap. once a month—Rev. T. Heyden.
*Harrisburg*, St. Patrick's, twice a month—Rev. P. Maher, Rev. W. Loughran.
*Harford Township*, St. Dennis, 2d and 4th Sunday—Rev. Wm. Loughran.
*Hart's Sleeping Place*, St. Joseph's, twice a month—Rev. P. Lemke.
*Haycock*, St. John Bap. 1st Sunday—Rev. J. Maloney.
*Huntingdon*, Holy Trinity, once in two months—Rev. James Bradley.
*Johnstown*, St. John Gualbert's, 3d Sunday—Rev. P. Rattigan.
*Lancaster*, St. Mary's—Rev. Bernard Keenan.
*Lewistown*, All-Saints, once a month—Rev. T. Flanagan.
*Littlestown*, St. Aloysius, twice a month—Rev. M. Dougherty.
*Little York*, St. Patrick's—Rev. P. Rafferty.
*Loretto*, St Michael's, constantly—Rev. D. A. Gallit
*Lebanon*, St. Mary's, occasionally—Rev. P. Maher.
*Massillon*—Vacant.
*Manayunk*, St. John Bap. constantly—Rev. D. Mulholland.
*Meadville*, St. Hippolytus', once in five weeks—Rev. B. McCabe.
*Milton*, St. Joseph's, twice a month—Rev. Edward Magennis.
*McSherry's Town*, Chapel, attended from Conewago.
*Monongahela City*, Temporary Chapel, once a month—Rev. M. Gallagher.
*Mount Pleasant Township*, St Juliana, once a month—Rev. H. Fitzsimmons.
*Mountain Church*, St. Ignatius, 4th Sunday—Rev. Michael Dougherty.
*Norristown*, St. Patrick's, twice a month—Rev. M. O'Connor.
*Newry*, St. Patrick's, constantly—Rev. James Bradley.

*Oil Creek*, St. Stephen of Hungary, once in five weeks—Rev. B. McCabe.
*Paradise*, a private chapel, ——, Rev. J. W. Beschter, S. J.
*Path Valley*, St. Ferdinand's, once a month, Rev. Thomas Heyden.
*Pigeon Hill*, chapel of St. Mary's, attached to College Retreat.
*Pine Creek*, St. Mary's, occasionally—Very Rev. Joseph Prost.
*Pittsburg*, St. Paul's, ——, Rev. John O'Reilly, Pastor. Rev. Ed. F. Garland, Asst.
St. Patrick's, ——, Very Rev. Joseph Prost.
German Chapel, ——, closed.
*Pottsville*, St. Patrick's, ——, Rev. Edward Magennis.
*Reading*, St. Peter's, constantly—Rev. F. Marshall.
*Red Bank*, St. Nicholas Tolent. 4th Sunday—Rev. J. Cody.
*Shanoquen*, church not ded.—Rev. E. Magennis.
*Shippenville*, St. Michael's, ——, Vacant.
*Silver Lake*, St. Augustin's, last Sunday—Rev. J. V. O'Reilly.
*Sugar Creek Township*, Armstrong Co. 2d Sunday—Rev. Joseph Cody.
*Tamaqua*, St. Jerom's, 3d Sunday—Rev. J. Maloney.
*Waynesburg*, Franklin Co. St. Andrew's, once a month—Rev. P. Borgna.
*Waynesburg*, Green Co. St. Anne, once in two months—Rev. M. Gallagher.
*West Chester*, Christ Church, 1st and 3d Sundays—Rev. P. Donahoe.
*Warren county*, occasionally—Rev. B. McCabe.
*Youngstown*, St. Vincent of Paul's, twice a month, Rev. J. A. Stillinger.

## DELAWARE.

*Wilmington*, St. Peter's—Rev. Patrick Kenny, Rev. Patrick Reilly.
*Coffee Run*, St. Mary's, twice a month—Rev. P. Kenny.
*New Castle*, St. Peter's, once a month—Rev. P. Reilly.

## NEW JERSEY.

*Pleasant Mills*, B. Virgin of the Assumption—1st Sunday, Rev. Wm. Loughran.
*Trenton*, St. John Bap. constantly—Rev. D. Magorien.

# ECCLESIASTICAL AND CLASSICAL INSTITUTIONS.

## THEOLOGICAL SEMINARY

### OF ST. CHARLES BORROMEO,

IN PHILADELPHIA—INCORPORATED IN 1838.

Rev. Michael O'Connor, D. D. *President.*
Rev. Edward Sourin, *Prof. of Scripture.*

The Bishop is President of the Board *ex officio:* the President, and Professors of Theology and Scripture are members, with five lay gentlemen, viz. John Keating, Joseph Dugan, John Diamond, Michael Magrath and Mark Anthony Frenaye. The last named gentleman is Treasurer. The students are twelve in number. A large building is now occupied as the seminary. A single *bourse*, that is, the right to present a student to receive ecclesiastical education and maintenance for five years, is granted to a benefactor, who shall have made a donation of five hundred dollars: *perpetual bourses*, or a similar right descending to the legal heir, for ever, are founded by a donation of two thousand dollars. Students for other diocesses are received at $150 per annum.

## ST. MARY'S SEMINARY FOR BOYS,

WILMINGTON, DEL.

This Seminary was opened in the month of August, 1839. The course of studies embraces English Reading, Grammar, Composition, Writing, History, Geography, Arithmetic, Algebra, Geometry, Trigonometry, Surveying, Greek and Latin.

The number of boarders is limited to 25. The age of admission from 9 to 15 years.

The strictest attention will be paid to the health of the pupils, and to their moral and literary improvement. None shall be at any time allowed to leave the precincts of the seminary, unless accompanied by the assistant teacher.

The annual pension for boarding, tuition, washing, mending, use of bedding, pens and ink, is $150, payable half-yearly in advance. No extra charges unless for paper, books, clothes, medicine or doctor's fees.

Rev. P. REILLY.

**St. Peter's Boarding School for Young Ladies,**

WILMINGTON, DELAWARE.

This school is conducted by the Sisters of Charity, to whom it belongs. It is situated on Quaker Hill, a most delightful and healthy part of the city. The building is large; the play-ground is spacious and well arranged for amusement and recreation. The number of scholars varies from twenty to thirty, most of whom are under the age of twelve years.

The course of instruction comprises Orthography, Reading, Writing, Arithmetic, English Grammar, Geography, Ancient and Modern History, Plain and Fancy Needlework, &c. &c.

TERMS.

Boarding and Tuition, as also washing and mending, per annum, $100—payable half-yearly in advance.

For bed and bedding, unless provided by parents, $6 yearly.

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St. John Baptist's School, M'Sherrystown, Pa., under the charge of three Sisters. There are 20 boarders and 20 day scholars in the institution.

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## CHARITABLE INSTITUTIONS.

St. Joseph's Female Orphan Asylum, in Philadelphia, which maintains 60 orphans. It is served by five Sisters.

St. John's Male Orphan Asylum, in Philadelphia, in which there are 60 boys. Here is also a Day School for boys, attended by 40 scholars; and one for girls, in which about 80 receive the benefits of instruction. Seven Sisters are employed in this establishment.

St. Mary's Free School, in Philadelphia, conducted by three Sisters. The number of scholars is 220.

St. Paul's Orphan Asylum and School, in Pittsburg, under the charge of four Sisters. It maintains 12 female orphans, and affords instruction to 120 scholars.

St. Mary's School, in Pottsville, Pa., under the charge of three Sisters.

Orphan Asylum and Day School, in Wilmington, Delaware.

RECAPITULATION.

| | |
|---|---|
| Churches and Chapels, - - - - | 78 |
| Clergymen on the mission, - - - | 49 |

| | |
|---|---|
| Ecclesiastical Seminary, | 1 |
| Ecclesiastical Students, | 12 |
| Academy for Boys, | 1 |
| Female Academies, | 2 |
| Schools, | 5 |
| Orphan Asylums, | 4 |

# DIOCESS OF BOSTON.

The diocess of Boston which embraces all the New England States, viz: Massachusetts, Maine, Vermont, New Hampshire, Rhode Island and Connecticut, was established in 1808. The Rt. Rev. Benedict Fenwick, at present occupies the See of Boston.

## CHURCHES AND CLERGY.

### MASSACHUSETTS.

*Boston.*
- Cathedral of the Holy Cross—Rt. Rev. B. Fenwick, D. D. Very Rev. Wm. Tyler. Rev. Mr. Fenelly.
- Chapel of the Holy Cross—Rev. Terence Fitzsimmons.
- St. Mary's—Rev. Michael Healy. Rev. Patrick O'Beirne.
- St. Patrick's—Rev. Thomas Lynch.

*South Boston*, St. Augustin's—Rev. John Mahony.
*Charlestown*, St. Mary's—Rev. Patrick Byrne.
*Salem*, St. Mary's—Rev. John D. Brady.
*Lowell*, St. Patrick's—Rev. James McDermott.
*Worcester*, Church not ded.—Rev. James Fitton.
*Taunton*, St. Mary's—Rev. Wm. Wiley.
*Fall River*, Church not ded.—Rev. John Corry.
*New Bedford*, Church not ded.—Rev. Mr. O'Reilly.
*Sandwich*, St. Peter's—Rev. Mr. O'Reilly.
*Waltham*, Church not ded.
*Canton*,
*Randolph*,
} Attended from Boston by Rev. Edmund Murphy.

### RHODE ISLAND.

*Providence*, SS. Peter and Paul,
*Pawtucket*, Church not ded.
} Rev. John Corry.
*Newport*, St. Joseph's—Rev. Mr. O'Reilly.

## CONNECTICUT.

*Hartford*, Trinity Church—Rev. John Brady.
*New Haven*, Christ's Church, } Rev. James Smyth.
*Bridgeport*, }

## MAINE.

*Portland*, St. Dominick's—Rev. P. Flood.
*Whitefield*, St. Dennis' }
*Augusta*, Church not ded. } Rev. D. Ryan.
*New Castle*, St. Patrick's, }
*Bangor*, Church not ded.—Rev. Michael Lynch.
*Old Town*, St. Ann's—Rev. Mr. O'Sullivan.
*Eastport*, St. Joseph's—Rev. Michael Lynch.
*Pleasant Point*, St. Ann's—Rev. M. Desmilliers.
☞ *Benedicta*, Church not ded.—Rev. James Conway.

☞ This is a new and thriving Catholic settlement, on a tract of land purchased five years ago by Bishop Fenwick, of the State of Massachusetts, containing twelve thousand acres. It lies in Penobscot Co. in township No. 2, *fifth range*, between the Salmon and Moluncus rivers. The principal object of this purchase was to induce those among the Irish Catholics, who were desirous of purchasing small farms, of from 50 to 100 acres, to settle together, as they could there be more easily provided with a Priest, and enjoy the benefits of their religion. The settlement promises well, and consists at present of 60 or 70 families; and is daily increasing. The soil is of first rate quality, and the situation exceedingly healthy.

It is here, on a tract of 500 acres, specially reserved for the purpose, the Bishop has concluded to erect a College for the education of Catholic youths, with an Ecclesiastical Seminary. The buildings are now being constructed for the above purpose, on a convenient scale;—and hopes are entertained they will be in readiness for the admission of Students, before the close of this present year.

## NEW HAMPSHIRE.

*Claremont*, Church not ded.—Rev. J. B. Daly.
*Dover*, St. Aloysius' } Rev. Patk. Canavan.
*Portsmouth*, }

## VERMONT.

*Burlington*, St. Mary's, a beautiful edifice was reduced to ashes on the night of the 11th of May, 1838, having been set on fire in hatred of the Catholic religion. The Catholics in this district, about 1000 in number, have now no place of worship. They are attended by Rev. Jeremiah O'Callaghan, who for the present officiates in a poor humble private house.

*Castleton*. A neat property has been here purchased for the celebration of the divine mysteries. The Rev. John B. Daly attends the Catholics in this vicinity, as well as those at Pittsford, Poultney, Wallingford, Bellows-Falls and Claremont, N. H.

*Middlebury*, Church not ded.—Rev. John B. Daly.

# INSTITUTIONS.

### MOUNT ST. JAMES',

WORCESTER, MASS.

This institution is situated on a most delightful eminence, bounding on the South the flourishing town of Worcester.

The course of instruction comprises all the branches of a sound, correct and practical English and classical education, the same as is pursued in all other similar establishments throughout the country.

When the pupils are well grounded in the essential rudiments of Spelling, Reading and Grammar, they proceed, according to the time they are to remain, to Writing, Arithmetic, Book-keeping, Geography, Ancient and Modern History, Composition, Astronomy, &c. &c.

The expenses for boarding, lodging, washing, mending, and tuition, and for the use of books, pens, ink, paper, slates and pencils, are *eighty-five dollars* per annum, to be paid semi-annually or quarterly in advance; and to those who pursue a classical course, there is an extra charge of five dollars per quarter, and the expenses of finding their own classical books.

Each student, who, upon entrance, should have completed his eighth year, must be provided with two suits of wearing apparel, one of which should consist of a round blue cloth jacket and pantaloons, together with a cloak or overcoat for winter. All articles of clothing will be pro-

vided by the bursar, if required, as cheap as can be purchased at Boston, or New York.

The expense for young gentlemen farther advanced in life, of whom there are a number who attend during the fall and winter months, is *twenty-seven dollars* per quarter, which is the entire charge for boarding, washing, tuition, stationary, fuel, &c.

All communications to be directed to

Rev. JAMES FITTON, *Pres't.*

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### URSULINE CONVENT AND ACADEMY,

BOSTON, MASS.

The Ursuline Sisters occupy in Boston a large and convenient house, in which only a select number of boarders is received; but any number of externs will be admitted to enjoy the benefits of the school, which is conducted upon the same plan that was so successfully pursued on Mount Benedict, and which embraces all the various branches of a polite education, together with the usual accomplishments of Music, Drawing, Painting, &c.

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### SISTERS OF CHARITY.

There is a large school of female children, under the direction of four of these Sisters, in Atkinson street, No. 22 Boston, whose instructions are attended with the most beneficial effects.

RECAPITULATION.

| | |
|---|---|
| Churches, | 30 |
| Other stations, | 15 |
| Clergymen on the mission, | 28 |
| College for boys, | 1 |
| Female Religious Institutions, | 1 |
| Female Academies, | 1 |
| Charitable Institutions, | 1 |

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# DIOCESS OF DETROIT.

The diocess of Detroit which embraces the State of Michigan and Wisconsin Territory, was formed in 1833. Since the resignation of the Rt. Rev. Frederick Reze, the See of Detroit has been vacant.

# CHURCHES AND CLERGY.

## MICHIGAN AND WISCONSIN TERRITORY.

*Detroit*, Cathedral of St. Ann—Very Rev. Vincent Badin, V. G.

Trinity Church—Rev. Martin Kundig.

*Ann Arbour*, Rev. Mr. Kelly.

*Arbre Croche*, Rev. Mr. Sanderl.

*Monroe*, Rev. Mr. Carabin.

*Milvakie*, Rev. Mr. Kelly, who visits alternately, *Racine*, *Mt. Pleasant*, *Rochester*, *Burlington*, *South Port*, *Pleasant Prairie*, *Salem*.

*Chapel of the Assumption*, not dedicated, (German,) Rev. Joseph Freygang.

*St. Joseph's*,
*St. Paul's*,
*St. Felicite's*,
*St. Francis*. } alternately, Rev. Mr. Boheme.

*Rivière aux Signes*,
*Rivière aux Ecorses*, } Rev. Mr. Bowens, gen. missionary.

*Northfield*, Rev. Mr. Morrissey.

*Grand River*, Rev. Mr. Vizoskey.
Instructions in the English language.

*Grand River* (vicinity of,) German congregation, Rev. Mr. Kopp.

*Machinac*,
*Pointe St. Ignace*, } Rev. Mr. Santilli.

*Sault St. Marie*, Rev. Mr. Pierz.

*Green Bay*, Rev. Floriment Bonduel.

*Little Shoot Cockalin*,
*Fort Winebago*, once in two months, } Rev. Theodore Vanderbrœck.
*Bay Settlement*, Rev. Mr. Warlop.

*Bertrand*, Rev. Mr. Bernier.

*Fond du lac*,
*A la Croix*, } Rev. Mr. Baraga.
*Prairie du Chien*.

## INSTITUTIONS.

### ST. PHILIP'S UNIVERSITY,

NEAR DETROIT, MICH.

The course of instruction pursued in this college will embrace the Latin, Greek, French and English languages, Poetry, Rhetoric and Oratory—Reading, Writing, Geography, Mathematics and Book-keeping. A favorable op-

portunity to become well conversant with the French language, will be found in the intercourse with the pupils, whose native tongue is French.

The price of the scholastic year is fixed at the moderate sum of 100 dollars; including board and tuition, payable quarterly in advance. Washing, mending, medical attendance and medicine, at the expense of the parents. No deduction will be made for absence except in cases of protracted sickness or dismission, neither in consequence of a student's leaving the College before the end of the quarter.

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In the basement of the Cathedral, there are Day and Sunday Schools for the French, English and Germans. The first numbers about 200 children, the second 100, and the third 60.

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Indian Schools, at St. Joseph's, Grand River, Arbre Croche, Green Bay and Little Shoot Cockalin.

RECAPITULATION.

| | |
|---|---|
| Churches and stations. - - - - | 30 |
| Clergymen on the mission, - - - - | 18 |
| Colleges, - - - - - - | 1 |
| Schools, - - - - - - | 8 |

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# DIOCESS OF CINCINNATI.

The Diocess of Cincinnati, which embraces the State of Ohio, was established in 1821. It is now governed by the Rt. Rev. John B. Purcell.

## CHURCHES AND CLERGY.

### OHIO.

*Cincinnati*, Cathedral of St. Peter,
Right Rev. John B. Purcell, D. D.
Very Rev. Edward T. Collins.
" Edward Purcell,
Holy Trinity, (German,) Very Rev. John M. Henni,
" Francis L. Huber.
Rev. Michael E. Olivetti, Auxiliary priest pro tem. at Cincinnati.

*Au Glaize and Blanchard's River Settlement*, Rev. J. M. Horstman.
*Canton*, St. John's—Rev. Ml. McAleer.
*Canton*, vicinity of, St. Louis—Rev. M. Wartz.
*Chilicothe*, St. Mary's—Rev. H. D. Juncker.
*Cleveland*, Rev. P. O'Dwyer.
*Columbus*, St. Remigius—Rev. Joshua Young.
*Canal*, *Fulton* *Chippeway*, } Rev. Basil Shorb.
*Dayton*, Rev. Emanuel Thienpont, Rev. William Murphy.
*Delaware*, *Piketown*, *Portsmouth*, } No churches—Rev. H. D. Juncker.
*French Settlement*, near Piqua—Rev. Louis Navarron.
*Greenville*, Dark Co.—church building—Rev. F. Bartels.
*Hamilton*, Butler Co.—St. Stephen's—attended from Cincinnati
*Lancaster*, St. Mary's—2d Sunday, attended from St. Joseph's, Perry Co.
*Marietta*, Church building, *Waterford*, do. *Beverly*, No church. } Rev. James M'Caffrey.
*Norwalk*, Huron Co.—St. Alphonsus—Rev. F. X. Tschenhenss.
There are several Catholic Stations around this place, chiefly Germans, attended by the Redemptionists.
*Rehoboth*, Perry co., St. Louis Bertrand—3d Sunday, attended from St. Joseph's, Perry co.
*St. Dominick's*, Guernsey co. *St. Joseph's*, Monroe co. } Rev. James Quinlan.
*Steubenville*, St. Pius, *St. Paul's*, near New Lisbon, } Rev. James Conlan.
*Sugar Creek*, attended from Canton.
*St. Joseph's*, Perry co. near Somerset,
Very Rev. C. P. Montgomery,
Rev. J. H. Clarkson,
Rev. N. Young,
Rev. Thomas Martin.
*Somerset*, Trinity church, every Sunday, *St. Patrick's*, near Somerset, 4th do. } Attended from St. Joseph's.
*Sunday Creek*, *Logan* and other stations, occasionally attended by the Rev. Fathers of St. Joseph's.
*St. Martin's*, Brown Co.—Rev. Claude Gacon.
Rev. Wm. Cheymol.
*Sapps Settlement*, Rev. John Lamy.
*Stallostown and Munster*, Rev. Mr. Hertzog.

*Tiffin*, Seneca co.—Rev. Messrs. McNamee and Machebœuf.
*Wappaghkonetta*, Allen co.—Rev. J. W. Horstman.
*Zanesville*, St. John's—Rev. Messrs. Wilson and Vogeler.

## ECCLESIASTICAL, RELIGIOUS, CLASSICAL AND CHARITABLE INSTITUTIONS.

### ECCLESIASTICAL SEMINARY

OF ST. FRANCIS XAVIER, AT CINCINNATI.

It has for its object to educate young gentlemen for the service of the Church, and contains at present fifteen students, under the direction of Rev. Joseph O'Meally.

### DOMINICAN CONVENT,

AT ST. JOSEPH'S PERRY CO., OHIO.

This establishment was formed in 1818. Rev. Edward Fenwick, (afterwards bishop of Cincinnati,) and Rev. N. Young were sent at that period from the Dominican monastery in Kentucky,* to the State of Ohio, in which no priest had as yet resided, the Catholics being few and scattered in various directions over a vast territory. These two missionaries settled in Perry co. near Somerset, where a donation of half a section of land was made to them by Mr. Jacob Dittoe, for the purpose of erecting a church, and of establishing, when practicable, a convent of their order such as existed in Kentucky. The State of Ohio, especially the country adjoining Perry co, soon experienced the benefit accruing from the labours of these first missionaries, as a considerable number of Catholics settled themselves in various parts of it, in consequence of the prospect they now had of enjoying the consolations of religion. The first church erected was that of St. Joseph's, which, though small and a log building, was at that time sufficient to contain all the Catholics within its reach. In a few years, however, they increased so rapidly as to require two additions to be made to this little church. In 1819, a small frame church having been erected in Cincinnati, the congregation of that place was occasionally visited by the fathers of the Dominican order, until Rev. Edward Fenwick was appointed first bishop of Cincinnati.

* See Diocess of Kentucky.

The Dominicans are now erecting, near the site of the old church, a large Gothic building, which, it is believed, will be the handsomest Catholic church in the diocess, when completed. Its extreme length East and West, including the projection of steeple and recess for the altar, is 120 feet; its width 59 ft. 8 inches. The steeple, when finished, will be from the foundation 150 feet high, and entirely Gothic in its construction. The mission under the charge of the Dominican fathers is very extensive, and several churches of considerable size have been erected by their exertions. They have it in contemplation and desire, as soon as practicable, to open a noviceship and college at St. Joseph's, having all the buildings necessary for these purposes. The Rev. gentlemen now residing there, are

Rev. Charles P. Montgomery, *Provincial O. S. D.*
" John W. Clarkson,
" Nicholas Young,
" Thomas Martin,
" J. Alliman.

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It is truly gratifying to learn from an official source, that a college will ere long be opened in Cincinnati under the direction of the Jesuits.

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### Female Community of the Order of St. Dominick,

SOMERSET, PERRY CO., OHIO.

This community was established in the year 1830, by the late Rt. Rev. Edward Fenwick, first bishop of Cincinnati, who engaged four sisters of the order from St. Magdalen's Convent, in Kentucky, to repair to Ohio for the new foundation. Since that period the community has increased to its present number, and several acres of land have been added to the lot which was first held. They observe a strict regularity according to the rules of their order, having a neat chapel in the convent, where the office of the B. Virgin and other devotions of their Institute are daily recited. Though the ladies are not enclosed as are the Dominican Nuns of the strict observance, they live as secluded as their present situation will permit. They never go beyond their own grounds, unless in cases of grave necessity, and have no other intercourse with the world, than is requisite for them as conductresses of a public school. They teach all the branches of polite literature that are usually taught in similar institutions, as may be seen from the following prospectus of their Academy:

## ST. MARY'S FEMALE SEMINARY,

SOMERSET, PERRY CO., OHIO.

This Institution combines in its plan of education, together with the benefit of Christian instruction, every advantage that can be derived from a punctual and conscientious care, bestowed on the pupils in every branch of science, suitable to their sex; and from the uninterrupted attention which is given to the neatness, correct manners, and moral principles of the young ladies.

The Seminary is situated upon an eminence, within a short distance of the town of Somerset; the air is most salubrious, the play grounds and garden are well laid out, and afford every facility for amusement.

The object kept in view by the ladies of this establishment, is the adorning of the minds of their pupils with knowledge; and the forming of their hearts to virtue. They are never suffered to go beyond the reach of a watchful, but maternal superintendence, whose vigilance secures the preservation of morals and the willing observance of the rules. The health of the scholars, is another object of uninterrupted solicitude of the ladies, who are peculiarly attentive to the food given to the pupils, and are careful that they be abundantly supplied with such only as is wholesome. The hours of relaxation are so distributed throughout the day, that neither the mind nor the body of the students can suffer from their application.

On the last of July, a general examination is held, and the month of August is annually observed as vacation.

The ladies who govern this Seminary, have consecrated themselves to the service of God and the instruction of female youth. The religion professed by them, is the Catholic. Parents, however, need not apprehend, that any solicitations will be used to induce children of a different persuasion to embrace the Catholic: they can appeal to those Protestant families, who have favored the Institute during the last five years, for a confirmation of what is here asserted. Pupils of all denominations are received, from the age of 6 to 16. They will only be required to submit to the general regulations of the Seminary, viz. to attend morning and evening prayer, and divine service on Sundays and holydays: this being a necessary regulation for the observance of discipline.

### THE SYSTEM OF EDUCATION

embraces the English and French Languages, Orthography, Reading, Writing, Arithmetic, Geography, Elements of Astronomy, the use of the Globes, Sacred and Profane

History, Ancient and Modern Chronology, Composition, Rhetoric, Natural and Moral Philosophy, Music on the Piano Forte, Plain and Ornamental Needle Work, Tapestry, Lace and Bead Work, Embroidery, Filligree, Italian Wax Work, Chenille, Net and Shell Work, Painting on Velvet and Satin, Drawing and Painting in water colours. Terms for Boarding and Tuition are as follows:

## TERMS.

| | |
|---|---|
| Boarding and Tuition in the common branches, viz: Orthography, Reading, Writing, Arithmetic, Grammar, Geography, Plain Sewing, Marking and Needle Work, per annum, - - - - - - | $ 80 00 |
| Boarding and Tuition in all or any of the following branches, viz. Sacred and Profane History, Ancient and Modern Chronology, Elements of Astronomy, Composition, Rhetoric, Natural and Moral Philosophy, per annum, - - - - - - | 100 00 |
| An extra charge for Music, Vocal and Instrumental and use of Piano, per annum, - | 24 00 |
| Do. for French, do. - - | 20 00 |
| Do. for Drawing, Painting, Chenille work and Embroidery, do. - - | 20 00 |
| Do. for Oil Painting on Velvet, Filligree and Artificial work, do. - - | 20 00 |

Parents or Guardians must furnish bed, bedding and cot, or if found by the Institution, will pay per annum $8, or $2 per quarter. They must also furnish wash-bowl, towels, &c.

On week days the pupils may wear any decent garment whatever; on Sundays and Festivals, they dress in uniform, which consists of a black dress, white apron, cape and sun bonnet trimmed with blue ribbon.

### TERMS OF DAY SCHOOL.

| | |
|---|---|
| Orthography, Reading, Writing and Arithmetic, $8 per annum, $2 per quarter. | |
| English Grammar, Geography, (with the use of the Globes,) History and Ornamental Needle work, - - - - per quarter, - - - | $3 00 |
| French, - - - - do. - - - | 5 00 |
| Music, - - - - do. - - - | 6 00 |
| Drawing and Painting, do. - - - | 4 00 |

NECESSARY REGULATIONS FOR ENTRANCE INTO THE SEMINARY.

1st. Payment for each quarter must be made in advance; any notable failure will induce the painful necessity of sending the pupil home.

2d. No boarder will be received for a shorter period than a quarter.

3d. No deduction will be made in the charge for absence unless through sickness.

4th. Children afflicted with contagious diseases will not be received in the seminary.

5th. The pupils will not be allowed to visit the town or its vicinity unless by the express wish of parents, and then not more than once a month.

6th. The pupils will not be allowed to receive visiters, unless they be parents or guardians.

7th. Letters written or received by the pupils, must be examined by the Directress of the Seminary.

8th. Wednesday and Saturday evenings will be allotted for recreation.

9th. The pupils at entrance must be supplied with books, &c. necessary for the branches they intend studying.

10th. All communications respecting the Seminary, to be addressed (post paid) to the Sisters of St. Mary's Seminary, Somerset, Perry county, Ohio.

The number of pupils is between 60 and 70.

## LADIES OF THE SACRED HEART.

Arrangements have been made to open an institution in the diocess of Cincinnati, to be conducted by ladies of the Sacred Heart, whose academies are so flourishing in other parts of the United States, and render such important services by the solid education of female youth.

## St. Peter's Orphan Asylum and School,

CINCINNATI.

In this institution there are 30 female orphans, and from 150 to 200 day scholars, under the care of five Sisters of Charity.

ALOYSIAN SCHOOL. This is a pay and free School for the youths of both sexes belonging to the German congregation of Cincinnati. From three to four hundred children are daily assembled in it for the benefits of instruction.

RECAPITULATION.

| | |
|---|---|
| Churches, | 24 |
| Other stations about, | 16 |
| Clergymen on the mission, | 34 |
| Clergymen otherwise employed, | 1 |
| Ecclesiastical Seminaries, | 1 |
| Clerical Students, | 15 |
| Religious Communities, | 2 |
| Female Academies, | 1 |
| Charitable Institutions, | 2 |

# DIOCESS OF VINCENNES.

The diocess of Vincennes, which includes the State of Indiana and the Eastern part of Illinois, was created in the year 1834, by his present Holiness Gregory XVI. and the Rt. Rev. Simon G. Brute was appointed its first bishop. At the death of this holy and lamented prelate, Rev. Celestin de la Hailandiere, Vicar General of the diocess of Vincennes, was nominated to succeed him. "His consecration took place on the 18th of August, 1839, in Paris, in the chapel of the Sacred Heart Convent, and was exceedingly imposing. The bishop of Nancy, Rt. Rev. Dr. Janssons, was assisted on the occasion by the bishops of Versailles and Beauvais. The archbishop of Chalcedon, recently from Rome, was present, also the archbishop of Irenopolis, in communion with the Roman Catholic Church, but of the Greek rite. The Pope's legate was present, also the Vicar General of New Orleans, and the American Consul. On this occasion the East and the West were united. It was a noble illustration of the unity prevailing in the great Church of Christ, to see an American bishop consecrated by a prelate of France, in presence of the representative of the Holy See of Peter, and the Oriental bishops of the Levant."

## CHURCHES AND CLERGY.

### INDIANA.

*Vincennes*, Cathedral of St. Francis Xavier—
Rt. Rev. Celestin de la Hailandiere, D. D.
" J. A. Vabret,

Rev. Peter Berel.
" A. Parret.

*Duchee River*, Queret Prairie, Carlisle, Shaker's Prairie and Laurenceville, are attended from Vincennes.

*Davies county*, Washington—Rev. Simon Salumiere.
St. Peter's } Rev. Maurice St. Palais.
St. Mary's }

*Mount Pleasant*, Paoli, &c. are occasionally visited by the same clergymen.

*Jaspèr*— Rev. Joseph Kundek.

*New Albany*, } Rev. Louis T. Neyron, who also visits occasionally Jefferson, Charleston, Corydon, &c.
*Assumption* at the Knobs, }

*St. Mary's*, near Rome, Perry co.—Rev. Julian Benoit,—who also attends Cassidy and Troy stations.

*Evansville*, } Rev. Anthony Deydier, who attends Mt. Ver-
*Newark*, } non, New Harmony, Princeton, &c.

*Madison*—Rev. Michael Shaw, who also visits Vernon, Lancaster, Salem, Vevay, &c.

*New Alsace*—St. John's, } Rev. Joseph Ferneding,
St. Paul's, }
Blue Creek's, } Rev. N. Schniederjans.
Salt Creek's, }

*Laurenceburg*, Napoleon, Harrison, Brookville, Richmond, Abington, &c. are attended by the same.

*Shelby*—Rev. Vincent Baquelin, who also visits Columbus, Indianapolis, Greenburg, &c.

*Logansport*—Rev. Claude Francais, who attends also Lafayette, Independence, Williamsport, Delphi, Peru, Wabashtown, Nobleville, &c.

*Fort Wayne*—Rev. Lewis Muller, who visits Legros, Huntingdon, Goshen, &c.

*Southbend*—Rev. Mr. Bernier, who attends St. Mary's of the Lake, Laporte, Elkhart, Indian station of Pokagon, Michigan City, &c.

*Terrehaute* and St. Mary's, at Thrall's Settlement, Rev. Stanislaus Buteux, who also attends Montezuma, Clinton, Merom, &c.

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## ILLINOIS.

*Chicago*—Rev. James O'Meara, who visits also Grand Calumet and Small Fork.

*Juliet*—Rev. John Plunkett, who attends also the Illinois canal.

*Paris Prairie*, at Bodine's—Rev. S. Buteux, who attends also Darwin, York, &c.

*Shawneetown*, Carnia, &c. visited by Rev. M. Ward, of Ky.

*St. Francisville*—Rev. John Corbe, who attends also Mt. Carmel, Albion and Coffee.

*Piquet Colony*—Rev. F. Czakert, who visits also Tutopolis, a German settlement.

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# ECCLESIASTICAL, CLASSICAL AND CHARITABLE INSTITUTIONS.

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## THEOLOGICAL SEMINARY,

AT VINCENNES, IND.

The Rev. gentlemen of this institution and of the college attached to it, are members of the Society of Eudists. There are at present twenty students in the Seminary, most of whom are in the class of divinity.

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## COLLEGE OF VINCENNES.

The course of instruction in this institution embraces, besides Reading and Writing, all that is necessary to prepare youth for mercantile and professional pursuits: English Grammar, Book-keeping, Arithmetic, the higher branches of Mathematics; Geography, History, Rhetoric, &c. with the Hebrew, Greek, Latin, English, French and German languages. The modern languages just mentioned are the vernacular tongues of those who are employed to teach them. The Italian and Spanish languages are also taught, if requested.

The exercises of the college commence on the first Monday of September, and end on the 15th of July. Virtue as well as knowledge being the object of a sound education, the discipline of the college will be mild and parental, but all its rules properly maintained. Boarders will not be admitted more than fifteen years old, or less than ten, nor from other institutions without proper testimony.

As for the religious exercises of the house, the pupils will all be required to attend them, as it is necessary for the good order of the house; but there will be no interference with their liberty of conscience.

TERMS FOR BOARDERS.

| | |
|---|---|
| Board, Tuition, Washing, Mending, Bed and bedding, together with Medical attendance, per annum, payable semi-annually, in advance. - - - - - | $120 00 |

FOR DAY SCHOLARS.

| | |
|---|---|
| Reading and Writing, per quarter, in advance, | 4 00 |
| English Grammar, Geography, Arithmetic, | 5 00 |
| Other branches, - - - - | 6 00 |

There is an extra charge for Music, Drawing and Painting. No deduction is made in consequence of a student's leaving the college before the expiration of a quarter, except in case of sickness or expulsion.

All letters written or received by the pupils are subject to the inspection of the President.

The present number of pupils in the college is 79, including boarders and day scholars.

The Rev. gentlemen resident in the institution are,

Rev. John Vabret, *President.*
" Peter Berel, *Vice President.*
" F. Belier.

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## St. Mary's Female Academy at Vincennes,

*Under the direction of four Sisters of Charity from St. Joseph's Community, Md.*

The exercises of this institution commence on the first Monday of September, and end on the 15th of July. The branches taught in the Academy, are Orthography, Reading, Writing, Grammar, Arithmetic, Geography, Drawing Maps, Ancient and Modern History, Natural Philosophy, Chemistry, Book-keeping, Rhetoric, Plain and Fancy Needle Work, French language, Music on Piano Forte, Vocal Music, Drawing and Painting in water colours.

### TERMS.

| | |
|---|---|
| Board and Tuition, including bed and bedding and Washing, per annum, - - - | $100 00 |
| Day Scholars, in first and second classes, per quarter, - - - - - | 4 00 |
| Do. in third and fourth classes, do. - - | 3 00 |
| Use of pens, ink and reading books, do. - | 50 |
| Fuel for season, - - - - | 1 50 |

EXTRA.

| | | |
|---|---|---|
| For Music and use of instrument, per quarter, | | 7 00 |
| Drawing and Painting, | do. - | 5 00 |
| French language, | do. - | 4 00 |

There are at present in the Academy 65 pupils, including boarders.

## FREE SCHOOLS.

MALE FREE SCHOOL at Vincennes, in which the average number of pupils is 75.

FEMALE FREE SCHOOL connected with the Academy under the Sisters of Charity. Number of pupils 55.

## RECAPITULATION.

| | |
|---|---|
| Churches, - - - - - - | 27 |
| Churches building, - - - - - | 4 |
| Other stations, - - - - - | 30 |
| Clergymen in the ministry, - - - - | 22 |
| Clergymen otherwise employed, - - - | 3 |
| Theological Seminary, - - - - | 1 |
| Ecclesiastical Students, - - - - | 20 |
| Religious Communities, - - - - | 2 |
| College for young men, - - - - | 1 |
| Female Academy, - - - - - | 1 |
| Free Schools, - - - - - - | 2 |

# DIOCESS OF DUBUQUE.

THIS diocess which comprises Iowa Territory, was created by his present Holiness on the 28th of July, 1837, and the Very Rev. Mathias Loras, Vic. Gen. of Mobile, was appointed its first bishop. He was consecrated at that place on the 10th of December of the same year, by the Rt. Rev. M. Portier, assisted by the Rt. Rev. A. Blanc, and was installed bishop of Dubuque on the 29th of April, 1839.

## IOWA.

*DuBuque*, Cathedral of St. Raphael,
Rt. Rev. Mathias Loras, D. D.
Very Rev. Joseph Cretin.
" " Samuel Mazzuchelli.
Messrs. { Peter J. Causse, / Remigius Petiot, / Augustus Ravoux, / Lucius Galtier. } *Deacons.*

Sermon and Catechism every Sunday in English and French. A large and commodious brick-house has been erected near the Cathedral for the bishop and clergy, a part of which is intended for Schools.

*Davenport*, Scott Co., St. Anthony's—Rev. John A. Pelamourgues. Sermon in English

*Makoqueta Settlement*, Jones Co., St. Patrick's—visited once a month by the Very Rev. Joseph Cretin.
Sermon in English.

*Bloomington*, Muscatine Co. / *Burlington*, Des Moines Co. / *Madison*, Lee Co. and vicinity, } Visited by Very Rev. Samuel Mazzuchelli.
Sermon in English.

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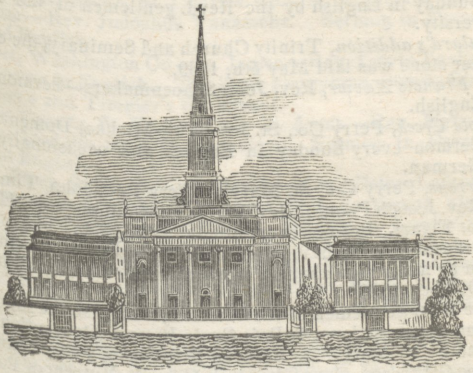
Bishop Loras has lately purchased nearly three acres of ground adjoining the church-lot, in DuBuque, for the purpose of establishing, as soon as practicable, a literary and a charitable institution. A large lot with a house already erected has also been bought, for the use of a school to be conducted by the Sisters of Charity.

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## RECAPITULATION.

| | |
|---|---|
| Churches, | 3 |
| Other stations, | 4 |
| Clergymen in the ministry, | 4 |
| Clerical Students, | 4 |

# DIOCESS OF ST. LOUIS.



CATHEDRAL OF ST. LOUIS.

THE diocess of St. Louis, which embraces the State and Territory of Missouri, the State of Arkansas and the Western moiety of Illinois, was formed in 1826. The Rt. Rev. Joseph Rosati now occupies the See of St. Louis.

## CHURCHES AND CLERGY.

### MISSOURI.

*St. Louis*, St. Louis Co., Cathedral of St. Louis,
Rt. Rev. Joseph Rosati, D. D.
" Joseph A. Lutz, *Secretary.*
" James Fontbonne,
" F. B. Jamison,
" Joseph Renaud,
" John P. Fisher.

Sermon and Catechism every Sunday in English, French and German.

*Chapel of St. Aloysius*, attended by the Rev. F. Elet and other Revd. Fathers of the Society of Jesus.

Sermon every Sunday in English and German.

*Chapel of St. Vincent of Paul*, Hospital, attended by the Clergymen of the Cathedral.

*Sacred Heart*, Clergymen of the Cathedral, Sermon every Sunday in English by the Revd. gentlemen of the university.

*Soulard's addition*, Trinity Church and Seminary, the corner stone was laid May 5th, 1839.

*St. Francis Xavier*, Rev. John Schoenmakers—Sermon in English.

*Apple Creek*, Perry Co., St. Joseph's—Michael Domenach, Sermon every Sunday in English and occasionally in German.

*Barrens*, Perry Co., St. Mary's—Very Rev. John Timon, Rev. Joseph Paquin, Rev. Peter Doutreluigne, Rev. Hector Figari. Sermon every Sunday in English. The magnificent church, having besides the great altar, six others in as many side chapels, was consecrated on the 29th of October, 1837.

The Rev. gentlemen of the Seminary visit also the following congregations: 1. Bois Brule Bottom, Conception of the B. V. Mary. 2. Brazeau Settlement, Perry county.

*Cape Girardeau*, Cape Girardeau Co.—St. Vincent of Paul, Rev. John Brands, C. M. assisted by two other clergymen. The Church, a stone edifice, 70 by 36 feet, was consecrated on the 21st of July, 1839. Sermon in English. The Rev. Mr. Brands visits also Commerce and Jackson.

*Corondolet*, St. Louis Co.—Our Lady of Mount Carmel. Rev. Edmund Saulnier. Sermon in French and occasionally in English.

*Dardennes*, St. Charles Co.—St. Peter's.—Rev. Christian Walter, S. J. Sermon in English and German, Manchester, Merrimac, &c. visited.

*Florissant*, St. Louis Co.—St. Ferdinand.—Rev. J. L. Gleizel, S. J. Sermon in English and French.

2 *miles from Florissant*, St. Louis Co.—Chapel of St. Stanislaus, Novitiate of the Society of Jesus.—Rev. P. Devos, S. J. Sermon in English.

*Fredericktown*, Madison Co.—St. Michael's.—Rev. F. Cellini. Sermon in French and English.

*Gravois Settlement*, St. Louis Co.—St. Peter's.—Visited once a month by clergymen from St. Louis. Sermon in English.

*New Madrid*, New Madrid Co.—St. John Baptist.—Rev. Ambrose Heim. Sermon in French, English and German. The Portage, where a church is building, is attended by the same Rev. gentleman.

*Old Mines*, Washington Co.—St. Joachim—Rev. Bartholomew Rolando, C. M. Sermon in French and English. St. Stephen's Church, Richmond, attended once a month, and also Grande Rivière; Vallee's mines occasionally.

*Portage des Sioux*, St. Charles Co.—St. Francis of Assisium.—Rev. Judochus Vanassche. Sermon in French and English.

*Potosi*, Washington Co.—St. James.—Rev. Lewis Tucker. Sermon in English. The same clergyman attends Obuchon's and Timmer's Settlement.

*Little Canada*, St. Francis Co.—St. Ann's.—Rev. Hypolitus Gandolfo from St. Genevieve. Sermon in French and English.

*Salt River*, Rall's Co.—St. Paul's.—Rev. Peter Lefevre. Sermon in English. The same Rev. gentleman visits also Cincinnati, Rall's Co., St. Mark's; 2. Louisville, Lincoln Co., St. Simeon's; 3. Pine Creek, Pike Co.; 4. Indian Creek, Monroe Co., St. Stephen; 5. Wyaconda River, Lewis and Clark Co.; 6. Cedar Creek; 7. North Santa Fe, Clark's Co.; 8. Marion City; 9. Half Indian Tract.

*St. Genevieve*, St. Genevieve Co.—St. Genevieve.—Rev. F. X. Dahmen, C. M., and H. Gandolfo, C. M. Sermon in French, English and German. Same gentlemen visit also the River of Aas and Establishment.

*St. Charles*, St. Charles' Co.—St. Charles.—Rev. John B. Smedts, S. J. and another Father of the same Society. Sermon in English, French and German.

*Westphalia*, Gasconade Co.—St. Joseph.—Rev. Ferdinand Helias. He visits also, 1. French Village; 2. Jefferson City; 3. Bailey's creek; 4. Hancock Prairie; 5. Portland; 6. Fulton; 7. New Boston, Montgomery Co.; 8. Rocheport, Boone Co.; 9. Fayette, Franklin Co.; 10. Mount Pleasant; 11. Lay Creek; 12. Bourbeuse; 13. Columbia.

*Washington*, Franklin Co.—St. Francis Borgia.—Rev. James G. Buschotts, S. J. Sermon in German. He visits also Marthasville.

## ILLINOIS.

*Alton*, St. Mathias' church.—Visited once a month by the clergymen from Portage des Sioux. Sermon in English.

*St. Augustine*, Fulton Co.—St. Augustin's.—Rev. Timothy Conway, once a month. Sermon in English.

*Beardstown*, Morgan Co.—Annunciation.—Visited by the

Rev. Blasius Raho, C. M., once a month. Sermon in English.

*Belleville*, St. Clair Co.—St. Barnabas.—Visited by the Rev. Regis Loisel. Sermon in English.

*Cahokias*, St. Clair Co.—Holy Family.—Rev. R. Loisel. Sermon in French.

*Commerce*, Hancock Co.—Saviour's.—Rev. T. Conway. Sermon in English.

*Crooked Creek*, Hancock Co.—St. Simon.—Rev. T. Conway. Sermon in English.

*English Settlement*, Monroe co.—St. Augustin's.—Rev. John Kenny. Sermon in English.

*French Village*, St. Clair Co.—St. Philip.—Rev. R. Loisel. Sermon in French.

*Galena*, Joe Davies' Co.—St. Michael's.—Rev. Constantine Lee. Sermon in English.

*Jacksonville*, Morgan Co.—Rev. B. Raho. Sermon in English.

*James' Mills*, Monroe Co.—SS. Philip and James.—Rev. J. Kenny. Sermon in English.

*Johnson Settlement*, St. Clair Co.—St. Thomas.—Rev. Charles Meyer.—Sermon in English and German.

*Kaskaskias*, Randolph Co.—Conception of B. V.—Rev. Irenæus St. Cyr. Sermon in English and French.

Chapel of the Convent of the Visitation, Rev. Irenæus St. Cyr. Sermon in English.

*Libory Settlement*, St. Clair Co.—St. Thaddeus.—Rev. Caspar H. Ostlangenberg. Sermon in German and English.

*La Cantine*, St. Clair Co.—Visited by the Rev. R. Loisel. Sermon in French.

*Marseilles*, St. Lazarus.—Rev. B. Raho. Sermon in English.

*O'Hara's Settlement*, Randolph Co.—St. Patrick's.—Rev. J. Kenny. Sermon in English.

*Ottawa*, La Salle Co.—Holy Trinity.—Rev. B. Raho. Sermon in English.

*Peoria*, Peoria Co.—Redeemer's.—Rev. B. Raho. Sermon in English.

*Peru*, La Salle Co.—Holy Cross.—Rev. B. Raho, C. M. Rev. Ubaldus Estang, C. M., Rev. John B. Escoffier, C. M. Sermon in English.

*Prairie du Rocher*, Randolph Co.—St. Joseph's.—Rev. Vitalis Van Cloostere. Sermon in French.

*Quincy*, Adams Co.—Ascension, for the Germans.—Rev. Augustus Brickwedde. Sermon in German.

Church building for the Americans.—Rev. Hilary Tucker. Sermon in English.

*Shelbyville*, Shelby Co.—Rev. B. Raho. Sermon in English.
*Shoal Creek*, St. Clair Co.—St. Boniface.—Rev Henry Fortman. Sermon in German and English.
*Springfield*, Sangamon Co.—St. John.—Rev. George Hamilton. Sermon in English.
*Teutonia*, St. Clair's Co.—St. Andrew.—Rev. Charles Meyer. Sermon in German.

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## ARKANSAS.

*Pine Bluff*, Jefferson Co.—St. Irenæus.—Rev. Joseph Richardbole, Rev. Augustus Paris. Sermon in French and English. They visit St. Mary's, New Gascony, Post of Arkansas, Little Rock, Napoleon and other places.

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## INDIAN MISSIONS.

*Kickapoo Village*, Indian Territory.—St. Francis Xavier. Rev. Anthony Eisvogels, who visits also the Catholics of Independence and Liberty. There is a school under the direction of the same clergyman.

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# ECCLESIASTICAL INSTITUTIONS.

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### ST. MARY'S THEOLOGICAL SEMINARY.

BARRENS, PERRY CO., MO.

This institution is under the direction of the Lazarists, or priests of the congregation of the mission; and has 14 students. The following are the names of the clergymen resident in the Seminary:

Very Rev. John Timon, C. M. *Superior.*
" Joseph Paquin, C. M. *Assistant.*
" John B. Tornatore, C. M. *Prof. of Divinity and Holy Scripture.*
" Joseph Mignard, C. M. do. *Philosophy.*
" Hector Figari, C. M., *Prof. of Sacred Liturgy and Ceremonies.*
" Peter Douterluigne, C. M. *Procurator.*

Rev. John M. Odin, C. M.
" Michael Calvo, C. M.
" Michael Domenoch, C. M.
" Francis Burlando, do.
" J. B. Robert, do.
" Aloysius Parody, do.
" Thomas Burke, do.
" Donatian Olivier,
" Joseph Wiseman,
" John F. McGerry.

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### Novitiate of the Society of Jesus,

AT FLORISSANT, ST. LOUIS CO., MO.

Rev. P. De Vos, *Master of Novices*, who are 7 in number; 3 Scholastics and 4 Lay-brothers.

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## COLLEGES.

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### ST. MARY'S COLLEGE,

BARRENS, PERRY COUNTY, MISSOURI.

*Conducted by the Priests of the Mission.*

The neighborhood in which this college is situated ranks among the most healthy in the west. A high, rolling country, salubrious air, and ample space for exercise, will, through the paternal vigilance of the tutors, ensure and fortify the health of the youthful student.

The course of instruction embraces Reading, Writing, Arithmetic, Geography, use of the Globes, Book-keeping, History, Poetry, Algebra, Geometry, Theoretical and Practical Surveying, Astronomy, Moral and Natural Philosophy, Chemistry; the French, Spanish, German, Italian, Latin and Greek languages. The Faculty being empowered to confer degrees, exact the same conditions from the candidate for academic honors as are exacted in other colleges or Universities; but they freely admit young gentlemen, who, seeking but a commercial education, do not wish to study the Latin and Greek languages, and who do not graduate. The professor for each of the modern languages, named above, will be one for whom that language is his mother tongue, and who speaks it in its utmost purity.

The terms, including boarding, tuition, washing, mend-

ing, doctor's fees, and use of library, are $150 per annum, payable half yearly in advance. Should parents wish their children to be furnished by the college with clothing, bed, and bedding, &c., they will please to deposite in the hands of the treasurer, a sum sufficient to meet the probable expense. Half yearly communications on the health and progress of the pupils will be addressed to parents or guardians. The scholastic year begins on the 2d of November, and ends on the 26th of September.

The following are the names of the Officers and Professors in the college:

Very Rev. J. Timon, *President, Prof. of Nat. Philosophy and Chemistry.*
" Hector Figari, *Vice Prest. and Prefect.*
" John B. Robert, *2d Prefect.*
" John B. Tornatore, *Prof. of Moral Philosophy.*
" John M. Odin, do. *Rhetoric.*
" Joseph V. Wiseman, do. *Belles Lettres.*
Mr. Donelly, do. *Mathematics.*
Mr. Howard, *Prof. of Ancient Languages.*
Rev. Michael Domenoch, } *Prof. of Modern do.*
" Joseph Paquin, }
" Joseph Mignard, }
" John F. McGerry, }

There are, moreover, eight or nine assistant teachers.

## ST. LOUIS UNIVERSITY, MO.

This literary establishment was incorporated by the State Legislature, in 1832, and empowered to confer degrees and academical honors in all the learned professions. The buildings are spacious, neat and commodious. The site in the western suburb of the City of St. Louis, airy and salubrious. The diet wholesome and abundant. The government firm and paternal. Two experienced physicians attend at the University, and the sick are nursed with the most tender care.

The course of instruction embraces two departments, the classical and the mercantile. The student may apply himself to either or both. The French, German, Spanish, and Italian languages are taught without additional charge. Music, Drawing, Fencing and Dancing form extra charges. A Museum or Cabinet of Natural History, a philosophical and chemical apparatus, and an extensive library are attached to the institution.

The scholastic year will henceforward commence on the 1st of October, and end on the 16th of August, a few

days after the annual commencement. The students may spend the time of vacations either at home or at the University.

Every three months, bulletins are sent to the parents. The public exercises of religion are those of the Catholic Church, but students of all denominations are admitted. The age of admission for boarders is from 12 to 16. None are admitted for a less term than one year or a full session, and the course entered upon must be pursued till the end of the session. In all cases, those admitted must have a good moral character, and bring testimonials of good behavior, if they have been at any other institution. A regular course of Latin and Greek, of Mathematics and Philosophy, is required to obtain the degree of A. B.

The terms, including all the branches taught in both departments, washing and mending of linen and socks, physicians' fees and stationary, are $200 per annum, payable half yearly or quarterly in advance; and $10 entrance fee. From such as use the Physical and Mathematical apparatus an additional sum of $10 per annum is required. A deduction of $20 will be made for such as spend their vacations at home; $15 for washing and mending, $4 for Physicians' fees, and $6 for stationary; so that the price for board, including tuition, will be reduced to $155. Half boarders pay $100. Externs $40 per annum. No deduction will be made for the quarter begun, except in cases of sickness or dismission.

A uniform is necessary for public occasions. It consists of a blue or black frock or body coat, with pantaloons of the same cloth for winter, and white pantaloons for summer. On entering, the student must be provided with a sufficient quantity of clothing for both seasons. No student is permitted to have money in his own custody; but 12½ or 25 cents per week is given them at the institution, and a few dollars for vacations, if they have a sum deposited for the purpose.

Bed and bedding may be furnished by the parents, or will be supplied at the University for $8 per annum.

When parents wish to call their children home, they must settle all accounts, give timely notice of it to the President, and forward what is necessary for their passage and travelling expenses. Such as live at a distance should have an agent in St. Louis or New Orleans.

Mr. P. Huchet Kernion, No. 95 Conde street, New Orleans, is the regular Agent of the University for Louisiana, Mississippi, Mexico, Cuba, &c. and the Rev. S. Mazzuchelli, Galena, for the upper part of Illinois, and for Wisconsin and Iowa Territories.

All letters sent or received by the students, except they be to or from their parents or near relatives, are subject to the inspection of the President or Procurator, and such as are written by the parents or others to the agents of the college must be post-paid, as otherwise they would be liable to remain in the Post Office.

The following is a list of the officers, &c. in the University:

Rev. Peter J. Verhœgen, *Superior of the Missions of the Society of Jesus in Mo. and La. and President of the faculty and Board of Trustees.*

Rev. J. A. Elet, *Vice President of the Board and Rector of the St. Louis University.*

Rev. J. Vandevelde, *Vice Rector and Chancellor of the University and Treasurer of the Board.*

Rev. George A. Carrell, *Secretary and Prof. of Rhetoric and Belles Lettres.*

Rev. P. Mignard, *Prefect of Studies and Prof. of Divinity.*

Rev. J. Van Sweevelt, *Prof. of Nat. Philosophy and Prefect of Museum.*

Rev. J. B. Emig, *Prof. of Ancient Languages.*

Rev. P. Verheyden, *Prof. of Architecture and Chaplain.*

Magister M. Vanden Eycken, *Prof. of Mathematics.*

" J. B. Duerinck, *Prof. of Botany.*

" F. P. O'Loghlen, *Prof. of Languages.*

" A Maesseele, *Librarian.*

" W. Clabeels, *Prof. of Languages.*

" H. Van Mierlo, *Sub-deacon, Prefect of Chapel.*

" J. B. Druyts,
" C. Truyens,
" M. Damens,
} *Superintendents of Boarders.*

" M. Boex, *Superintendent of Externs,*

and seven Lay-brothers.

The present number of students in the University is 167; 148 of whom are boarders.

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## ST. VINCENT'S MALE ACADEMY,

CAPE GIRARDEAU.

The course of instruction in this institution embraces those branches which are usually taught in English Academies: as Orthography, Reading, Writing, Grammar, Arithmetic, Geography, the use of the Globes, History Ancient and Modern, Chronology, Rhetoric, Natural Philosophy, together with the Latin, Greek, French and Spanish languages.

## TERMS.

| | | | |
|---|---|---|---|
| For Tuition in the lower branches, per quarter, - | | | $4 00 |
| Do. | do. | higher branches, do. extra, | 3 00 |
| Do. | do. | classics, do. do. | 3 00 |
| Do. | do. | French and Spanish, do. do. | 3 00 |

The professors will devote every attention to the improvement of the pupils, who may be committed to their charge. Good boarding can be had on accommodating terms, in many respectable private houses in town.

The following gentlemen are attached to the institution:

Rev. John Brands, *Principal.*
" Jerome Cercos, }
" John Healy, } *Professors.*
" Michael Collins, }
Mr. Mooney, *Assistant Teacher.*

## SCHOOLS.

St. Louis Catholic Day School. This School has been suspended, as Mr. McDonald and his companions, who had charge of it, have gone to France for the purpose of uniting themselves to a congregation of Lay-brothers, who devote themselves to the education of youth. When they will have completed their novitiate, they will return accompanied by several others, to establish the institute in this country.

*Catholic Day School*, at St. Charles, Mo. Michael Hoey, S. J. Teacher. Number of pupils 50.

*Catholic Day School*, at Florissant, Mo. Cornelius O'Leary, S. J. Teacher. Number of pupils 40.

*Catholic Day School*, at Old Mines, Washington county, Mo. under the supervision of Rev. Peter Doutreluigne. Number of scholars 30.

*Catholic Day School*, at Westphalia Settlement, Mo. under the direction of Rev. F. Helias. Number of scholars 40.

*Catholic Day School*, at Lasalle, Ill. under the supervision of the Rev. Blasius Raho. Number of scholars 40.

*Catholic Day School*, at Cahokias, Ill. under the supervision of the Rev. Regis Loisel. Mr. O'Flinn, Teacher. Number of scholars 30.

# CONVENTS AND ACADEMIES,
## *FOR YOUNG LADIES.*

### Convent and Academy of the Ladies of the Sacred Heart, St. Louis, Missouri.

Madam Catharine Thieffry, *Superior.*

The following branches of useful and ornamental education are taught in the Academy: English and French, Reading, Writing, Grammar, Arithmetic, Sacred and Profane History, Geography, use of the Globes, Projection of Maps, Mythology, Poetry, Rhetoric, Natural Philosophy, and Domestic Economy; Sewing, Marking, Lace, Muslin, Tapestry, and Bead-work; Painting on Velvet and Satin, Drawing in water colors and crayons; Shell and Chenille work, Artificial Flower making, Filligree, Hair-work and Chrystallized Parlor Ornaments; Music, vocal and instrumental.

TERMS.

Boarding, $120 per annum, payable in advance. No separate charge is made for tuition. Washing and mending, $12 per annum. Music, vocal and instrumental, $30 per annum. Articles necessary for the acquirement of other elegant accomplishments, are procured at the request and expense of the parents.

Quills, ink, paper and books, for the lower class, $6.
do. do. do. for the higher, $10 per an.

No deduction is made to the pupils for any absence unless occasioned by sickness.

The number of religious in this institution is 20; number of young ladies, boarders, 60; day scholars, 110. Orphans educated and supported in the establishment, 30.

### Convent and Female Academy of the Ladies of the Sacred Heart,

AT ST. FERDINAND,

Commonly called Florissant, about fifteen miles from St. Louis. Price of boarding and tuition, $80 per year. Madam Philippine Duchesne, *Superiour.* Number of religious, 5; of young ladies, boarders, 26; of externs, 30; of orphans, 1.

**Convent and Female Academy, at St. Charles, Mo.**

Conducted by the ladies of the same religious order. Madam Lucille Mathevon, *Superiour*. Number of religious, 8; of young ladies, boarders, 30; of externs, 36.

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**Convent and Academy of the Sisters of Loretto,**

BETHLEHEM, PERRY CO., MO.

Sister Barbara Clemens, *Superiour*.

The course of instruction in this institution, embraces Reading, Writing, Grammar, Arithmetic, Geography, History, Painting, French, Needle-work, Embroidery, Music, &c. A great maternal care will be taken of the health and morals of the pupils. Young ladies of any religious profession will be received without the least preference. Though the teachers profess the Catholic religion, yet no one shall be in the least troubled with regard to her peculiar religious opinions, nor will any undue influence be used over her belief.

The rates of tuition will be $10 per annum for the common branches of an English education, including plain sewing; five dollars a year more will be required if painting and embroidery be taught; five dollars per annum extra for French, and ten dollars per annum extra, if the Piano be taught.

Should any of the young ladies wish to board, they can be boarded at the house at $1 per week, but none will be received for less than three months. The washing and mending will, if required, be done for $10 per annum. The payment is required to be made half in advance. Parents will please to send bed and bedding with their children.

There are 11 religious and 26 pupils in the institution.

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**Convent and Female Academy of the Sisters of Loretto,**

AT. ST. GENEVIEVE, MO.

Sister Catharine Vallé, *Superiour*.

The number of Sisters in this institution is 9, of boarding pupils 20, of day scholars 65.

## Convent and Female Academy of the Sisters of Loretto,

AT NEW MADRID, MO.

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## Convent and Academy of the Sisters of Loretto,

AT CAPE GIRARDEAU, MO.

Sister Benedicta Fenwick, *Superiour.*

There are seven religious and about thirty scholars in this institution.

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## St. Mary's Convent of the Sisters of Loretto,

AT PINE BLUFF, JEFFERSON CO., ARKANSAS.

Sister Mary Agnes Hart, *Superior.*

There are seven religious and thirty pupils in the institution.

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## CONVENT OF THE VISITATION,

AT KASKASKIA, ILLINOIS.

Sister Seraphina Wickham, *Superiour.*

The number of religious in this house is 18.

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## YOUNG LADIES' ACADEMY OF THE VISITATION,

AT KASKASKIA, ILLINOIS.

The course of instruction, commencing with the elements of an English Education, embraces—Orthography, Reading, Writing, Arithmetic, English and French Grammar and Composition, Geography, Sacred and Profane History, Ancient and Modern Chronology, Mythology, Poetical Composition, Rhetoric, Philosophy, Chemistry, Astronomy, use of the Maps and Globes. Also—Music, Vocal and Instrumental, on the Harp, Piano and Guitar; Painting in Water Colors and on Velvet; Plain and Ornamental Needle-work, Tapestry, Lace and Bead-work, &c.

TERMS.

| | | |
|---|---|---|
| Board and tuition, - - - | $125 00 | per annum. |
| Tuition alone for day scholars, - | 24 00 | do. |
| Paper, quills and ink, - - | 4 00 | do. |

EXTRA CHARGES.

| | | |
|---|---|---|
| French Language, quarterly, - | $5 00 | per annum. |
| Drawing and Painting on Velvet, - | 5 00 | do. |
| Harp and its use, - - - | 16 00 | do. |
| Piano, - - - - | 12 00 | do. |
| Guitar, - - - - | 6 00 | do. |
| Medical attendance, - - | 75 | do. |
| Mending of clothes, if done at the institution, | 1 00 | do. |
| Bed and bedding, unless furnished by the parents, | 1 75 | do. |

N. B. Boarders are requested to pay semi-annually, and day-scholars quarterly in advance.

When in sickness extraordinary expenses are incurred, a bill of the same will be presented.

There are at present 70 pupils in the academy, 50 of whom are boarders. There are also 12 orphans in the house.

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**Convent and Female Academy of the Sisters of the Order of St. Joseph,**

AT CAHOKIAS, ILLINOIS.

Sister Febronia Fontbonne, *Superiour.*

The number of Sisters is 7, of boarders, 5; of day-scholars, 27.

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**Convent and Female Academy and Deaf and Dumb Asylum of the Sisters of St. Joseph,**

AT CARONDOLET, MO.

Sister Celestine, *Superiour.*

There are six sisters in this institution, 75 day-scholars, and 3 deaf and dumb girls.

# CHARITABLE INSTITUTIONS.

### ORPHAN ASYLUM AND DAY SCHOOL FOR BOYS,

AT ST. LOUIS, UNDER THE CHARGE OF FIVE SISTERS OF CHARITY.

Sister Mary Angela Hughes, *Superiour.*

The number of male orphans in the house is 62; of day-scholars between 40 and 50.

### HOSPITAL AT ST. LOUIS,

*Under the care of ten Sisters.*

Sister Francis Xavier Love, *Superiour.*

The number of patients in this establishment, is generally from 100 to 120. The number of patients during the last year exceeded 1000. An addition has been made with very comfortable accommodations for lunatics.

### ORPHAN ASYLUM AT ST. LOUIS,

UNDER THE LADIES OF THE SACRED HEART.

Madam Harriet de Kersaint, *Directress.*

The number of female orphans in the house, is thirty.

ORPHAN ASYLUMS at Bethlehem, Mo. and Kaskaskia, Il. See above.

A new female Orphan Asylum is to be erected in St. Louis, upon a whole square, and will be placed under the direction of the Sisters of Charity. The spacious lot is a donation from Mrs. Ann Biddle, who will also erect the buildings at her own expense.

### CATHOLIC MALE BENEVOLENT ASSOCIATION,

ST. LOUIS, MO.

The object of this society is to aid the funds of the Male Orphan Asylum. The members contribute twenty-five cents a month, and one dollar upon entering the association.

**LADIES' CATHOLIC ASSOCIATION,**

*For Charitable purposes,*

ST. LOUIS, MO.

RECAPITULATION.

| | |
|---|---|
| Churches, | 53 |
| Churches building, | 12 |
| Other stations about, | 60 |
| Clergymen on the mission, | 47 |
| Clergymen otherwise employed, | 26 |
| Ecclesiastical Seminaries, | 2 |
| Colleges for young men, | 2 |
| Academies for Boys, | 1 |
| Female Convents, | 11 |
| Academies for young ladies, | 11 |
| Schools, | 6 |
| Charitable institutions, | 8 |

# DIOCESS OF NEW-ORLEANS.

THE diocess of New-Orleans, which embraces the State of Louisiana, was established in 1793. It is now governed by the Rt. Rev. Anthony Blanc, D. D.

## CHURCHES AND CLERGY.

### LOUISIANA.

Rt. Rev. Anthony Blanc, D. D.
Very Rev. Aug. Jeanjean, *Vic. Gen.*
Very Rev. Stephen Rousselon, *Vic. Gen.*

*New Orleans.*

Cathedral of St. Louis—Rev. Al. Moni, *Pastor.*
" P. Armand, } *Assists.*
" B. Permoli, }
" J. M. Benniot, }
" Ph. Ascensio, }
" A. Mascaroni, *Master of Ceremonies.*

*New Orleans.*

Rev. C. Morachini, attends the Hospital and Catholic Male Asylum.
St. Mary's (Bishop's residence,)—Rev. C. Maenhaut, *Rector.*
Rev. N. Fort, *Assist.*
" A. P. Ladaviere.
St. Patrick's—Rev. J. J. Mullon.
St. Anthony's—Rev. J. Loperena.
St. Claude's Chapel—Very Rev. S. Rousselon.
Ursuline Chapel—Rev. F. Soller, *pro. tem.*
Chapel in Morales street, Clergy of the Cathedral.

*St. Bernard's*, Terre aux Bœufs—Rev. J. Careta.
*St. Charles'*, German Coast—Rev. A. De. Angelis.
*St. John the Baptist's*, Bonnet Carré—Rev. V. M. Mina.
*St. Michael's*, *St. James'* } Rev. L. Boué.
*Ascension*, Donaldsonville—Rev. J. Bouillier, C. M. *Rect.*
" M. Amate, C. M. *Assist.*
*Assumption*, Lafourche—Clergy of the seminary.
*St. Joseph's*, Thibodeauxville—Rev. E. D'Hann.
*St. Peter's*, New Iberia, *St. Mary's*, Parish Attakapas, } Rev. F. C. De St. Aubin.
*St. Martin's*, Attakapas—Rev. J. F. Brasseur.
*St. John Evang.* Vermillionville—Rev. J. Andizio.
*St. Landry's*, Opelousas—Rev. F. Rossi.
*St. Charles'*, Grand Coteau—Rev. Theodore Detheux, S. J. *Rector*, Rev. V. Paillasson, S. J. *Assist.*
*St. Francis Xavier's*, Alexandria—Rev. S. Brogard.
*St. Francis of Assisium*, Natchitoches—Rev. V. Jamey, *Rector*, Rev. N. Francais, *Assistant.*
*St. Paul's*, Avoyelles, *St. Francis'*, Pointe Coupée, } Rev. J. Martin.
*St. Joseph's*, East Baton Rouge, *St. John's Plains*, do. *St. John Bapt.* West Baton Rouge, } Rev. J. Evrard.
*St. Gabriel's*, Iberville—Rev. E. Dupuy.

# ECCLESIASTICAL AND CLASSICAL INSTITUTIONS,

## *FOR YOUNG MEN.*

### Ecclesiastical Seminary of St. Vincent of Paul,

UNDER THE DIRECTION OF THE LAZARISTS,

*in the Parish of Assumption.*

The superiour of this institution is the Rev. Bon. Armengal, C. M. *Vic. Gen.* who is assisted by the following gentlemen:

Rev. P. Chaudy, C. M.
" J. Giustiniani, C. M.
" P. Llebaria, C. M.
" M. Alabeau, C. M.
" M. Demazenou, C. M.
Mr. J. King, C. M. subdeacon, *English Teacher.*
Mr. J. Tiernan, C. M. in Minor orders, do.

There are at present seven seminarians in the institution; 1 deacon, 1 subdeacon, 3 in minor orders and 2 students. The seminary is supported by a diocesan association, established throughout the different parishes of Louisiana.

### ST. CHARLES' COLLEGE,

IN GRAND COTEAU, OPELOUSAS,

*Under the direction of the Jesuits.*

The following gentlemen are attached to the Institution.

The Rev. Nicholas Point, S. J., *President.*
" F. Abbadie, S. J., *Prefect of Studies.*
" Th. Deleeuw, S. J. } *Prof. of Languages.*
" P. Pin, S. J. }

Mr. H. Duranquet, }
Mr. M. Brocard, } *Scholastics.*
Mr. M. Boudreaux, }
Charles Asberg, }
Joseph Chauvet, } *Coadjutors.*
Joseph Morris, }

Mr. P. Connelly, *Professor of English Literature.*
Mr. P. Pourcine, *Assistant Teacher.*
The number of Boarders is 100.

# CONVENTS AND ACADEMIES

## *FOR YOUNG LADIES.*

### CONVENT AND ACADEMY,

UNDER THE DIRECTION OF THE URSULINES.

*Two miles below New Orleans.*

The system of instruction embraces the following objects:—The English and French languages, Writing, Arithmetic, Geography, the use of the Globes, History, Ancient and Modern; Mythology, Chronology, English and French Literature, Elements of Astronomy, Plain and Fancy Needle-work. The elements of Natural Philosophy, of Botany and Chemistry, will be taught to those young ladies whose parents desire it; as also Music, Drawing and Dancing.

TERMS.

| | |
|---|---|
| Board and tuition, quarterly in advance, - | $48 00 |
| Day scholars, per month, - - - - - - | 8 00 |

EXTRA CHARGES.

| | |
|---|---|
| Stationary, and the use of Maps and Globes, per annum, - - - - - - - - - - | $4 00 |
| The use of a Bedstead for the whole time of the stay, | 2 00 |
| The use of Library for the whole time of the stay, | 2 00 |
| Washing, per month, - - - - - - - | 2 00 |
| Drawing, including paper and pencils, per month, | 4 50 |
| Music, per month, - - - - - - - | 12 00 |
| For the use of musical instruments, per month, | 1 00 |
| Dancing, - - - - - - - - - - | 6 00 |

Present number of Sisters in the institution, 26, of boarding pupils, 125; of orphans, 25.

### CONVENT AND ACADEMY

### Of the Ladies of the Sacred Heart,

*At St. Michael's, Acadia co., Louisiana.*

Madam Aloysia Hardey, *Superiour.*

The branches taught in this institution, are as follows:—Elements of Botany, Chemistry, Natural Philosophy and

Geometry; Reading, Writing, and Grammar both English and French; Arithmetic; History, Ancient and Modern; Chronology, Mythology, English and French Polite Literature, Geography, Elements of Astronomy, the use of the Globes, Domestic Economy, Plain and Fancy Needle-work, Embroidery, Marking, Lace-work, &c.

Music, Drawing, and other *fine arts*, are paid extra.

A quarterly report is transmitted to parents or guardians concerning the conduct, proficiency, and health of their children.

TERMS.

Board and tuition, per quarter, $40, payable in advance.
Should a scholar be withdrawn by her parents before the end of the quarter, no deduction can be expected, except in case of sickness.
Bed and stationary are included in the above charges.
Books, postage, doctors' bills and medicines, are extra charges, if not paid by the parents.

| | |
|---|---|
| Mending, if done at the institution, per quarter, | $5 00 |
| Washing, - - - - - - - - - | 9 00 |

There are at present 38 religious in this community, 230 young ladies, boarding in the academy, and 31 orphans.

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**Convent and Academy of the Sacred Heart,**

*At Grand Coteau, Opelousas, Louisiana.*

Madam Julia Bazire, *Superiour.*

In this institution there are 21 religious, and 100 young ladies, boarders in the academy.

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**Congregation of our Lady of Mount Carmel,**

*In St. Claude st., New Orleans.*

Mother Theresa, *Superiour.*

The ladies of this congregation have a boarding and day-school for free children of color, and will devote themselves exclusively to the education of such persons, until the number of sisters be increased. The number of religious in the institution, is 8; of boarding pupils, 25; of externs, 65.

**Charitable Institutions.**

*Catholic Male Orphan Asylum*, at New Orleans, which contains 55 orphans.

*St. Patrick's Female Orphan Asylum*, at New Orleans, under the care of five Sisters of Charity. Sister Francis Regis, *Sister servant*. It contains 82 orphans, and 26 externs.

*Charity Hospital*, at New Orleans, under the care of fifteen Sisters of Charity. Sister Regina Smith, *Sister servant*. The number of patients varies from 175 to 360.

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RECAPITULATION.

| | |
|---|---|
| Churches, - - - - - - - | 28 |
| Chapels, - - - - - - - | 8 |
| Several others are in contemplation for this year. | |
| Clergymen on the mission, - - - - | 35 |
| Clergymen otherwise employed, - - - | 15 |
| (4 or 5 more clergymen are expected this winter.) | |
| Ecclesiastical seminaries, - - - - | 1 |
| Colleges for young men, - - - - | 1 |
| Female Religious Institutions, - - - | 4 |
| Female Academies, - - - - | 4 |
| Charitable Institutions, - - - - | 5 |

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# DIOCESS OF NATCHEZ.

The diocess of Natchez, which comprises the State of Mississippi, was established by Gregory XVI. on the 28th of July, 1837. The See is vacant.

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## CHURCHES AND CLERGY.

### MISSISSIPPI.

*Natchez*, A clergyman will soon be stationed at this place; *Vicksburg*,——Rev. M. D. O'Reilly.

The Catholic population of Vicksburg is considerable and in every way respectable.

# DIOCESS OF MOBILE.

This diocess comprises the State of Alabama and the Territory of Florida.

The Right Rev. Michael Portier, was appointed Vicar Apostolic, by Pius VIII. in 1825, and was elevated to the Episcopal Chair, in 1829.

## CHURCHES AND CLERGY.

### ALABAMA.

*Mobile*, Cathedral of the Immaculate Conception,
Rt. Rev. Michael Portier, D. D.
Rev. John Bazin,
" Gabriel Chalon,
" James McGarahan.

*Springhill College*, St. Joseph's—Rev. Peter Mauvernay.

*Summerville*, Chapel of the Visitation—Rev. Jas. Lesne.

*Mount Vernon*, St. Paul's—visited by Rev. G. Chalon, who attends also several other stations on both sides of Mobile bay.

*Montgomery*, St. Peter's—Rev. William J. Clancy, who attends also Greensborough, Tuscaloosa, Huntsville, Tuscumbia, Florence and Swift Creek.

### WEST FLORIDA.

*Pensacola*, St. Michael's—Rev. S. Guinand, who visits also Barranca's, Perdido Bay, Escombia Bay, &c.

*St. Joseph's Bay*, St. Andrew's Bay and Apalachicola Bay, are visited by Rev. G. Chalon.

### EAST FLORIDA.

*St. Augustine*, St. Augustine's—Rev. C. Rampon,
Rev. P. Hackett.

Rev. P. Hackett attends Fernandina, Amelia Island, Jacksonville and other stations.

# INSTITUTIONS.

## COLLEGE OF SPRINGHILL, Alabama,

*Under the direction of the Right Rev. Dr. Portier, Bishop of Mobile.*

### TERMS.

1st. The price of the scholastic year is fixed at two hundred and sixty dollars; one half payable semi-annually in advance.

2d. The equivalent for this sum includes the board of the pupils, their washing, mending, lodging, (with some few exceptions) tuition, books, stationary and whatever else appertains to their studies.

The following gentlemen are attached to the institution:

Rev. Peter Mauvernay, *President.*
Rev. Julian Priour.
Rev. Francis Martinet.
Rev. J. M. Portier.

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Academy for Boys, at St. Augustine, East Florida, under the direction of the Rev. P. Hackett, who has an assistant teacher. The preparatory branches usually required to enter the colleges of this country, are well taught in this institution.

School for Boys, at Mobile, Alabama, under the patronage of the bishop.

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## CONVENT AND FEMALE ACADEMY

**Of the Visitation of the B. V. Mary.**

At Summerville, within three miles of Mobile.

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Seminary for Young Ladies, at St. Augustine, East Florida, conducted by the ladies of the Retreat.

School for Girls, at Mobile, under the patronage of the bishop.

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## ORPHAN ASYLUM, at Mobile,

Under the direction of the "Charitable Catholic Ladies' Society."

RECAPITULATION.

| | |
|---|---|
| Churches, | 7 |
| Stations, about | 23 |
| Clergymen on the mission, | 9 |
| Clergymen otherwise employed, | 4 |
| Colleges for young men, | 1 |
| Female Academies, | 2 |
| Female religious institutions, | 1 |
| Schools, | 3 |
| Orphan Asylums, | 1 |

# DIOCESS OF CHARLESTON.

THE diocess of Charleston, which comprises North and South Carolina and Georgia, was established on the 12th of July, 1820. It is now under the charge of the Rt. Rev. John England.

## CHURCHES AND CLERGY.

### SOUTH CAROLINA.

Rt. Rev. John England, D. D., *Bishop of Charleston.*
Rev. Richard S. Baker, *Secretary of the Diocess.*

*Charleston*, Cathedral of } Rev. R. S. Baker, *Pastor.*
St. Finnbar, } Rev. T. J. Sullivan, *Assistant.*
St. Mary's—Rev. R. S. Baker, *Vicar.*
Rev. Wm. Burke, *Assistant.*
Chaplain—Rev. Michael Magrath.

*Charleston Neck*, St. Patrick's—Rev. P. O'Neill, *Pastor.*

*Colleton district*, St. James', attended from Charleston, as are also the following stations: the district of *Beaufort*, *Sullivan's Island* and *Summerville.*

*Columbia*, St. Peter's—Rev. Timothy Bermingham, *Pastor.* Rev. James Wallace, who resides near Columbia, occasionally assists with kindness, when necessary. The stations attended from Columbia are, 1. Winnsboro, Fairfield district; 2. Newberry; 3. Orangeburg; 4. Lexington, and some sections of the Rail Road works.

*Sumter*, Church of the Assumption, BVM.—Rev. Edward Quigley, *Pastor.*

Stations: 1. Sumterville; 2. Camden, Kershaw dist.; 3. Cheraw, Chesterfield district, and two others of less note.

*Barnwell*, St. Andrew's, attended from Augusta, Geo.
Stations: 1. Edgefield, from do.; 2. Aiken, from do.; 3. Abbeville, from Locust Grove, Geo.; 4. Lancaster; 5. Chester.

## NORTH CAROLINA.

*Fayetteville*, St. Patrick's, } Rev Thomas Murphy,
*Raleigh*, St. John the Baptist's, } V. F., *Pastor*.
The same clergyman attends Halifax and one or two other stations.

*Washington*, Beaufort Co. St. John the Evangelist's—Rev. Andrew Doyle, *Pastor*.
The same clergyman attends alternate months at Newbern, Craven Co. and occasionally visits Greenville, Pitt Co. and two other stations.

A new district has been organized, consisting of the counties of Mecklenberg, Lincoln and Rowan, to which Rev. T. J. Cronin has been appointed missionary with the charge of visiting the stations of Lancaster and Chester in S. Carolina.

*Wilmington and South Washington*, New Hanover Co. are visited from Charleston.

## GEORGIA.

*Augusta*, Church of the Holy Trinity—Rev. John Barry, V. F., *Pastor*.
The stations visited from this church are in South Carolina.

*Savannah*, Church of St. John the Baptist—Rev. Jer. F. O'Neill, *Pastor;* Rev. John Fielding, *Assistant*.
The stations visited from Savannah, are: 1. Cockspur island; 2. Three or four sections of the Central Rail Road.

A new district has been formed, the stations of which hitherto belonged to Savannah, but are now given in charge to the Rev. Thomas Molony, *Missionary*, under the superintendence of the Pastor of Savannah. 1. *St. Mary's*, Camden co., and the adjoining catholics; 2. *Jakyll island;* 3. *Brunswick* and the adjoining works, and, 4. *Darien* and the other parts of Glenn county.

*Warren* and the adjoining counties, Church of the Purification of the B. V. M., Locust Grove.—Rev. Peter Whelan, *Pastor*.

The stations belonging to this church are, besides Abbeville, in S. C., 1. Washington, Wilkes, co.; 2. Louisville. Jefferson county, and one or two sections of the Georgia rail road.

*Columbus*, Muscogee co., Church of SS. Philip and James. Rev. James Graham, *Pastor*. The station of Macon is attended five or six times in the year from this church.

*Cherokee district*, comprising the western counties, through which the Rail Road of the state is carried.—Rev. Gregory Duggan, Missionary, who attends the various sections, and other stations as most convenient.

## ECCLESIASTICAL AND CLASSICAL INSTITUTIONS.

### Seminary of St. John the Baptist,

CHARLESTON, SOUTH CAROLINA,

*Under the direction of the Rev. Richard S. Baker:*

In which the small number of candidates necessary to sustain the missions of the Diocess, are educated. The present number of students is two.

### SOCIETY OF ST. JOHN THE BAPTIST.

The Society of St. John the Baptist is a voluntary association, which creates by subscriptions and donations a fund to aid in the education of candidates for orders, and for supplying very poor and extremely destitute missions. The Bishop is President, the Vicar is Vice-President. The Priests of the Diocess, and twelve lay gentlemen, chosen at the annual meeting, form the committee for management. Treasurer, Rev R. S. Baker; Recording Secretary, Mr. W. F. Forley; Corresponding Secretary, Mr. Patrick Cantwell. There are branches in Augusta, Savannah and Locust Grove.

### Society of Ladies in aid of the Seminary.

This is an association of ladies, who hold monthly meetings at the Cathedral, and contribute by subscription and labour, to supply and keep in repair the bedding and furniture of the seminary. There is a monthly mass, and

an anniversary High Mass, for the living and deceased members.

### ASYLUM FOR AGED AND INFIRM CLERGYMEN.

The clergy of the Diocess have by their own voluntary contributions, created a small fund, for the basis, it is to be hoped, of a larger one, and which it is to be expected will be increased by the contributions of the laity, for supporting aged, infirm or destitute clergymen. This fund is at present vested in the Bishop and two priests, as trustees, and by a statute of the diocess, each priest is bound, henceforth, to contribute thereto in proportion to his means.

DAY SCHOOL for boys, at Charleston, in which an extensive course of classical education is carefully taught. Rev. Michael Magrath, *Principal.*

DAY SCHOOL for boys, at Augusta, Geo.

## CONVENTS AND ACADEMIES

### *FOR YOUNG LADIES.*

### CONVENT AND FEMALE ACADEMY,

*Of the Sisters of our Lady of Mercy,*

CHARLESTON, S. CAROLINA.

The number of sisters at present is fourteen; their Superioress, is Sister Aloysius McKenna. They make annual simple vows, but after five years probation, they are allowed to extend the period for which they bind themselves. It is to be hoped that in a short time they will be able to be placed in a more convenient situation, their present dwelling, though good and well placed, being far too small for their purposes. A very convenient lot of ground has been lately purchased for this object,—and as it is intended to place the orphan children in their charge, and a handsome sum has been produced lately at a fair, held to give these children a dwelling: the sum which had been collected for a like purpose for the sisters, being added thereto, will furnish half the amount necessary to erect a good building, which it is to be hoped will be soon ready for their reception. They can accommodate only a limited number of boarders, from five to fourteen years of age. The boarders

are divided into two classes. Those under eight years pay for board and tuition, $125 per annum, quarterly in advance. Those over the age of eight years, $150 per annum, quarterly in advance.

They have a day school in which their pupils are taught at the usual rates charged in the city.

The number of boarders in the Academy is 17; of externs, 60.

## CONVENT AND FEMALE ACADEMY

***OF THE URSULINES.—Charleston, S. C.***

Rev. Mother MARY BORGIA MCCARTHY, *Superiour.*
Mother MARY FRANCIS MOLONY, *Assistant.*

This community consists at present, of five professed nuns and a novice, and has been incorporated by the Legislature of South Carolina. The ladies are of the congregation of Paris, and a filiation from the monastery near Cork, in Ireland, long known as one of the best houses of education in Europe.

The present number of boarders in the academy is 15, of day-scholars, 37.

## CHARITABLE INSTITUTIONS.

***ORPHAN ASYLUM,***

At the establishment of the Sisters of Mercy, Charleston.

**HOSPITAL**

*Of the Society of Working men, brotherhood of St. Marino,* an association of upwards of 100 respectable well-conducted mechanics and laborers, who support this hospital for their own benefit by stated contributions. This establishment is attended by the Sisters of Mercy.

## RECAPITULATION.

| | |
|---|---|
| Churches, - - - - - - | 14 |
| Stations occasionally visited, - - - - | 53 |
| Clergymen on the mission, - - - - | 19 |
| Ecclesiastical Institutions, - - - - | 4 |

| | |
|---|---|
| Ecclesiastical Students, - - - - - | 2 |
| Female religious institutions, - - - - | 2 |
| Female Academies, - - - - - | 2 |
| Charitable Institutions, - - - - | 2 |

# DIOCESS OF NASHVILLE.

THE diocess of Nashville, which comprises the State of Tennessee, was created by his present Holiness Gregory XVI., on the 28th of July, 1837, and the Rev. Richard P. Miles, Provincial of the Dominican order in the United States was appointed to the See. His consecration took place in St. Joseph's Cathedral, Bardstown, on the 16th of September, 1838.

## CHURCHES AND CLERGY.

### TENNESSEE.

*Nashville*, Church of the Holy Rosary—Rt. Rev Richard P. Miles, D. D. Rev. Joseph Stokes.

The stations visited throughout the diocess are, Gallatin, Hartsville, Athens, Fayetteville, Memphis, Columbia, Jackson and Franklin. The Northwestern district is visited occasionally by Rev. E. Durbin of Kentucky; and the Catholics in the immediate vicinity of New Madrid, Mo. are attended by Rev. A. Heim of that place. The number of Catholics in Tennessee is between three and four hundred, widely scattered over the State, and in small groups not exceeding ten in any particular place, except in Nashville, where they amount to nearly a hundred, and on the public works near Athens and Memphis.

# DIOCESS OF BARDSTOWN.

THE diocess of Bardstown, which embraces the State of Kentucky, was established in 1808. The See is now occupied by the Rt. Rev. Benedict J. Flaget, who is assisted by the Rt. Rev. Guy J. Chabrat, Coadjutor.

# CHURCHES AND CLERGY.

## KENTUCKY.

*Bardstown*, Nelson Co.—Cathedral of St. Joseph,
Rt. Rev. Benedict J. Flaget, D. D.
Rt. Rev. Guy J. Chabrat, D. D. Bishop of Bolina, *Coadjutor.*
Rt. Rev. John B. David, D. D. Bishop of Mauricastro.
Rev. James M. Lancaster, *Pastor.*
" H. Deluynes.

Five other stations are visited by the Rev. clergymen of the Cathedral.

*St. Thomas' Church*, Nelson Co.—Rev. Athanasius A. Aud, who attends five stations in the same county.

*Fairfield*, Nelson co.—St. Michael's—Rev. James Elliott.

*St. Benedict's*, Spencer co. } Rev. J. Elliott, who attends
*Taylorsville*, do. } also two stations.

*Bullitt county*, St. John's—Rev. Joseph Haseltine.

*Louisville*, St. Louis'—Rev. John McGill, *Pastor.*
" W. S. Coomes, } *Assistants.*
" John Quinn, }
German church—Rev. Charles Blank.
Louisville Asylum, } Rev. Joseph Rogers.
St. Vincent's Infirmary, }

*Portland*, near Louisville—Rev. N. Percher.

*Hardin county*, St. Clare's, } Rev. Francis Chambige,
St. Patrick's, } who attends, moreover,
St. John Bapt. } three stations.

*Grayson county*, St. Paul's, } Rev. A. Degauquier,
St. Benedict's, } who visits also six
St. Augustine's, } stations.
*Breckenridge co.* St. Anthony's, }

*Meade co.* St. Theresa's—Rev. Charles Coomes, who attends four stations in the same county.

*Hardinsburg*, Breckenridge co. St. Romuald, } Rev. C.
*Davis co.* St. Lawrence and thirteen stations, } Wathen:

*Union co.* Sacred Heart, }
St. Ambrose's, } Rev. Elisha J. Durbin,
*Graves co.* St. Jerome's, }
who attends also four widely distant stations.

*Marion co.* Holy Cross—Rev. Robert Byrne, who also attends St. Vincent's, in Nelson co. and five stations.

*Marion co.* St. Charles', Raywick congregation, and three stations, } Rev. Lewis Petit, S. J.
St. Augustine's, at Lebanon, Holy Mary, } Rev. D. Deparcq.
*Adair co.* St. Bernard's, } Rev. D. Deparcq,
*Mercer co.* St. Patrick's in Danville, } who attends also five stations.
*Washington co.* St. Rose's—Rev. Joseph Jarboe, O. S. D., who, with the Rev. gentlemen of the convent, attends five stations.
*Fayette co.* Lexington, St. Peter's—Rev. Edw'd McMahon, who attends also six distant stations.
*Scott co.* St. Pius', } Rev. John A.
*Franklin co.* St. Patrick's, in Frankfort, } Drew,
who visits also five stations.
*Covington*, St. Mary's—Rev. Stephen H. Montgomery.

## ECCLESIASTICAL INSTITUTIONS.

### DIOCESAN SEMINARY.

This seminary has been established in Marion Co., under the direction of the fathers of the Society of Jesus.

### DOMINICAN CONVENT,

AT ST. ROSE, WASHINGTON COUNTY.

The celebrated order of St. Dominick, which has given to the church so many learned and apostolical men, and added so many saints to the calendar, was established in this country, in 1808, by four Reverend Fathers of the order, who came to this country for that purpose, with the consent of their general, and the approbation of Pope Pius VII. These Rev. Fathers were named Thomas Wilson, Robert Angiers, Wm. Tuite and Ed. D. Fenwick; all of whom, except Father Fenwick, were Englishmen, and belonged to the English province of Flanders, and were educated in the college of Bornheim. Father Fenwick was a native of Maryland, of a respectable family, from which he inherited a considerable estate. This was devoted to the purchasing of land and the erection of buildings, for a convent of the order in Kentucky, called St. Rose. This convent is situated on

a beautiful eminence, in Washington county, near Springfield. It is at present in a very flourishing condition; with a large church attached to the convent, it possesses one of the best farms in that country, which affords the community every thing necessary for its support. The Fathers residing at St. Rose, are five in number.

Rev. Joseph T. Jarboe, *Prior*,
" Samuel L. Montgomery,
" James V. Bullock,
" Charles D. Bowling,
" Anthony O'Brien.

These, besides the duties of the convent, have charge of one of the largest congregations in the state. A noviceship is also carried on, with all the observances of a regular convent.

At present there are four novices, three of whom are professed, and one a sub-deacon. Two other novices belonging to the province, are now at the Minerva, in Rome, sent for the purpose of being thoroughly impressed with the holy spirit of St. Dominick, and of perfecting themselves in every science necessary to render them useful to the province. There are, moreover, at St. Rose, two lay brothers professed.

## COLLEGES FOR YOUNG MEN.

### ST. JOSEPH'S COLLEGE,

BARDSTOWN, KY.

This college is situated in the suburbs of Bardstown. The site is beautiful, and equally as healthy as any in the state, or perhaps in the Union.

The branches actually taught, are the languages, viz:—Latin, Greek, French, Spanish; Mathematics in all the branches; Latin and English versification; Rhetoric, including Composition and Elocution; Mental Philosophy, Natural Philosophy, including the elements of Chemistry; Pneumatics, Electricity, &c., illustrated by experiments. The apparatus for Natural and Experimental Philosophy, is as complete as any in the Western country, and will be occasionally increased by new invoices from Europe. History and Geography, with the use of the maps and globes, are taught with peculiar attention.

## TERMS.

| | | |
|---|---|---|
| Tuition alone—in Reading, Writing, and Arithmetic, per annum, | | $20 00 |
| Do. | in English Grammar, Geography, and Practical Surveying, | 30 00 |
| Do. | in the languages and higher branches, | 50 00 |
| Do. | including board, washing and mending, | 150 00 |

The expenses already incurred in procuring and importing the apparatus, and those to be incurred yearly, for the experiments, mending and replacing instruments, create a necessity of making a small extra charge of $10 per annum, for the class of Natural Philosophy.

The following are the names of the Reverend gentlemen attached to the college:

Rev. Martin J. Spalding, D. D. *President.*
" R. A. Abell, *Vice-president.*
" Anthony Ganilh, *Prof. of Natural Philosophy and French and Spanish.*
" W. E. Clark, *Professor of Greek.*
" Benedict I. Spalding, D. D. *Agent.*

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## ST. MARY'S COLLEGE,

INCORPORATED, JANUARY 31, 1837.

This literary establishment, founded in 1822, has been for the last three years, under the direction of the present Conductors. The system of study embraces all the branches commonly taught in other colleges.

## TERMS.

1. Board, Tuition, Washing, Mending, &c., per annum, half yearly in advance, - - $100 00
2. No deduction is made for the students who go home during the annual vacation.
3. Bed and bedding, when furnished by the college, 6 00
4. The only extra charges are for Music and Drawing, which will be taught on moderate terms, and for the philosophical apparatus.
5. Stationary can be furnished by the College, - 4 00
6. Medical attendance and Medicines, unless parents prefer to pay the expenses incurred in case of sickness, - - - - - - - - 2 00
7. Books, clothes, and other articles of this nature, will be furnished, according to the intention of parents or guardians, with due regard to economy.

8. None are admitted as day-scholars, whose parents or guardians do not live in the neighborhood.

The following gentlemen are attached to the college:

Rev. Peter Chazelle, S. J., *President.*
" Wm. Murphy, S. J., *Vice-president.*
" Thomas Legouais, S. J.
" Vital Giles, S. J.
" Lewis Petit, S. J.
" F. X. Evremond, S. J.
" F. Fouchē, S. J.
} *Professors.*

## MOUNT MERINO SEMINARY.

This Institution is situated in a remarkably healthy part of Kentucky, on the Stage Road, ten miles from Brandenburg and fourteen miles from Hardinsburg.

The course of instruction embraces Spelling, Reading, Writing, Arithmetic, English Grammar and Geography, with the use of Globes, Book-keeping, Rhetoric and Declamation, History, the French language, the Greek and Latin Classics, Logic and Mental Philosophy. Mathematics, Algebra, Geometry, Trigonometry, Surveying, Mensuration, Conic Sections and Astronomy, to which will be added soon, Civil Engineering and Lectures on Agriculture.

The year will be divided into two Sessions. The first Session begins on the 1st of September, and ends on the 7th of February. The second Session begins on the 23d of February, and ends on the 1st of August.

The month of August will be vacation, with a recess of two weeks in February.

TERMS PER SESSION, IN ADVANCE.

| | |
|---|---|
| Board, including washing, mending, fuel and lights, - - - - - - - | $35 00 |
| Tuition in the Preparatory Branches, - - | 8 00 |
| Tuition (with the above) in Surveying, Book-keeping and Rhetoric, - - - | 12 00 |
| Tuition (with the above) in the languages, Mathematics and Philosophy, - - - | 15 00 |

Each boarder finds bed and bedding, or pays for them $3 per Session.

☞Agents at Brandenburg, *Messrs. Wathen & Co.*
" Louisville, *Messrs. Niven & Blancagniel,* and *James Green, Sr.*

☞On business, address to Brandenburg, (post paid.)
E. W. POWELL, *Principal.*
JOHN B. HUTCHINS, *Professor.*

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**Academy** for boys at Louisville, containing 50 pupils.

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## CONVENTS AND ACADEMIES,

### For Young Ladies,

*Conducted by the Sisters of Charity.*

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### FEMALE ACADEMY OF NAZARETH,

BARDSTOWN, KENTUCKY.

The branches taught in this institution are as follows: Reading, Writing, Arithmetic, English Grammar, Geography, (with the use of the Globes,) History, Rhetoric, the elements of Botany, Natural Philosophy, Astronomy, Optics, Chemistry, &c. Plain Sewing, Marking, Needle-work, Embroidery, Bead-work, in all its variety; Drawing, Painting, Music on the Piano and Guitar, and the French Language. Lessons and exercises in polite English Literature, will also be given: the Institution being provided with a good library for the purpose.

| | |
|---|---|
| Board and Tuition in the common branches, viz: Reading, Writing, Arithmetic, English Grammar and Geography, Plain Sewing, Marking, and Needle-work, per quarter, . . . | $25 00 |
| Board and Tuition, in any or all of the following branches, viz: Embroidery, Drawing and Painting, History, Rhetoric, Botany and Philosophy, per quarter, . . . . . | 28 50 |
| Any of the common branches before mentioned may be joined to the studies just named, without any additional charge. | |
| There is an extra charge for the French Language, per quarter, of . . . . | 3 00 |
| There is also an extra charge for Music, on the Piano, Guitar, and the use of instruments, per quarter, for each, of . . . . . | 6 00 |
| Dancing, per quarter, . . . . . | 10 00 |
| Bed and bedding, when furnished by the Institution, per quarter, . . . . . | 2 00 |

The use of Books, for all or any of the Classes, Maps, Paper, Quills, &c., per quarter, . . 1 50

Payments are to be made quarterly in advance.

No boarder will be received for a shorter time than a quarter. No deduction from the charges will be made for absence, unless occasioned by sickness; nor for the time of vacations, during which the pupils may remain in the Institution, if their parents wish it.

There are at present ten tutoresses and 118 pupils in the Institution.

## FEMALE SCHOOL OF ST. VINCENT OF PAUL,

NEAR MORGANFIELD, UNION CO., KENTUCKY.

The branches taught are as follows: Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, &c.; Drawing and Painting in Water-colours; Music on the Piano Forte: also Vocal Music.

THE TERMS ARE AS FOLLOWS:

Board and tuition in any or all of the following branches, viz. Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, Drawing and Painting, $76 per annum; or 19 per quarter.

There is an extra charge for Music and the use of Piano of $24 per annum, or $6 per quarter.

There are 7 Sisters and 35 boarders in this Academy.

## ST. CATHARINE'S FEMALE ACADEMY,

LEXINGTON, KENTUCKY.

This Institution is in a beautiful and healthy situation on North Mulberry street. The buildings already erected, and those that are in progress of erection, will be sufficiently capacious to accommodate about fifty boarders.

The Conductors assure its numerous patrons and the public in general, that there is, and always shall be, a sufficient number of competent instructors and tutoresses in all the branches professed to be taught in the Academy.

Every attention is given to the neatness, politeness, health and comfort of the pupils. The diet is good, wholesome and abundant. The sick are nursed with truly maternal

tenderness; and the pupils receive, in every respect, a parental care and attention.

The Ladies who conduct St. Catharine's, profess the Roman Catholic faith, but they use neither solicitation nor influence to change the religious principles or creed of their pupils.

St. Catharine's is open for the reception of Boarders and Scholars at any time of the year. About forty boarders can be, at present, comfortably accommodated.

The pupils are stimulated to industry and close application in their studies by frequent examinations.

The branches taught in this institution, are as follows: Reading, Writing, Arithmetic, English Grammar, Geography, (with the use of Globes,) History, Rhetoric and Composition; the Elements of Botany, Natural Philosophy, Astronomy, Optics, Chemistry, &c.—Plain Sewing, Marking, Needle-work, Embroidery, Tapestry, Bead-work, in all its variety: Drawing, Painting, Music (Vocal and Instrumental) and the French language.

THE TERMS ARE AS FOLLOWS:

| | |
|---|---|
| Boarding and Tuition in the common branches, viz. Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking and Needle-work, per quarter, . | $30 00 |
| Boarding and Tuition, in any or all of the following branches, viz. Embroidery, Drawing and Painting; History, Rhetoric, Botany and Philosophy, per quarter, . . . | 33 00 |
| There is an extra charge for the French language, of . . . . . | 5 00 |
| There is also an extra charge for Music, and the use of Instruments, of . . . | 10 00 |
| Bed and bedding, when furnished by the institution, . . . . . | 2 50 |

☞Payments are to be made quarterly, in advance.

No boarder will be received for a shorter time than a quarter. No deduction will be made for absence, unless occasioned by sickness. The terms for the admission of Externs will be made known on application to the Conductors.

SOME GENERAL REGULATIONS OF THE INSTITUTION.

1. There will be an annual vacation, from the Friday nearest the 1st day of August to the Monday nearest 1st day of September.

2. No visits will be permitted except in the forenoon of

Saturdays, the contrary practice being found, by experience. to be a great interruption to the classes, and very injurious to the progress of the pupils. And unless parents or guardians expressly require such visits, and designate the persons with whom they wish their daughters or wards to exchange visits, the conductors of St. Catharine's, knowing the bad consequences resulting therefrom, will endeavor to discountenance them altogether.

3. All shopping, &c. in the city is to be done in company with one of the conductors.

4. In order to prevent improper correspondence, all letters (except guardians') written or received by the pupils, will be subject to inspection.

All communications addressed to the Rev. Edward McMahon, or to Miss Frances Gardener, or to Miss Ann Spalding, will receive immediate attention.

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FEMALE ACADEMY, at Louisville, under the care of five Sisters of Charity. It contains 75 pupils.

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## CONVENTS AND ACADEMIES,

*Conducted by the Sisters of Loretto.*

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### SISTERS OF LORETTO,

*Or Friends of Mary at the foot of the Cross.*

The religious community known under this name, was established in the year 1812, in Washington Co. Kentucky, by Rev. Charles Nerincks, a native of Flanders, and for many years a most zealous and indefatigable missionary in the Western country. The object of their institute is, by contemplating the sorrows of the Blessed Virgin at the foot of the cross, to disengage their hearts from the vanities of the world and fix their desires upon the things of eternity; to study the virtues of Mary and endeavor to imitate that great model of perfection, and to educate young females in the principles of solid piety. These Sisters practice many austerities and observe almost a perpetual silence. To the honor of religion in the Western States, they retrace in the regularity of their lives all that we read of the ancient monasteries of Palestine and Thebais, and "whilst worldly ambition, and pride of wealth, and irreligious domination have thrown up rank weeds upon many parts of our sea-

board, in the seclusions of the West the Rose of Sharon nas bloomed, and the fragrance of its odour has diffused the richness of breathing piety on every side." The Sisters of Loretto are frequently charged by the Rev. clergy with the instruction of female youths whom they wish to prepare for their first communion. From the time of their formation in 1812, to the year 1822, they had prepared eight thousand females for their first communion. They have four establishments in Kentucky and four in Missouri. The mother house is at Gethsemani, 12 miles from Bardstown, in which there are thirteen Sisters.

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**Convent and Preparatory School of Gethsemani.**

This institution is in a beautiful, retired and healthy situation, on Pottinger's creek, near the Green river turnpike, about twelve miles from Bardstown. The only branches taught are Reading, Writing, Arithmetic, English Grammar, Geography and Plain Sewing.

TERMS.

(Including board and tuition) per session, - $33 00
Extra, for bedding, - - - - - - 2 00

☞One-half may be paid in produce, at the market price.

Teachers will be appointed who will devote themselves with maternal care to the improvement and welfare of the children entrusted to their charge. The school will be opened on the 1st of September, and the first session will close on the 15th February. The second will commence on the 20th February, and will close on the 1st of August. Each session will last five months and a half.

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## LORETTO

### *FEMALE ACADEMY,*

MARION COUNTY, KY.

The course of instruction embraces Reading, Writing, Arithmetic, English Grammar, Geography, with the use of Maps and Globes; History, Ancient and Modern; with Chronology and Mythology; Rhetoric and Composition, Botany, Optics, and the elements of Mechanics, Hydrostatics and Astronomy, Chemistry and Natural Philosophy, the French language, Needle-work, plain and fancy; Marking, Lace and Bead-work; Drawing and Painting in water

colors, Crayon Drawing, Painting on satin and velvet, Music, Vocal and on the Piano Forte and Guitar; Dancing. Lessons and exercises will be given in Polite Literature.

TERMS.

| | |
|---|---|
| Board and washing, per session, | $35 00 |
| Tuition, in Reading, Writing, English Grammar, Plain Sewing and Marking, per session, | 6 00 |
| Tuition, in Geography, with the use of Maps and Globes, Fancy Needle-work, Embroidery, Beading, Drawing and Painting, Rhetoric and History, Botany and Philosophy, extra, | 4 00 |
| Extra charge for Music and use of pianos, per session, | 15 00 |
| Do. do. Music on the Guitar, | 12 00 |
| Do. do. Music on the Harp, | 30 00 |
| Do. do. French or Spanish language, | 5 00 |
| Do. do. Dancing, per quarter, | 10 00 |

Payments are to be made semi-annually, in advance.

Miss Herminie Grute, a young lady who has received instruction during several years from some of the best musical professors of Paris, will superintend the Department of Music. We are confident that her eminent qualifications will be recognized by the parents who may visit the institution, and manifested in the progress of the pupils.

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## CONVENT AND FEMALE ACADEMY

**Of Bethlehem, near Elizabethtown, Ky.**

In this institution there are twelve Sisters, and thirty-five boarding pupils.

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## CONVENT AND FEMALE ACADEMY

**Of Holy Mary, in Marion county, Ky.**

In which there are fifteen Sisters, and twenty-five pupils.

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***ST. MAGDALEN'S CONVENT AND ACADEMY,***

**Conducted by the Nuns of St. Dominick.**

This institution is situated two and a half miles west of *Springfield*, Washington county, Kentucky.

The course of instruction will be—Orthography, Reading, Writing, Arithmetic, English Grammar, Geography, with Maps and Globes—Philosophy, Rhetoric and English Composition—Music, Drawing and Painting—Plain and Ornamental Needle-work—Embroidery, Bead-work, &c.

TERMS.

| | |
|---|---|
| Boarding and Tuition for the first four branches—per annum, | $60 00 |
| With the addition of Grammar and Geography—per annum, | 64 00 |
| Extra charge for Globes and use—per annum, | 6 00 |
| do. for Rhetoric and Philosophy—per annum, | 5 00 |
| Extra charge for Fancy-work—per annum, | 6 00 |
| do. for Embroidery, do. | 3 00 |
| do. for Drawing and Painting, do. | 8 00 |
| do. for Music and use of Piano, do. | 20 00 |
| do. for Bed and Furniture, Fuel, &c. | 6 00 |
| do. for Chemistry and Botany, | 6 00 |
| do. for Astronomy, | 6 00 |

The present number of religious in this institution is thirteen; of boarding-pupils, sixty.

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School attached to the German church at Louisville containing one hundred and twenty-five pupils.

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## LORETTO DEAF AND DUMB ASYLUM.

It will be interesting to the public to learn, that the Rt. Rev. Dr. Flaget has made provisions to open, at Loretto, an institution for the instruction of those female children to whom a mysterious providence has debarred the ordinary avenues to mental and moral improvement. Sympathizing with these distressed and afflicted children, during his recent visit to Europe, he caused his niece, Miss Eulalia Flaget, to learn the system so successfully practised in France. To her direction will be confided the present institution, assisted by Miss Antoinette Bernier and Miss Louise Jarrige, taught at the well known establishment "*La Chartreuse pres d'Auray*," in Britany.

Subject to the general superintendence of the Superiors of Loretto, the Asylum will be distinct from the Loretto Academy. The children, however, will receive the same maternal care and attention, and their wants will be provided for with the like solicitude.

All the branches taught in similar institutions in France, or in the United States, will be taught in this institution. In a word, every facility will be afforded for acquiring an accomplished and useful education.

TERMS.

For board and tuition, per annum, . . $100 00
For bed and bedding, if furnished by the institution, and for washing, . . . 12 00
N. B. The institution will be open for the reception of pupils by the first Monday of November, 1839.

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## ORPHAN ASYLUM AND INFIRMARY,

**Under the care of Six Sisters of Charity,**

AT LOUISVILLE, KENTUCKY.

The number of orphans in the Asylum is forty-two.

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RECAPITULATION.

| | |
|---|---|
| Churches and chapels, - - - - | 40 |
| Other stations, - - - - - | 70 |
| Clergymen on the mission, - - - - | 25 |
| Clergymen in various institutions, - - - | 20 |
| Ecclesiastical Seminaries, - - - - | 2 |
| Colleges for young men, - - - - | 3 |
| Female religious institutions, - - - | 3 |
| Academies for young ladies, - - - - | 10 |
| Schools for boys, - - - - - | 2 |
| Charitable institutions, - - - - | 2 |

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# DIOCESS OF NEW YORK.

THE diocess of New York, which comprises the State of New York and the Eastern part of New Jersey, was established in 1808. The Rt. Rev. John Dubois is bishop, and the Rt. Rev. John Hughes, *Coadjutor* and *Administrator*.

# CHURCHES AND CLERGY.

## NEW YORK.

*New York*, Cathedral of St. Patrick, Right Rev. John Dubois, D. D.
Right Rev. John Hughes, D. D. Coadjutor and Administrator.
Rev. John D. Urqhuart,
Rev. William Starrs,
Rev. John Conroy.

St. Peter's, Very Rev. John Power, D. D.
Rev. Charles C. Pise, D. D.
Rev. J. T. Andrade.

St. Mary's, Rev. William Quarter,
Rev. Walter J. Quarter,
Rev. Dominick Teixchira.

St. James', Rev. Andrew Byrne,
Rev. John Maginnis,
Rev. Mr. Terhykowich.

St. Joseph's, Rev. John McCloskey,
Rev. Bernard Carraher.

Transfiguration, Very Rev. Felix Varela,
Rev. John Freitas.

St. Nicholas', German, Rev. John Raffeiner,
Rev. N. Balleis.

*Brooklyn*, St. James', Rev. John Walsh,
Rev. Patrick Danaher.

St. Paul's Rev. Nicholas O'Donnell,
Rev. James O'Donnell.

*Albany*, St. Mary's, Rev. Joseph Schneller,
Rev. Patrick Bradley.

St. John's, Rev. John Kelly.

*Harlaem*, St. Paul's, not dedicated,
*Asylum*, Chapel of St. Ignatius,
*Throg's Point*, 2d Sun. in month,
*Saw Pit*, occasionally,
} Rev. Michael Curran, Rev. Philip Gillick.

*Troy*, St. Peter's, Rev. John Shanahan, Rev. James Quinn.

*West Troy*, church unfinished,
*Sandy Hill*, do do
*Lansingburg*, } once a month,
*Waterford*, }
} attended from Troy.

*North Greenville*,
*Minerva*,
*Buskirkbridge*,
*Mechanicsville*,
*Hoosicksfalls*,
*Shahaticoque*,
} Attended occasionally by the Rev. James Quinn.

*Utica*, St. John's, every Sunday—Rev. Francis Farrell, who also attends occasionally, Deerfield, Littlefalls, Newport and Binghamton, *these four churches not dedicated.*

*Rochester*, St. Patrick's, Rev. Bernard O'Reilly, Rev. Wm. Quinn.

St. Joseph's, German, Rev. Simon Sanderle.

*Greece church*, not dedicated, attended from Rochester.

*Buffalo*, St. Louis, German, Rev. Alexander Pax.

English, Rev. Charles Smith.

*Oswego*, Church not dedicated—Rev. John Rogers.

*Auburn* and *Geneva*, Churches not dedicated—Rev. Wm. Grace.

*Eden*—Rev. Nicholas Mertz.

*Carthage*, St. James' } *Watertown*, church not ded. } Rev. Mr. Gilbride. *Brownville*, occasionally, }

*Hogansburg*, St. Patrick's, three Sundays—Rev. John McNulty, who also visits occasionally, St. Mary's at Fort Covington; St. Joseph's at Malone; and St. Peters' at Messina; these three churches are not dedicated.

*Java* and *China*, church not dedicated, once a month—Rev. Charles Smith.

*Newburg*, church unfinished, } *Cold Spring*, St. Mary's, } Rev. Patrick Duffy. *West Point*, }

*Poughkeepsie*, St. Peter's, two Sundays in a month, *Sowgarlies*, church not dedicated, once a month, *Roundout*, once a month—Rev. John Smith.

*Northwood*—Rev. Mr. Newman.

*Lockport*, St. Johns, } *Medina*, Church not dedicated, } Rev. P. Costello.

*Albion*, *Niagara Falls*, *Lewiston*—Attended occasionally by Rev. P. Costello.

*Plattsburg*, *Kuseville*—alternately—Rev. Mr. Rooney.

*Rome*, St. Peter's, 1st and 3d Sund. } *Verona*, St. Mary's, 2d and 4th do. } Rev. Wm. Beecham.

*Vienna*, Private chapel; Turin, private chapel; Florence attended occasionally, by Rev. W. Beecham.

*Danville*, occasionally—Rev. Simon Sanderle.

*Schenectady*, St. Johns—Rev. Patrick McCloskey, who also attends Amsterdam, Saratoga, Jonesville, and Galway.

*Salina*, Church not dedicated—Rev. Michael Heas, who also attends, occasionally, Syracuse, Manlius, Pompey, and Mexico.

*Ogdensburg*, Church not dedicated—Rev. David Bacon.

*Waddington*—Rev. Mr. Maguire.

*Flushking*, once a month—Rev. Michael Curran.
*Williamsburg*, occasionally—Rev. James O'Donnell.
*Hunter*, Church not dedicated—Rev. Bernard O'Farrell.
*Sing Sing*, Church not dedicated, } Rev. J. Cummiskey.
*Yonkers*, Church not dedicated, }
*Staten Island*, Church unfinished—Rev. Mr. Madranno.
*Sagharbour*, Church not dedicated—occasionally, Rev. James Cummiskey.
*Jamaica*, attended occasionally from Brooklyn.
*Hudson*, once a month—Rev. Patrick Bradley.
*Cape Vincent*, }
*French Creek*, } Rev. Francis Guth.
*Leraysville*, }

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## NEW JERSEY.

*Newark*, St. John's, every Sunday—Rev. Patrick Moran.
*Patterson*, St. John's—Rev. Philip O'Reilly.
*Jersey City*, St. Peter's—Rev. Hugh Mohan.
*Belleville*, St. Paul's—Rev. Bernard McArdle.
*Madison*, St. John's—Rev. Mr. Newell.
*N. Brunswick*, church not dedicated, } occasionally—Rev.
*South Amboy*, } Mr. Madranno.

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# INSTITUTIONS.

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### ST. VINCENT OF PAUL'S SEMINARY,

AT LAFARGEVILLE, JEFFERSON COUNTY, NEW YORK.

This seminary is situated on the main road from Watertown to French Creek, about three quarters of a mile from the village of Lafargeville.

The course of studies will embrace all the branches that are usually taught in such institutions of learning: English Reading, Grammar, Writing, Composition, Rhetoric and Poetry; History, Geography, and the use of the Globes; Mathematics, with practical applications to Surveying, Mensuration, and Drawing Maps; Natural and Moral Philosophy; Greek, Latin, French, German, Spanish and Italian.

TERMS:

(SEMI-ANNUALLY, IN ADVANCE.)

Boarding, tuition, use of bedding, and doctor's fees, per annum, - - - - - $112 00
Washing and mending, - - - - - 8 00
Books and stationary will be furnished by the seminary at cost.
The modern foreign languages, for those who study them, will form an extra charge of $10 per annum, each.

Applications for the admission of pupils may be made to the "Superior of St. Vincent's Seminary, near Lafargeville," or through any of the Catholic clergymen in the city, or throughout the state of New York.

Connected with this institution is an ecclesiastical seminary, in which there are nine theological students.

The Rev. gentlemen resident in the institution are,

Rev. Francis Guth,
" Mark Murphy,
" James Dougherty.

## SCHOOLS AND CHARITABLE INSTITUTIONS.

### St. Mary's Select School for Young Ladies,

No. 415 GRAND ST., NEW YORK.

The course of instruction in this school embraces Orthography, Reading, Writing, Grammar, Composition, Natural Philosophy, Ancient and Modern History, Rhetoric, Practical and Rational Arithmetic, Drawing, Painting, Embroidery, Plain and Fancy Needle-work.

TERMS PER QUARTER.

First class, - - - - $3 50
Second class, - - - - 5 50
Third class, - - - - 7 00

EXTRA CHARGES.

Drawing and painting, - - - $5 00
Chenille embroidery, - - - 5 00
Stationary, - - - - - 25
Fuel for the season, - - - 1 00

N.B. Quarter payable in advance. No charge for vacation.

There are five Sisters in this institution. The number of young ladies in the academy is about 60; besides whom there are from five to seven hundred poor children, who meet there daily to receive the benefits of instruction. The boys are taught by male teachers; the girls by the Sisters in separate apartments.

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**St. Joseph's School for Young Ladies,**

No. 23 Oliver st., New York,

*Under the care of five Sisters.*

The course of instruction in this institution embraces Orthography, Reading, Writing, Grammar, Composition, Ancient and Modern History, Geography, with the use of the Globes, Practical and Rational Arithmetic, Botany, Natural Philosophy, Chemistry; also, Plain and Ornamental Needle-work, Tapestry, Lace-work, Cotton Embroidery, &c. &c.

TERMS.

| | |
|---|---|
| First class embracing—Orthography, Reading, Writing, Grammar, Arithmetic, Geography, and History, per quarter, . . . . . | $5 00 |
| Second class—Orthography, Reading, Writing, Grammar, Letter-writing, Ancient and Modern History, Geography, Practical and Rational Arithmetic, and Natural Philosophy. . . | 6 00 |
| Third class—Orthography, Reading, Writing, Grammar, Perspicuity, Ancient and Modern History, Geography, with the use of the globes, Practical & Rational Arithmetic, Composition, Botany, Natural Philosophy, and Chemistry, | 8 00 |

THE FOLLOWING FORM EXTRA CHARGES.

| | |
|---|---|
| French language, . . . . . | $5 00 |
| Music, . . . . . | 10 00 |
| Chenille embroidery, . . . . . | 5 00 |
| Drawing and painting, . . . . . | 5 00 |
| Stationary, . . . . . | 50 |
| Fuel for the season, . . . . . | 2 00 |

☞ Quarter always payable in advance; no charge for vacation.

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**CHARITABLE INSTITUTIONS.**

*Roman Catholic Asylum* in New York city, under the charge of 12 Sisters of Charity. The number of orphans in this institution is 200.

*Roman Catholic Half-Orphan Asylum*, in N. York city, under the charge of five Sisters. There are 60 orphans in the house.

*St. Patrick's Free School*, in N. York city, containing from 800 to 1000 children. The boys are taught by male teachers, and the girls by two Sisters of Charity, in separate apartments.

*St. Peter's Free School*, in N. York city, containing from five to seven hundred children. The boys are taught by male teachers, and the girls in distinct apartments, by three Sisters of Charity.

*St. James' Free School*, in N. York city, containing about the same number of children, who are taught in the same way. Two Sisters are employed in the school.

*St. Nicholas' German Free School*, in which there are between 80 and 100 German children.

*Free School* attached to the church of the Transfiguration.

*Free School* attached to St. Joseph's church.

*St. Mary's Orphan Asylum*, at Brooklyn, under the charge of four Sisters. It contains 18 orphans.

*St. James' Free School*, in Brooklyn, containing from two to four hundred children. The boys are taught by male teachers, and the girls by the Sisters of Charity.

*St. Paul's Free School*, in Brooklyn, containing about 150 children, who are instructed by male teachers.

*St. Joseph's Orphan Asylum* and Free School, in Albany, under the charge of four Sisters. It contains twenty-five orphans, and from 180 to 200 children. The boys are taught by a male instructor.

*St. John's Female Orphan Asylum* and Free School, in Utica, conducted by four Sisters of Charity. There are 13 orphans, and about 90 pupils in the institution.

## RECAPITULATION.

| | |
|---|---|
| Churches, | 54 |
| Stations occasionally visited, | 40 |
| Clergymen on the mission, | 60 |
| Clergymen otherwise employed, | 3 |
| Ecclesiastical seminaries, | 1 |
| Colleges for young men, | 1 |
| Clerical students, | 9 |
| Female Academies, | 2 |
| Institutions under the Sisters of Charity, | 10 |
| Orphan Asylums, | 5 |
| Orphans supported and educated, | 306 |

# A LIST OF THE
# CATHOLIC CLERGYMEN
## In the United States.

*Arch-Diocess of Ballimore.*
Most Rev. Samuel Eccleston, D. D.

Rev. Barber, Virgil
Bayer, Benedict
Borgna, Philip
Carbery, Joseph
Carey, John B.
Chanche, John
Coombs, Ignatius
Corry, Patrick
Coskery, Henry
Curley, James
Damphoux, Edward
Debarth, Lewis
Deluol, Lewis R.
Devoss, Peter J.
Donelan, John P.
Dzierozinski, Francis
Dubuisson, Stephen
Elder, Alexius J.
Fenwick, George
Flaut, George
Fredet, Peter
Gabaria, Stephen
Gallagher, Michael
Gildea, John
Griffin, John
Grivel, Fidelis
Guth, Michael
Hickey, John
Hitselberger, Alex.
Hœrner, James
Joubert, Hector
Kerny, Nicholas
King, George
Knight, Edward
Kroes, Peter P.
Leavy, Patrick
Lilly, Thomas
L'Homme, Francis
Rev. Lopez, Joseph A.
Lucas, James
McCarthy, Edward
McCaffrey, John
McCaffrey, Thomas
McColgan, Edward
McSherry, William
McElroy, John
Matthews, William
Moriarty, Walter
Mudd, Aloysius
Mulledy, Thomas
Myers, Henry
O'Brien, Timothy
O'Brien, John
Obermeyer, L.
Piot, Sylvester
Randanne, John B.
Raymont, Gilbert
Roloff, Francis
Ryder, James
Sacchi, Philip A.
Sanders, Matthew
Schreiber, Peter S.
Steinbacher, Nicholas
Tessier, John
Vanhorsigh, Joseph
Verot, Augustin
Vespré, Francis
Whelan, Richard
White, Charles I.
Woodley, Robert D.
Xaupi, Honoratus X.
Young, Benjamin
Zocchi, Nicholas

Total, 74.

*Diocess of Philadelphia.*
Right Rev. Henry Conwell, D. D.

Right Rev. Francis P. Kenrick, D. D. *Coadjutor and Administrator.*

Rev. Balfe, ——
Balli, Augustin
Barbelin, Felix J.
Barron, Edward
Borgess, Otho
Bradley, James
Beschter, John W.
Carter, Charles J.
Cody, Joseph
Devitt, Daniel
Donahoe, Terence J.
Donahoe, Patrick
Dougherty, Michael
Dunn, John B.
Flannagan, Timothy
Fitzsimmons, Henry
Gallagher, Michael
Gallitzin, Demetrius A.
Gartland, Francis X.
Garland, Edward F.
Gilligan, John
Havermans, Peter
Heyden, Thomas
Keenan, Bernard
Kenny, Patrick
Kyle, Thomas
Lekeu, Matthew
Loughran, William
Lemke, Peter
Maher, Pierce
Magorien, Daniel
Maloney, John
McGirr, Terence
McCabe, Bernard
Miller, James
Moriarty, P.
Mulholland. David
O'Connor, Michael
O'Reilly, John V.
O'Reilly, John
Prost, Joseph
Rafferty, Patrick
Rattigan, P.
Reilly, Patrick
Sourin, Edward
Rev. Stillinger, James
Varin, Francis
Vanderbraak, John G.
Whelan, W.—Total 51.

*Diocess of New York.*

Rt. Rev. John Dubois, D. D.
Rt. Rev. John Hughes, D. D. *Coadj. & Admin.*

Rev. Andrade, Joseph T.
Balleis, N.
Bacon, D.
Byrne, Andrew
Bradley, P.
Beecham, William
Conroy, John
Carraher, B.
Costello, Patrick
Curran, Michael
Cummiskey, James
Danaher, Patrick
Dougherty, James
Duffy, Patrick
Farrel, Francis
Freitas, John
Gilbride, M.
Gillick, Philip
Grace, William
Guth, Francis
Heas, M.
Kelly, John
Madranno, ——
Mertz, Nicholas
McCloskey, John
McNulty, John
Maginnis, John
Mc Closky, Patrick
Maguire, ——
McArdle, Bernard
Mohan, Hugh
Moran, Patrick
Murphy, M.
Newell, ——
Newman, John
O'Donnell, Nicholas,
O'Donnell, James
O'Farrell, Bernard
O'Reilly, Bernard

Rev. O'Reilly, Philip
Pax, Alexander,
Pise, Charles C.
Power, John
Quarter, William
Quarter, Walter
Quinn, James
Quinn, William
Rooney, N.
Raffeiner, John
Rogers, John
Sanderle, Simon
Shanahan, John
Schneller, Joseph
Smith, Charles
Smith, John
Starrs, William
Teixchira, Dominick
Terhykowich, ——
Urqhuart, John D.
Varela, Felix
Walsh, John—Total 63.

*Diocess of Boston.*

Rt. Rev. Benedict Fenwick, D. D.
Rev. Brady, John
Brady, John D.
Byrne, Patrick
Canavan, Patrick
Conway, James
Corry, John
Daley, John B.
Desmillers, ——
Fenelly, ——
Fitton, James
Fitzsimmons, ——
Flood, Patrick
Healy, Michael
Lynch, Thomas
Lynch, Michael
Mahony, John
McDermott, James
Murphy, Edward
O'Beirne, Patrick
O' Reilly, ——
O'Sullivan, ——
O'Callaghan, Jeremiah
Rev. Ryan, Dennis
Smyth, James
Tyler, William
Wiley, William
Williamson, A.-Total 28.

*Diocess of Detroit.*

Rev. Alwill, ——
Badin, Vincent
Baraga, ——
Boheme, ——
Bonduel, Floriment
Bernier, S. A.
Bowens, ——
Carabin, ——
Cullen, Thomas
Freygang, Joseph
Kelly, ——
Kopp, ——
Kundig, Martin
Morissey, ——
Pierz, ——
Santilli, ——
Vanderbroeck, T.
Vizosky, ——
Warlop, —— Total 19.

*Diocess of Cincinnati.*

Right Rev. John B. Purcell, D. D.
Rev. Alliman, J. G.
Bartels, Francis
Buler, Thomas R.
Cheymol, William
Clarkson, J. H.
Collins, Edward J.
Conlan, James
Gacon, Claude
Henni, John M.
Herzog, ——
Horstman, J. W.
Huber, Louis F.
Juncker, H. D.
Lamy, John
McAleer, Michael
Machebœuf, ——
McCaffry, James
Montgomery, C. P.

Rev. Murphy, William
Navarron, Louis
O'Dwyer, P.
Olivetti, Michael E.
O'Meally, Joseph
Purcell, Edward
Quinlan, James
Shorb, Basil
Thienpont, Emanuel
Tschenhenss, F. X.
Vogeler, ——
Wilson, George J.
Wartz, Mathias
Young, Nicholas D.
Young, Joshua
Total 34.

*Diocess of Vincennes.*

Right Rev. Celestin De la Hailandiere, D. D.
Rev. Belier, F.
Benoit, Julian
Baquelin, Vincent
Berel, Peter
Buteux, Stanislaus
Corbe, James
Delaune, Julian
Du Coudray, Louis G.
Deydier, Anthony
Ferneding, Joseph
Francais, Claude
Kundek, Joseph
Lalumiere, Simon
Martin, Augustin
Muller, Louis
Neyron, Louis J.
O'Meara, James
O'Reilly, ——
Parret, ——
Plunkett, John
Shaw, Michael E.
Schniederjans, N.
St. Palais, Murice
Vabret, John—Total 25.

*Diocess of DuBuque.*

Right Rev. Mathias Loras, D. D.
Rev. Cretin, Joseph
Mazzuchelli, Samuel
Pelamourges, John
Total 4.

*Diocess of St. Louis.*

Rt. Rev. Joseph Rosati, D. D.
Rev. Aelen, Gerard H. S. J.
Brands, John, C. M.
Brickwedde, Augustus
Burlando, Francis, C. M.
Buschotts, James G. S. J.
Burke, Thomas, C. M.
Carrell, George, S. J.
Calvo, Michael, C. M.
Cercos, Jerome, C. M.
Collins, Michael, C. M.
Conway, Timothy
Dahmen, F. X. C. M.
Dasmets, Peter, S. J.
Domenoch, Mic'l, C. M.
Devoss, P. S. J.
Doutreluingue, P. C. M.
Eisvogels, Anthony, S. J.
Ellate, John S. J.
Emig, John P. S. J.
Escoffier, John B. C. M.
Estany, Eudaldus, C. M.
Figari, Hector, C. M.
Fontbonne, James
Fischer, John P.
Fortmann, Henry
Gandolpho, Hip's, C. M.
Gleizal, J. L. S. J.
Hamilton, George
Heim, Ambrose
Healy, John
Helias, Ferdinand, S. J.
Hoecker, Christian, S. J.
Jamison, Francis B.
Kenny, John
Lefevre, Peter P.
Lee, Constantine
Loisel, Regis
Lutz, Joseph Anthony
Meinkman, Henry
Meyer, Charles
Mignard, Joseph, C. M.

Rev. Mignard, P. S. J.
McGerry, John
Odin, John M. C. M.
Olivier, Donatianus
Ostlangenberg, G. H.
Paquin, Joseph, C. M.
Parodi, Aloysius, C. M.
Paris, Augustus
Raho, Blasius, C. M.
Renaud, Joseph
Richardbole, Joseph
Robert, John B. C. M.
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Schoenmakers, Jno. S. J.
Smedts, John B. S. J.
Soutier, ——
Timon, John, C. M.
Tornatore, Jno. B. C. M.
Tucker, Louis
Tucker, Hilarius
Vanassche, Judocus, S.J.
Van Cloostere, Vitalis
Vandevelde, James, S.J.
Verhaegen, P. S. J. *Sup.*
Verheyden, Peter, S. J.
Verreydt, Felix, S. J.
Van Sweevelt, J. S J.
Walters, Corn's W. S. J.
Wiseman, Joseph

Total 73.

*Diocess of Bardstown.*

Rt. Rev. Benedict J. Flaget, D D.
Rt. Rev. Guy J. Chabrat, D. D. Coadj.
Rt. Rev. Jno. B. David, D. D.
Rev. Abel, Robert A.
Aud, A. A.
Badin, Stephen T.
Blank, Charles
Bowling, Charles D.
Bullock, J. V.
Byrne, Robert
Chazelle, Peter
Rev. Chambige, Francis
Clark, Wm. E.
Coomes, Linus
Coomes, Walter S.
Coomes, Charles
Deluynes, H.
Deparcq, David
Degauquier, A.
Drew, J. A.
Durbin, Elisha
Elliot, James
Evremond, Francis
Fouchè, Francis
Ganilh, Anthony
Giles, Vital
Haseltine, Joseph
Hutchins, John
Jarboe, J. T.
Lancaster, James M.
Legouais, Thomas
McMahon, Edward
Montgomery, S.
Montgomery, Stephen
McGill, John
Murphy, William
Petit, Lewis
Percher, Napoleon
Powell, William
Quinn, John
Reynolds, Ignatius A.
Rogers, Joseph
Spalding, Martin J.
Spalding, Benedict T.
Wathen, John

Total 45.

*Diocess of Nashville.*

Rt. Rev. Rd. P. Miles, D. D.
Rev. Stokes, Joseph

Total 2.

*Diocess of New Orleans.*

Rt. Rev. Ant. Blanc, D. D.
Rev. Anduze, B. M.
Amate, ——
Armand, P.
Armengal, Bonaventure
Andizio, J.

Rev. Alabo, ——
Abbadie, Francis
Acsensio, Philip
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Brogard, J.
Brasseur, F. C.
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Careta, J.
Chaudy, P.
De Angelis, A
Demazenou, ——
Deleeuw, Theodore
De Theux, Theodore,
D'Hann, E.
Dupuy, En.
Evrard, J.
Fort, N.
Français, N.
Giustiniani, Jos.
Jamey, V.
Jeanjean, Augustus
Llebaria,
Ladaviere, A. P.
Loperena, F.
Maenhaut, C.
Martin, J.
Mascaroni, A.
Mina, V. M.
Moni, Al.
Morachini, C.
Mullon, J. J.
O'Reilly, M. D.
Permoli, B.
Paillasson, Victor
Point, Nicholas
Pin, Aloysius
Peyretti, J.
Rousselon, S.
Rossi, Fl.
Rev. Soller, Joseph
St. Aubin, F. C.
Total 49.

*Diocess of Mobile.*

Rt. Rev. Mic'l Portier, D. D.
Rev. Bazin, John
Chalon, Gabriel
Clancy, William
Guinand, Symphorianus
Hackett, Patrick
Lesne, James
Martinet, Francis
Mauvernay, Peter
McGarahan, James
Portier, J. M.
Priour, Julian
Rampon, C.
Total 13.

*Diocess of Charleston.*

Rt. Rev. Jno. England, D. D.
Rev. Baker, Richard S.
Barry, John
Bermingham, Timothy
Burke, William
Doyle, John
Doyle, Andrew
Duggan, Gregory
Farrell, Francis
Fielding, John
Graham, John
Magrath, Michael
Murphy, Thomas
O'Neil, Jer. F.
O'Neil, Patrick
Quigley, Edward
Sullivan, T. J.
Wallace, James
Whelan, Peter
Total 19.

---

Number of Catholic Bishops in the United States, 17; of priests, 482; of clergymen deceased or gone from the country during the year 1839, 23; of priests in the United States during 1839, 478—making an accession of 44 clergymen since the publication of the last Almanac.

# OBITUARY.

"It is a holy and wholesome thought to pray for the dead."
2 *Macch. xii.* 46.

## DIED,

1839, January 19th. Rev. Adam Gassman, at Philadelphia, Pa.
February 10th. Rev. Benjamin Petit, of the diocess of Vincennes, aged 28 years.
April 20th. Rev. Robert Browne, of the Order of St. Augustin, at Charleston, S. C. aged 67 years.
May 2d. Rev. Arthur Wainright, at Pottsville, Pa.
June 28th. Rt. Rev. Simon Gabriél Brute, bishop of Vincennes, aged 60 years.
August 14th. Rev. Patrick Foley, of the diocess of New York, aged 40 years.
August 22d. Rev. Bartholomew Krynen, S. J. at the St. Louis University.
September 7th. Rev. Thomas D. Monelly, at Queenstown, Eastern Shore of Maryland, aged 71 years.
October 4th. Rev. James Drummond, of the diocess of New York, aged 46 years.
———— Rev. J. De Brugn, President of St. Philip's University, near Detroit.
———— Rev. John Rosti, C. M. of the diocess of St. Louis.
———— Mr. Florentius Rierdan, Scholastic Novice at St. Stanislaus, Mo.
April 23d. Mr. Thomas Kellenberger, Scholastic at Georgetown, D. C.
May 13th. Mr. P. McBride, Scholastic at Georgetown, D. C.
July 28th. At the Ursuline Convent, Charleston, S. C. Mother Mary Charles Malony, first Rev. Prioress of that establishment.

R. I. P.

# STATISTICS OF THE CATHOLIC CHURCH IN THE UNITED STATES.

| Dioceses. | Churches and Chapels. | Other stations | Clergymen in the ministry. | Clergymen otherwise employed. | Ecclesiastical Institutions. | Clerical Students. | Colleges for Young Men. | Female Religious Institutions. | Female Academies. | Charitable Institutions. |
|---|---|---|---|---|---|---|---|---|---|---|
| Baltimore, . . | 63 | 10 | 39 | 29 | 3 | 40 | 5 | 5 | 9 | 20 |
| Richmond, . . | 7 | 12 | 6 | — | — | — | — | — | 2 | 3 |
| Philadelphia, | 78 | — | 49 | — | 1 | 12 | 1 | — | 2 | 6 |
| New York, . . | 54 | 40 | 60 | 3 | 1 | 9 | 1 | — | 2 | 14 |
| Boston, . . . . | 30 | 15 | 28 | — | — | — | 1 | 1 | 1 | 1 |
| Detroit, . . . . | 16 | 14 | 19 | — | — | — | 1 | — | — | 8 |
| Cincinnati, . . | 24 | 16 | 34 | 1 | 1 | 15 | — | 1 | 1 | 2 |
| Vincennes, . . | 27 | 30 | 22 | 3 | 1 | 20 | 1 | — | 1 | 2 |
| DuBuque, . . | 3 | 4 | 4 | — | — | 4 | — | — | — | — |
| St. Louis, . . . | 53 | 60 | 47 | 26 | 2 | 27 | 3 | 11 | 11 | 8 |
| Bardstown, . . | 40 | 70 | 25 | 20 | 2 | — | 3 | 3 | 10 | 2 |
| Nashville, . . | 1 | 10 | 2 | — | — | — | — | — | — | — |
| New Orleans, | 36 | — | 35 | 14 | 1 | 12 | 1 | 4 | 4 | 5 |
| Natchez, . . . | 1 | 1 | 1 | — | — | — | — | — | — | — |
| Mobile, . . . . | 7 | 23 | 9 | 4 | — | — | 1 | 1 | 2 | 3 |
| Charleston, . . | 14 | 53 | 19 | — | 4 | 2 | — | 2 | 2 | 2 |
| 16 | 454 | 358 | 399 | 100 | 16 | 141 | 18 | 28 | 47 | 76 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 16 | 454 | 358 | 399 | 100 | 16 | 141 | 18 | 28 | 47 | 76 |

*Comparative view of the number of Catholic Clergymen in the different Diocesses of the United States from the year 1834 to 1840.*

| Diocesses. | No. of Clergymen in 1834. | 1835. | 1836. | 1837. | 1838. | 1839. | 1840. |
|---|---|---|---|---|---|---|---|
| Baltimore, and Richmond, . . | 69 | 68 | 75 | 75 | 73 | 77 | 75 |
| Philadelphia, . . | 44 | 45 | 38 | 40 | 44 | 48 | 51 |
| New York, . . . | 27 | 35 | 36 | 44 | 50 | 55 | 63 |
| Boston, . . . . . | 26 | 26 | 25 | 24 | 27 | 25 | 28 |
| Detroit, . . . . . | 18 | 18 | 22 | 22 | 21 | 24 | 19 |
| Cincinnati, . . . | 19 | 20 | 19 | 21 | 27 | 28 | 35 |
| Vincennes, . . . | 0 | 2 | 6 | 15 | 22 | 23 | 25 |
| DuBuque, . . . | 0 | 0 | 0 | 0 | 0 | 3 | 4 |
| St. Louis, . . . . | 34 | 39 | 40 | 47 | 59 | 66 | 73 |
| Bardstown, . . . | 36 | 33 | 39 | 41 | 47 | 51 | 45 |
| Nashville, . . . | 0 | 0 | 0 | 0 | 0 | 1 | 2 |
| New Orleans, and Natchez, | 29 | 27 | 31 | 31 | 28 | 43 | 49 |
| Mobile, . . . . . | 11 | 11 | 10 | 10 | 10 | 14 | 13 |
| Charleston, . . . | 14 | 17 | 18 | 20 | 15 | 20 | 19 |
| 16 | 327 | 341 | 359 | 390 | 422 | 478 | 501 |

There have been fifty-five deaths among the Clergy from eighteen hundred and thirty-four to eighteen hundred and forty.

# CATHOLIC PERIODICALS

*Published in the United States.*

THE UNITED STATES CATHOLIC MISCELLANY, published every Saturday, in Charleston, S. Carolina, at $4 per annum.

THE TRUTH TELLER, published every Saturday, in the city of New York, at $4 per annum.

THE CATHOLIC TELEGRAPH, published every Thursday, in Cincinnati, Ohio, at $2 50 per annum, in advance, or otherwise $3.

THE CATHOLIC HERALD, published every Thursday, in Philadelphia, at $3 per annum.

THE CATHOLIC ADVOCATE, published in Bardstown, Ky., every Saturday, at $2 50 per annum, in advance, or otherwise $3.

DER WAHRHEIT'S FREUND, (German paper,) published weekly, in Cincinnati, Ohio, at $2 50 per annum.

THE NEW YORK CATHOLIC REGISTER, published every Thursday in the city of New York, at $3 per annum in advance.

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The following changes have taken place since the Almanac was put to press:

REV. HENRY COSKERY is one of the pastors of the Cathedral of Baltimore, in place of REV. THOMAS R. BUTLER, resigned.

REV. B. S. PIOT is pastor of Ellicott's Mills, Md., vice REV. H. COSKERY.

REV. J. GRIFFIN is attached to the College of St. Mary's, Baltimore.

REV. THOMAS R. BUTLER has associated himself with the clergy of Ohio.

REV. DR. BALFE is professor of theology in the Seminary of St. Charles Borromeo, Philadelphia.

REV. JAMES REID is pastor of *Deer Creek Church*, Harford Co., Md., and the congregations dependent on it.

## INDIAN MISSIONS IN MISSOURI TERRITORY.

*Kickapoo Mission near Fort Leavenworth.*

Rev. A. Eisvogels, S. J., occasionally visits Liberty and Independence. There is here an English School.

*Potowatomies on Osage River.*

Rev. C. Hoecken, S. J., has charge of an English School among these Indians. Rev. H. G. Aelen visits the Kanzas, Peorias, Weas and other Indian tribes.

*Potowatomies on Mo. River, near Council Bluffs.*

At this place Rev. F. Verreydt has charge of an English School, and Rev. P. J. De Smet visits the neighbouring tribes of Indians.

A new mission will probably be opened next spring among the Flat-head Indians, on the other side of the Rocky Mountains. A deputation from them was sent to St. Louis some time since, for the purpose of procuring missionaries of the Society of Jesus.

## CHURCH VESTMENTS.

Vestments of different colours, and of various qualities and prices, may be procured by applying to Rev. H. Joubert, St. Mary's Seminary, Baltimore.

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## ERRATA.

Page 70, Misses Cottringer's Seminary is in Franklin st. between Howard and Park streets.
79, line 2d, instead of 37, read 40.
79, line 3d, instead of 32, read 29.
143, line 9th, instead of four, read five.
153, instead of total 74, read 75.
158, in last paragraph, instead of 482 and 44, read 484 and 46.
160, in 5th column, line 3d, read 2, and in the total 102.
160, in 4th column, line 1st, read 40, and line 13th, read 34.

## CORRECTIONS IN THE CALENDAR.

February 23d, read: Vigil, St. Peter Damian, B.C.D. doub. *White.*

May 28th, read: St. Ubaldus, B.C. semid. *White.*

June 9th, read: St. Mary Magd. de Pazzis, V. semid. (27th May.) *White.*

August 2d, read: St. Alphonsus de Ligorio, B.C. doub. *W.*

August 11th, omit what is in the *parenthesis.*

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## OTHER CORRECTIONS.

Page 166, in the *Recapitulation*, instead of 17, read 19.

Page 186, in the *Recapitulation*, instead of 20, read 25.

THE

# METROPOLITAN

# CATHOLIC ALMANAC,

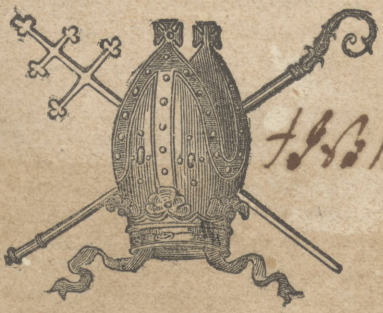
AND

## LAITY'S DIRECTORY,

FOR THE

YEAR OF OUR LORD

# 1841.



BALTIMORE:
PUBLISHED BY FIELDING LUCAS, JR.
NO. 138 MARKET STREET.

JOHN MURPHY, PRINTER.

# PREFACE.

WELL aware of the character which a statistical publication should sustain in the public eye, it has always been our desire and aim, since the first appearance of the UNITED STATES CATHOLIC DIRECTORY, to render it a faithful expositor of the state of religion in this country, and to introduce into it such ecclesiastical intelligence, either domestic or foreign, as would be interesting to the community at large. For this purpose we have endeavored to obtain from the various diocesses, full and detailed accounts of their condition and progress, and have of late increased our exertions to accomplish this object. But while we gratefully acknowledge the co-operation and attention of those who have contributed to the usefulness of the Directory, we doubt not that much more information relative to the Catholic Church of the United States might be embodied in the work, which would prove equally instructive and entertaining to the reader. The rapid increase of Catholicity in certain congregations, the wants of other sections of country where *the harvest indeed is great, but the laborers few*, societies established for charitable and ecclesiastical purposes, interesting incidents in the history of particular churches and institutions, these and many other topics would afford a varied and abundant source of useful intelligence, which can be gleaned, however, with accuracy and minuteness, only by those who are more immediately concerned in the respective districts to which it may have reference. Without their aid, it would become necessary to rely solely upon records, which are frequently inaccessible, and most commonly are too imperfect to be satisfactory. We therefore respectfully solicit those who feel an interest in the success and usefulness of our periodical, to aid us by the contribution of such information, as becomes the object and character of the work. It will always be gratefully received and duly appreciated by

THE EDITOR.

## CHRONOLOGICAL CYCLES.

| | |
|---|---|
| Dominical Letter, ..... C. | Solar Cycle, ..... 2 |
| Lunar Cycle, or Golden No. 18 | Roman Indiction,..... 14 |
| Epact, ..... 7 | Julian Period,.....6554 |

Year of the world, 5845.

## CARDINAL POINTS.

| | | |
|---|---|---|
| Vernal Equinox, ..... | March | 20, at 1h. 22m. P. M. |
| Summer Solstice,..... | June | 21, at 10h. 28m. A. M. |
| Autumnal Equinox, ..... | September | 23, at 12h. 28m. A. M. |
| Winter Solstice,..... | December | 21, at 5h. 50m. P. M. |

## SOLAR AND LUNAR ECLIPSES OF THE YEAR 1841.

There will be six eclipses this year, four of the sun, and two of the moon, as follows:

1. The first is a partial eclipse of the sun, the 22d day of January, at 11 o'clock 49 min. in the forenoon, invisible here. This eclipse will be visible only at the South Pole.

2. The second is a total eclipse of the moon, the 5th day of February, at 8 o'clock 46 min. in the evening, visible.

Beginning at 7 o'clock. Beginning of total immersion in dark shadow, at 7 o'clock 59 min. Middle of the eclipse, at 8 o'clock 46 min. Last total immersion of dark shadow, at 9 o'clock 35 min. End of the eclipse, at 10 o'clock 33 min. in the evening. Duration of total immersion, 1 hour 36 min. whole duration, 3 hours 33 min.

3. The third is a partial eclipse of the sun, the 21st of February, at 6 o'clock 1 min. in the morning, invisible here. This eclipse will be visible at the North pole, and in Iceland and Greenland.

4. The fourth is a partial eclipse of the sun, the 18th day of July, at 9 o'clock 1 min. in the morning, invisible here. This eclipse will be visible on the Northern Ocean, in Baffinsbay, Norway, Sweden, Lapland, Finland, Russia, Italy, Switzerland, Germany, Scotland and the North of France.

5. The fifth is a total eclipse of the moon, the 2d day of August, at 4 o'clock 50 min. in the morning, partly visible. Beginning at 2 o'clock 52 min. Beginning of the moon's total immersion in the earth's dark shadow, at 3 o'clock 57 min. Middle of the eclipse at 4 o'clock 50 min. Last total immersion of dark shadow, at 5 o'clock 41 min. End of the eclipse at 6 o'clock 46 min. in the morning. Duration of the total immersion, 1 hour 44 min. Duration of the whole eclipse, 3 hours 54 min.

6. The sixth is a partial eclipse of the sun, the 16th of August at 4 o'clock 23 min. in the afternoon, invisible here. This eclipse will be visible on the South Pacific Ocean and part of the Southern Ocean.

## MOVEABLE FEASTS.

| | |
|---|---|
| Septuagesima Sunday, | Feb. 7 |
| Ash Wednesday or first day of Lent, | Feb. 24 |
| Palm Sunday, | April 4 |
| Easter Sunday, | April 11 |
| Ascension Day, | May 20 |
| Whit Sunday or Pentecost, | May 30 |
| Trinity Sunday, | June 6 |
| Corpus Christi, | June 10 |
| First Suday of Advent, | Nov. 28 |

## EMBER DAYS.

| | | | |
|---|---|---|---|
| March, | 3, 5, 6 | September, | 15, 17, 18 |
| June, | 2, 4, 5 | December, | 15, 17, 18 |

## COMMANDMENTS OF THE CHURCH.

1. The Catholic Church commands her children, on Sundays and Holy-days of obligation, to be present at the holy Sacrifice of Mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their Pastor at least once a year.

4. She commands them to receive the Blessed Sacrament at least once a year, and that at Easter or during the Paschal time, which begins on the 1st Sunday of Lent and ends on Trinity Sunday.

## HOLY-DAYS OF OBLIGATION.

The Circumcision of our Lord.—The Epiphany.—The Annunciation of the B. Virgin.—The Ascension.—Corpus Christi.—The Assumption of the B. Virgin.—All Saints.—The Nativity of our Lord.

## FASTING DAYS.

Every Friday in Advent; every day in Lent, Sundays excepted; the Ember-days, which occur four times in the year, viz: the Wednesdays, Fridays and Saturdays, 1. immediately

after the first Sunday in Lent; 2. in Whitsun Week; 3. immediately after the 14th of September; 4. immediately after the third Sunday of Advent; the Vigils of Whit Sunday, of SS. Peter and Paul, of the Assumption, of All Saints and of Christmas. When a fasting-day falls on Sunday, it is observed on the Saturday preceding. To fast, consists in abstaining from meat, in eating but one full meal in the day, and that not before twelve o'clock. Besides this repast, a *collation* is allowed in the evening, which, however, should not exceed the one fourth of an ordinary meal. Milk, except to color tea or coffee, eggs and warm fish, are prohibited at the collation. All those who have completed their twenty-first year, are obliged to observe the fasts commanded by the Church. The sick, women with child or who give suck, they who are under infirmities, who are advanced in years, or whom painful or laborious occupation will not permit to fast without great prejudice to their health, are dispensed from fasting. But every little headache, want of sleep, or other transient and inconsiderable indisposition, are not sufficient reasons to justify an exemption from the law. To act prudently, and with a safe conscience in this matter, we should always consult the clergyman who is charged with our spiritual welfare, and follow his advice. With respect to the time of Lent, it should be remembered that, if the bishop of the diocess grants a general dispensation to eat flesh-meat at our meal on certain days in the week, those days do not, on that account, cease to be fasting days; and it should be further observed, that fish and meat are not allowed to be taken at the same meal. They who, for good reasons, have been dispensed from this law of the Church, should endeavor to comply with it as far as their circumstances will permit, and supply what is wanting by other works of penance.

## DAYS OF ABSTINENCE.

A day of abstinence is that on which we are not allowed to eat flesh-meat. These days are all Fridays in the year, and every day in Lent, unless a dispensation to the contrary be granted. When Christmas falls on Friday, abstinence is not of precept. The law of abstinence obliges all those who have attained the age of reason.

## EPISTLES AND GOSPELS

*Of the Sundays, Holy-days and principal Festivities in the year.*

"Truth is to be sought for in holy scripture, not eloquence. All holy scripture ought to be read with that spirit with

which it was made. We must rather seek for profit in the scriptures, than for subtlety of speech. If thou wilt receive profit, read with humility, simplicity, and faith."—*A Kempis*, I. 5.

| | |
|---|---|
| Advent, 1 Sun Ep Rom xiii 11, 14 | Gosp Luke xxi 25, 34 |
| 2 Sunday, Ep Rom xv 4, 13 | Gosp Matt xi 2, 10 |
| 3 Sunday, Ep Philip, iv 4, 7 | Gosp John i 19, 28 |
| 4 Sunday, Ep 1 Cor iv 1, 5 | Gosp Luke iii 1, 6 |
| Christmas, 1 Mass Ep Tit ii 11, 15 | Gosp Luke ii 1, 15 |
| 2 Mass, Ep Tit iii 4, 8 | Gosp Luke ii 15, 21 |
| 3 Mass, Ep Heb i 1, 12 | Gosp John i 1, 14 |
| St Steph. Ep Acts vi 8, 11 & vii 54, 59 | Gosp Matt xxiii 34, 39 |
| St John, Ep Eccl xv 1, 7 | Gosp John xxi 20, 24 |
| H Innocents, Ep Apoc xiv 1, 6 | Gosp Matt ii 13, 18 |
| St Thomas Cant. Ep Heb v 1, 7 | Gosp John x 11, 17 |
| St Sylvester, Ep 2 Tim iv 1, 9 | Gosp Luke xii 35, 41 |
| New Year, Ep Tit ii 11, 15 | Gosp Luke ii 21, 22 |
| Epiphany, Ep Isai lx 1, 7 | Gosp Matt ii 1, 13 |
| 1 Sund. Ep Rom xii 1, 6 | Gosp Luke ii 42, 52 |
| 2 Sund. Ep Rom xii 6, 16 | Gosp John ii 1, 12 |
| Name of Jesus, Ep Acts iv 8, 12 | Gosp Luke ii 21 |
| 3 Sund. Ep Rom xii 16, 21 | Gosp Matt viii 1, 13 |
| 4 Sund. Ep Rom xiii 8, 11 | Gosp Matt viii 23, 28 |
| 5 Sund. Ep Colos iii 12, 18 | Gosp Matt xiii 24, 31 |
| 6 Sund. Ep 1 Thes i 2, 10 | Gosp Matt xiii 31, 36 |
| Septuag. Ep 1 Cor ix 24, x 5 | Gosp Matt xx 1, 17 |
| Sexages. Ep 2 Cor xi 19, xii 10 | Gosp Luke viii 4, 16 |
| Quinquages. Ep 1 Cor xiii 1, 13 | Gosp Luke xviii 31, 43 |
| Ash Wed. Ep Joel ii 12, 20 | Gosp Matt vi 16, 22 |
| 1 Lent, Ep 2 Cor vi 1, 11 | Gosp Matt iv 1, 12 |
| 2 Lent, Ep 1 Thes iv 1, 8 | Gosp Matt xvii 1, 10 |
| 3 Lent, Ep Ephes v 1, 9 | Gosp Luke xi 14, 29 |
| 4 Lent, Ep Gal iv 22, 31 | Gosp John vi 1, 15 |
| Pass Sunday, Ep Heb ix 11, 15 | Gosp John viii 46, 59 |
| Palm Sunday, Ep Phil ii 5, 11 | Gosp Matt xxi 1, 10 and chap xxvi xxvii |
| Maundy-Thur. Ep 1 Cor xi 20, 33 | Gosp John xiii 1, 15 |
| Good-Frid. Ep Exod xii 1, 12 | Gosp John xviii xix |
| H Saturday, Ep Colos iii 1, 4 | Gosp Matt xxviii 1, 7 |
| Easter Sunday, Ep 1 Cor v 7, 8 | Gosp Mark xvi 1, 7 |
| E Monday, Ep Acts xx 37, 43 | Gosp Luke xxiv 13, 35 |
| E Tuesday, Ep Acts xiii 26, 33 | Gosp Luke xxiv 36, 47 |
| Low Sunday, Ep 1 John, v 4, 10 | Gosp John xx 19, 31 |
| 2 Sund. after East Ep 1 Pet ii 21, 25 | Gosp John x 11, 16 |
| 3 Sund. Ep 1 Pet ii 11, 18 | Gosp John xvi 16, 22 |
| 4 Sund. Ep James i 17, 21 | Gosp John xvi 5, 14 |
| 5 Sund. Ep James i 22, 27 | Gosp John xvi 22, 30 |
| Ascension, Ep Acts i 1, 11 | Gosp Mark xvi 14, 20 |

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|---|---|
| 6 Sund. Ep 1 Pet iv 7, 12 | Gosp John xv 26 xvi 4 |
| Whit-Sun. Ep Acts ii 1, 11 | Gosp John xiv 23, 31 |
| Whit-Mon. Ep Acts x 42, 48 | Gosp John iii 16, 21 |
| Whit-Tues. Ep Acts viii 14, 17 | Gosp John x 1, 10 |
| Trin. Sund. Ep Rom xi 33, 36 | Gosp Matt xxviii 18, 20 |
| Corp. Christi, Ep 1 Cor xi 23, 29 | Gosp John vi 56, 59 |
| 2 Sunday, Ep 1 John iii 13, 18 | Gosp Luke xiv 16, 24 |
| 3 Sunday, Ep 1 Pet v 6, 11 | Gosp Luke xv 1, 10 |
| 4 Sunday, Ep Rom viii 18, 23 | Gosp Luke v 1, 11 |
| 5 Sunday, Ep 1 Pet iii 8, 15 | Gosp Matt v 20, 24 |
| 6 Sunday, Ep Rom vi 3, 11 | Gosp Mark viii 1, 10 |
| 7 Sunday, Ep Rom vi 19, 23 | Gosp Matt vii 15, 21 |
| 8 Sunday, Ep Rom viii 12, 17 | Gosp Luke xvi 1, 9 |
| 9 Sunday, Ep 1 Cor x 6, 14 | Gosp Luke xix 41, 47 |
| 10 Sunday, Ep 1 Cor xii 2, 11 | Gosp Luke xviii 9, 14 |
| 11 Sunday, Ep 1 Cor xv 1, 10 | Gosp Mark vii 31, 37 |
| 12 Sunday, Ep 2 Cor iii 4, 9 | Gosp Luke x 23, 37 |
| 13 Sunday, Ep Gal iii 16, 22 | Gosp Luke xvii 11, 19 |
| 14 Sunday, Ep Gal v 16, 24 | Gosp Matt vi 24, 33 |
| 15 Sunday, Ep Gal v 25, vi 11 | Gosp Luke vii 11, 16 |
| 16 Sunday, Ep Eph iii 13, 21 | Gosp Luke xiv 1, 11 |
| 17 Sunday, Ep Eph iv 1, 6 | Gosp Matt xxii 35, 46 |
| 18 Sunday, Ep 1 Cor i 4, 9 | Gosp Matt ix 1, 8 |
| 19 Sunday, Ep Eph iv 23, 28 | Gosp Matt xxii 1, 14 |
| 20 Sunday, Ep Eph v 15, 21 | Gosp John iv 46, 53 |
| 21 Sunday, Ep Eph vi 10, 17 | Gosp Matt xviii 23, 25 |
| 22 Sunday, Ep Philip i 6, 11 | Gosp Matt xxii 15, 21 |
| 23 Sunday, Ep Phil iii 17, 21 | Gosp Matt ix 18, 26 |
| 24 Sunday, Ep Col i 9, 14 | Gosp Matt xxiv 15, 35 |
| St Andrew, Ep Rom x 10, 18 | Gosp Matt iv 18, 22 |
| Concep of BVM. Ep Prov viii 22, 36 | Gosp Matt i 1, 16 |
| St Thomas, Ep Eph ii 19, 22 | Gosp John xx 24, 29 |
| Candlemas, Ep Malachi iii 1, 5 | Gosp Luke ii 22, 32 |
| St Matthias, Ep Acts i 15, 26 | Gosp Matt xi 25, 30 |
| St Patrick, E Eccl xliv xlv | Gosp Matt xxv 14, 27 |
| St Joseph, E Eccles xlv 1, 6 | Gosp Matt i 18, 22 |
| Annunc. E Isai vii 10, 16 | Gosp Luke i 26, 38 |
| St George, E 2 Tim ii 8, 10 iii 10, 12 | Gosp John xv 1, 7 |
| St Mark, E Ezec i 10, 15 | Gosp Luke x 1, 10 |
| SS Philip and James, E Wis v 1, 6 | Gosp John xiv 1, 13 |
| Find. Cross, E Philip ii 5, 11 | Gosp John iii 1, 15 |
| St Barnaby, E Acts xi 21, 27 | Gosp Matt x 16, 22 |
| St John Baptist, E Isai xlix 1, 8 | Gosp Luke i 57, 68 |
| SS Peter and Paul, E Acts xii 1, 11 | Gosp Matt xvi 13, 19 |
| Visitation BVM. E Cant ii 8, 14 | Gosp Luke i 39, 47 |
| St Mary Magd. E Cant iii 2 &c. | Gosp Luke vii 37, 50 |
| St James, E 1 Cor iv 9, 15 | Gosp Matt xx 20, 23 |
| St Ann, E Pro xxxi 10 &c. | Gosp Matt xiii 44, 52 |
| Transfiguration, E 2 Pet i 16, 19 | Gosp Matt xvii 1, 9 |

| | |
|---|---|
| St Lawrence, E 2 Cor ix 6, 10 | Gosp John xii 24, 26 |
| Assump. BVM. E Eccl xxiv 11, 20 | Gosp Luke x 38, 42 |
| St Bartholomew, E 1 Cor xii 27, 31 | Gosp Luke vi 12, 19 |
| Nativ BVM. E Prov viii 22, 36 | Gosp Matt i 1, 16 |
| Exalt. Cross, E Phil ii 5, 11 | Gosp John xii 31, 36 |
| St Matthew, E Ezek i 10, 15 | Gosp Matt ix 9, 13 |
| St Michael, E Apoc i 1, 5 | Gosp Matt xviii 1, 10 |
| Angel-Guard, E Exod xxiii 20, 23 | Gosp Matt xviii 1, 10 |
| St Luke, E 2 Cor viii 15, 24 | Gosp Luke x 1, 9 |
| SS Simon and Jude, E Ep iv 7, 13 | Gosp John xv 17, 22 |
| All Saints, E Apoc vii 2, 12 | Gosp Matt v 1, 12 |
| All Souls, E 1 Cor xv 51, 57 | Gosp John v 25, 29 |
| Present. BVM. E Eccl xxiv 14, 16 | Gosp Luke xi 27, 28 |

## MEANS OF SECURING ONE'S SALVATION.

"What will it profit a man to gain the whole world, if he lose his own soul?" These words of our divine Saviour occasionally suggested by Ignatius to Francis Xavier, at length triumphed over his heart, weaned it effectually from the love of the world, and fired him with an ardent determination to save his soul, by a generous consecration of himself to the service of God. Let the Christian, whom the grace of God has inspired with a similar resolution, adopt the following means, and he will infallibly succeed in the important work.

*Section* 1.—Let him believe firmly all the truths that the holy Catholic Church proposes and teaches as the revealed doctrine of Christ. *Without faith it is impossible to please God.* He must therefore believe,

1. That there is one God in three persons, the Father, Son and Holy Ghost; that each of these three persons is God, though they all make but one and the same God.

2. That the Son of God, the second person of the adorable Trinity, equal in all things to the Father, was made man, was born of the Blessed Virgin Mary, was crucified, died on a cross for our salvation, rose again on the third day, ascended into heaven, and sitteth at the right hand of God the Father Almighty: that we can find mercy with God and be saved, only in virtue of his sacred merits, and all our hopes must be founded on his atonement.

3. That our soul, created to the image of God, is immortal, and will be eternally happy in heaven, or eternally miserable in hell; that the body will rise again at the last day, will be reunited to the soul, and will share for all eternity its wretchedness or its felicity.

4. That Jesus Christ will pass sentence upon all men, admitting the just to a participation of his glory, and condemning the wicked to sufferings without end.

5. That our Saviour in establishing his Church, which is the one, holy, Catholic, and Apostolic Church, out of which there is no salvation, instituted seven sacraments for the sanctification of sinners, viz: Baptism, Confirmation, the holy Eucharist, Penance, Extreme Unction, Holy Order and Matrimony.

6. That baptism effaces the stain of original sin, which we all inherit from our first parent, makes us Christians and children of God and of the Church.

7. That the holy Eucharist contains the body and blood, the soul and divinity of Jesus Christ, under the appearance of bread and wine; that he exists whole and entire under the form of bread, whole and entire under the form of wine; and that after the words of consecration have been pronounced, there remains nothing of the bread and wine except the forms and appearances.

8. That the Sacrifice of Mass is the same as that once offered on Calvary, with this exception, that Christ does not die on our altars, but offers to his heavenly Father in our behalf, the death which he endured on the cross, and thus applies to us his sacred merits.

9. That the Sacrament of Penance was instituted by our Lord for the remission of sins committed after baptism, and that he who confesses his faults obtains the pardon of them, provided he receive absolution, with the requisite dispositions, from the minister of Jesus Christ.

*Sec.* 2. As *faith without works is dead*, the true Christian will not content himself with a speculative admission of what the Church teaches; he will endeavor to make it the rule of his life and actions; and recollecting what is said in the Scripture, *there is but one thing necessary; make to yourselves a treasure in heaven, which faileth not; labor the more, that by good works you may make sure your vocation and election*, his constant aim will be to discharge with fidelity, his social and religious duties, and to be animated in their performance with the spirit of his divine Master. Hence he will attend scrupulously to the following advice:

### POINTS OF DAILY OBSERVANCE.

1. In rising, give your first thoughts to God, forming the resolution of serving him with fervor and constancy.

2. Never fail to recite your morning prayers, convinced that the Christian who easily neglects this duty, can have but a very faint desire to save his soul. If you have a family under your charge, assemble them regularly for the performance of their morning devotions. At that time foresee the occasions of sin to which you may be exposed during the day, and take the resolution to shun them carefully, or to resist with firmness those temptations that cannot be avoided.

3. Knowing that whatever is not done for God is lost for heaven, endeavor to sanctify your actions by a pure intention, and renew it frequently during the course of the day. Virtue does not receive its merit from the importance of the act, but from the fervor and purity of heart that accompany it. Hence in your ordinary occupations, in instructing or correcting your children, in attending to your domestic concerns, in your sufferings and afflictions, let your aim be to accomplish the will of heaven. *Whether you eat or drink, or whatsoever else you do,* says St. Paul, *do all things for the glory of God.*

4. Assist at the holy sacrifice of Mass on week-days, whenever your duties will allow you; remembering that this is one of the most effectual means of drawing down the blessing of God upon yourself and your family. Recite also the *angelus* at the stated hours, as an expression of your gratitude to the Son of God who became man for your salvation, and to place yourself under the protection of his holy Mother.

5. Ask the blessing of God before every meal, and give thanks after it for the favors you have received. While you take your repast with a view to sustain nature, abstain carefully from all insobriety and intemperance. Avoid the company of those who drink to excess, and strive by all prudent means to check this degrading vice in your neighbor. Never fail, without an important reason, to observe the fasts and abstinence enjoined by the Church, in defiance of the criminal negligence that others may manifest in relation to this duty.

6. As in the morning you implored the blessing of God upon the day given you for his service, at night offer him your fervent thanks for the favors he has bestowed upon you during it; and, as a prudent tradesman always takes a daily account of his profit and loss, examine in what manner you have spent the day, whether you have made any progress in virtue, what sins you have committed, and while you express to God your sorrow for having offended him, renew your resolution to be more faithful in future.

7. If you have any leisure moments during the day, read a few pages in some spiritual book, or a chapter in the New Testament; or if you say your evening prayers with your family, (which is much to be recommended,) let them be followed by a short and edifying lecture. Nothing tends more than this to encourage a Christian in the practice of piety.

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### WEEKLY PRACTICES.

1. On Sundays and holy-days of obligation, assist with devotion at the holy Sacrifice of Mass, and never omit, without a very grave reason, to comply with this precept of the Church. Endeavor also, as much as possible, to be present at the even-

ing service. When at Church, listen attentively and with a spirit of faith, to the instructions of your pastor.

2. As these days are especially set apart for the worship of God and the consideration of our spiritual welfare, devote more time than usual to the affairs of your soul, by visiting the blessed Sacrament, reading some pious book, examining your conscience, and particularly reviewing the manner in which you have spent the week that has just elapsed, and proposing to be more watchful over yourself for the time to come.

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### MONTHLY PRACTICES.

1. Approach the Sacrament of Penance once a month, and for every confession prepare yourself as if it were to be the last of your life.

2. Receive the Blessed Sacrament as often as your director will advise you; and that the frequentation of this sublime mystery may be for you an abundant source of grace, lead a pure and holy life. As a more immediate preparation for it, cleanse your conscience from all stain of sin, pass the day before your communion in great recollection of mind, frequently inviting our Lord to come into your heart. After your communion let the fervor of your piety be a proof that you appreciate the incomparable favor you have received.

3. On the first Sunday of every month, read this rule of conduct, and examine how you have observed it.

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### ANNUAL PRACTICES.

1. If it is customary for persons in the world to rejoice on the anniversary of their birth-day, how much more should a Christian consider the anniversary of his spiritual regeneration, as a period of festivity and holy joy? On that day therefore, recall to your mind the blessings conferred upon you at your baptism, return thanks to God for his mercies, renew your baptismal promises, and devoutly approach the Sacraments of Penance and the Holy Eucharist.

2. On some Sunday of every year, pass your time in more than usual recollection of mind, for the purpose of examining how you have spent the past year, and animating yourself to greater fervor in the service of God. Anticipate in thought the moment of your death, and ask yourself whether you are prepared to *'render an account of your stewardship.'* By thus remembering your last end, you will become more cautious in avoiding sin, and more zealous for the sanctification of your soul.

## MAXIMS TO BE OBSERVED AT ALL TIMES.

1. Cherish in your heart a sovereign horror for sin, being determined to make any sacrifice rather than to commit a mortal offence. On the other hand, esteem the grace and friendship of God above all other blessings, even more than health or life itself.

2. Carefully shun the company of impious and immoral men, and keep at a distance from those places and occasions where your virtue would be exposed; for instance, the theatre, balls, tippling-shops, gambling-houses, and the like.

3. Let not a profane or injurious word ever fall from your lips. If you are exposed to make use of such language, accustom yourself to be silent when you are provoked; but accustom yourself still more to curb your temper, and to endure patiently the crosses you may meet with.

4. Always speak the truth, and fear to utter a lie.

5. Let the practice of modesty and purity be a special object of your attention; and turn with horror from the least word or suggestion that is opposed to it. In the moment of temptation raise your heart to God without delay, and implore the assistance of the Blessed Virgin Mary.

6. If you hear any discourse against religion or good morals, any detraction or calumny against your neighbor, admonish the offender, if you can do so prudently; if not, let your countenance show your disapproval of such conversation.

7. Consider frequently the example of the virtuous Tobias, and like him be particularly fearful of wronging your neighbor; render him those services which charity dictates; as to visit him in his sickness, to aid him in his distress, to pray for him, and, when occasion requires it, to encourage him by salutary advice. Avoid whatever would be hurtful to his feelings, and never listen to or repeat the tales that are circulated about him.

8. Be exact in complying with all the precepts of the Church, and look upon her pastors with that respect which is due to them as *the ministers of Christ and the dispensers of the mysteries of God.*

9. Pray frequently for the souls that are suffering in Purgatory, remembering the claim they have upon your charity, as members of the mystical body of Christ.

10. Let the example of the saints be often before your eyes, and *considering well the end of their conversation, imitate their faith.* Have confidence in their intercession, and particularly in that of your angel guardian and the Blessed Virgin Mary, the Mother of God. As the favorites of heaven, they will obtain for you many graces that would perhaps be refused to your own unworthiness.

*Sec.* 3.—I. Notwithstanding your good resolutions, you will be exposed to fall into many sins during the day. For this reason, examine every morning, at the time of prayer, what your predominant passion is, and what faults you are most liable to commit; whether that of anger, impatience, profane language, quarrelling, detraction, immodesty, vanity, jealousy, gluttony, intemperance, idleness, &c.; and be particularly vigilant in guarding against the fault to which you are most subject.

Foresee also, at the same time, the occasions that might lead you to offend God; in what company, or occupation you may be exposed to sin; whether for instance, you may not be excited to impatience and anger, or to the use of profane or uncharitable language, by your children, your servants, your husband, your wife, in the transaction of your temporal business; whether your virtue will not suffer in the counting-room, in the parlour, at the theatre, at a ball, in promenading the streets? Keep in view these different occasions, with a firm determination to shun those that may be avoided, and to resist courageously such temptations as must necessarily be encountered.

II. At night examine how you have spent the day, and put to yourself the following questions: How have I conducted myself since my evening prayer of yesterday? With what sentiments did I compose myself to sleep? On awaking this morning, did I raise my heart to God and consecrate the day to his service? Was I not slothful in rising or wilfully distracted in my prayers? Did I hear Mass with attention and devotion? Was I not guilty of irreverence or levity in the Church?

Have I diligently attended to my occupations during the day? Have I performed my actions with a view to please God? Have I been just to my employers, spending my time in a manner profitable to them, and complying faithfully with my engagements? Have I been honest in my dealings with others, in buying and selling?

Have I been charitable to my neighbor, giving alms according to my ability, when the occasion presented itself, bearing patiently the defects of those around me, and forgiving the injuries I received? Have I not yielded to emotions of anger, made use of harsh, abusive or profane language, and thus shown a bad example? Have I discharged my duty to my children and others under my care, by a vigilant superintendence of their conduct, by giving them useful instruction, correcting their faults, and above all, placing before them an example of virtue and regularity?

Have I not, in the course of conversation, and without necessity, spoken of another's faults? Have I not encouraged

detraction, by listening to it, and circulated reports injurious to the character of my neighbor?

Have I been obedient to my parents and other superiours, and behaved respectfully towards them?

Have I been careful to avoid all gluttony and intemperance, and said *grace* before and after my meals?

On Sundays and festivals of obligation, ask yourself: have I heard Mass with a spirit of religion, and required those under my charge to perform the same duty? Have I not worked, without necessity?

On days of fasting and abstinence, inquire; have I observed the fast or abstinence? have I not dispensed myself without legitimate cause from this precept of the Church, or, if exempted for sufficient reasons, have I not abused the privilege by the indulgence of sensuality?

Is not my conscience, at this moment, burthened with some mortal sin? Were I to be called upon this night to give an account of my life and actions, would I be prepared to appear in the presence of God? Can I say that I have observed his commandments, complied with those of his Church, or adopted the necessary means of obtaining the pardon of my sins?

Reflect a moment on this subject, make an act of true contrition and a firm purpose of amendment, and if your conscience reproaches you with any grievous fault, take the resolution of confessing it, as soon as possible, with sentiments of sincere repentance.

III. To guard yourself from the commission of sin, endeavor to practice the following instructions. The means you should employ in general, are

1. To avoid whatever may be for you a probable occasion of offending God.

2. To practice self-denial exteriorly, by watching over your senses; interiorly, by repelling the first suggestions of temptation.

3. Before, during and after the moment of temptation, to implore the divine assistance, arm yourself with the sign of the cross, and invoke the aid of the Blessed Virgin and the Saints.

4. To walk in the presence of God, remembering that he sees you at all times; and to recall frequently the thought of the four last things, death, judgment, heaven, hell.

5. To examine your conscience on the faults which you are most subject to, and when you fall into any of these sins, to perform some salutary penance.

6. To frequent the Sacraments of Penance and the Holy Eucharist.

The following may serve as special remedies for avoiding the more ordinary sins:

When you are tempted against faith, make an act of faith;



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if troubled with thoughts of despair, make an act of hope and think of the divine mercies which are infinite. When you are assailed by human respect, make an act of charity, and remember those words of Jesus Christ: "if any one will be ashamed of me before men, of him will the Son of man be ashamed, when he will come in the glory of his Father."

When you are tempted to swear and blaspheme, or when you hear others make use of such language, say within yourself; *may thy holy name, O Lord, be ever blessed: grant me the virtue of patience and meekness.*

When tempted to ridicule or detract your neighbor, to wish him evil or to indulge the spirit of jealousy or revenge, say; *I love my neighbor as myself for God's sake; forgive us, O Lord, our trespasses, as we forgive others their injuries against us.*

If enticed to the commission of sins against purity, besides the general remedies above mentioned, say: *O my God, strengthen me against my enemies. O Holy Mary, pray for me; my Angel guardian, protect me.*

When solicited to go to the theatre or to other dangerous places of amusement, think of the many unhappy souls whose eternal ruin has been occasioned by these gratifications.

When tempted to steal or to keep what belongs to another; say to yourself: "what will it avail me to gain the whole world, if I lose my soul?"

If sentiments of pride or vanity occur to your mind, reflect that you are but dust and ashes, a fund of corruption; and exclaim with the prophet, "not to us, O Lord, not to us, but to thy name be all the glory."

When the love of gain leads you to neglect your religious duties, or to fail in the charity you owe to your neighbor, remember that the treasure you are amassing, will soon "be consumed by the rust and the moth," and give some alms to the poor.

When you are tempted to commit an excess in eating or drinking, think of those words of our Saviour: *if any one will come after me, let him deny himself,* and say to him: *O Lord, who for my sake wast drenched with vinegar and gall, have mercy on me, and grant me the grace of imitating thy example.*

Should you be inclined to anger, raise your thoughts to heaven, and say: *O Jesus, meek and humble of heart, teach me to walk in thy holy footsteps.*

If tempted to omit your social or religious duties, remember the precept of our Lord: *work while you have time; for the night will soon come in which no man can work.* Renew the resolution of complying faithfully with your rule of life.

Such are the means which a Christian should employ to secure his salvation. If they appear to him difficult in practice, let him remember that he can do all things with the grace of God, and that nothing should be considered too laborious,

that is requisite to gain heaven. Let him observe therefore the instructions and maxims here inculcated, and he will find to his joy, that he *hath chosen the best part which shall not be taken away from him.*

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## EXPLANATION OF THE CALENDAR.

Ap *signifies* Apostle—App Apostles—M Martyr—MM Martyrs—P Pope—B Bishop—C Confessor—D Doctor—Pr Priest—Ab Abbot—V Virgin—Wid Widow—SS Saints—D M Days of the Month—A C before Christ—A D in the year of our Lord—D W Days of the Week.

Doub. *signifies* double—semid. semidouble—simp. simple. White—Red—Purple—Green—Black—denote the color of the ornaments of the day. Feria is a day for which no Saint's office is appointed. Festivals of obligation are in capitals. FD. *signifies* Festivals of devotion. † marks the days of indulgence.

As to the color of the Sacerdotal Vestments in the Church service, the *white* is used on the Feasts of our Lord, of the B. Virgin, and of all the Saints who are not Martyrs. The *red* is used at Whitsuntide, on the Finding and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The *purple* or *violet*, which is the penitential color, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter, as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is used on all Sundays and Ferias, from Trinity Sunday to Advent, exclusively, and from the octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good Friday, and in Masses of *Requiem* for the dead, which may be said on any day, that is not a Sunday or a double, except the days from Palm Sunday to Low Sunday; and during the Octaves of the Epiphany, of Pentecost and of Corpus Christi.

In the Table showing the equation of time, the first figure denotes the equation on the first day of the month, the second that of the second day, &c.

To find on any day the mean time or that of the clock, add to the time marked by the sun, the equation of that day, if the sun is slow; if it is fast, subtract the equation.

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ⊙ Full Moon, | 7 | 9 | 46 | A. M. |
| ☾ Last quarter, | 14 | 7 | 16 | A. M. |
| ● New Moon, | 22 | 11 | 49 | A. M. |
| ☽ First quarter, | 30 | 5 | 40 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Frid | † CIRCUMCISION of our Lord, doub of 2d class. *White.* |
| 2 | Sat | † Octave of St. Stephen, doub. *Red.* |
| 3 | SUN | † Octave of St. John Ap. doub. *White.* |
| 4 | Mon | † Octave of H. Innocents, doub. *Red.* |
| 5 | Tues | † Vigil of Epiphany, semid. *White.* |
| 6 | Wed | † EPIPHANY of our Lord, d. of 1st cl. with oct. *White.* |
| 7 | Thur | Of the oct. } |
| 8 | Frid | Of the oct. } semid. *White.* |
| 9 | Sat | Of the oct. } |
| 10 | SUN | Sunday within the oct. semid. *White.* |
| 11 | Mon | Of the oct. } |
| 12 | Tues | Of the oct. } semid. *White.* |
| 13 | Wed | Octave of the Epiph. doub. *White.* |
| 14 | Thur | St. Hilary, BC. semid. *White.* |
| 15 | Frid | St. Paul, 1st Hermit, C. doub. *White.* |
| 16 | Sat | St. Marcellus, PM. semid. *Red.* |
| 17 | SUN | 2d. after Epiph. H. Name of Jesus, d. of 2d cl. *White.* |
| 18 | Mon | St. Peter's Chair at Rome, gr. doub. *White.* |
| 19 | Tues | St. Canute M. semid. *ad lib. Red.* |
| 20 | Wed | SS. Fabian and Sebastian, MM. doub. *Red.* |
| 21 | Thur | St. Agnes, VM. doub. *Red.* |
| 22 | Frid | SS. Vincent and Anastasius, MM. semid. *Red.* |
| 23 | Sat | St. Raymund de Pennafort, C. semid. *White.* |
| 24 | SUN | 3d Sund. after Epiph. semid. *Green.* |
| 25 | Mon | Conversion of St. Paul, Ap. gr. doub. *White.* |
| 26 | Tues | St. Polycarp, BM. semid. *Red.* |
| 27 | Wed | St. John Chrysostom, BCD. doub. *White.* |
| 28 | Thur | St. Anthony, Ab. doub. (17th inst.) *White.* |
| 29 | Frid | St. Francis of Sales, BC. doub. *White.* |
| 30 | Sat | St. Martina, VM. semid. *Red.* |
| 31 | SUN | 4th after Epiph. St. Peter Nolasco, C. d. *White.* |

EQUATION OF TIME.

S. Slow, 4 m. 4 5 5 6 6 7 7 7 8 8 9 9 9 10 10 11 11 11 11 12 12 12 12 13 13 13 13 14 14 14.

| D. W. | SUN rises h. m. | SUN sets n. m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 7 23 | 4 37 | 12 34 |
| 2 | 7 23 | 4 37 | 1 39 |
| 3 | 7 23 | 4 37 | 2 49 |
| 4 | 7 22 | 4 38 | 4 3 |
| 5 | 7 22 | 4 38 | 5 16 |
| 6 | 7 21 | 4 39 | 6 25 |
| 7 | 7 21 | 4 39 | rises |
| 8 | 7 20 | 4 40 | 6 10 |
| 9 | 7 19 | 4 41 | 7 30 |
| 10 | 7 19 | 4 41 | 8 44 |
| 11 | 7 18 | 4 42 | 9 54 |
| 12 | 7 18 | 4 42 | 11 0 |
| 13 | 7 17 | 4 43 | morn. |
| 14 | 7 17 | 4 43 | 12 5 |
| 15 | 7 16 | 4 44 | 1 10 |
| 16 | 7 15 | 4 45 | 2 14 |
| 17 | 7 15 | 4 46 | 3 14 |
| 18 | 7 15 | 4 47 | 4 14 |
| 19 | 7 13 | 4 48 | 5 10 |
| 20 | 7 13 | 4 49 | 5 56 |
| 21 | 7 13 | 4 49 | 6 36 |
| 22 | 7 10 | 4 50 | sets |
| 23 | 7 9 | 4 51 | 6 2 |
| 24 | 7 8 | 4 52 | 7 4 |
| 25 | 7 7 | 4 53 | 8 6 |
| 26 | 7 6 | 4 54 | 9 8 |
| 27 | 7 5 | 4 55 | 10 12 |
| 28 | 7 4 | 4 56 | 11 19 |
| 29 | 7 3 | 4 57 | morn. |
| 30 | 7 2 | 4 58 | 12 28 |
| 31 | 7 1 | 4 59 | 1 38 |

*Extract from a letter of* FATHER SMET, *Missionary among the* Pottowatomi Indians, 1838.

"The day that the boat stopped for the purpose of taking in a supply of wood, I went to a considerable distance from the bank; in my excursion I met with an old man, ninety years of age, who at my approach stopped short and looked at me with an expression of astonishment mixed with joy. Judging from my dress that I was a priest, when I had confirmed his impression, he exclaimed, 'Ah! my Father, I am a Catholic; it is a great many years since I had the pleasure of seeing a priest; I desired it so ardently before dying! Assist me, then, in my reconciliation with God!' I hastened to satisfy his desire, and we both shed tears in abundance. He accompanied me back to the boat; I took leave of this excellent old man with sentiments which it is impossible to describe."

"In the conversion of an Indian nation there are a great many difficulties to be overcome, the chief of which arise from an excessive use of ardent spirits, from polygamy, superstitious practices, a language of which it is very difficult to acquire a competent knowledge, a disposition to a wandering life (which is so strong with them, that they become melancholy if they remain three months in the same place;) their conversion must be, therefore, entirely the work of God. This portion of the vineyard of the Divine Master requires, on the part of those who propose to labor in it, a life of crosses and privation; we hope, however, that, supported by divine grace, and assisted by your prayers and those of our brethren, the Lord will graciously vouchsafe to grant some success to our feeble efforts. For the last four months the result of our exertions has been truly consoling; a considerable number of savages manifest a desire to be instructed. We have opened a school, but in consequence of the limited size of our hut we can receive only thirty children; twice a day we give instructions to those whom we are preparing for baptism. We have already admitted a hundred and eighteen, of which

## MOON'S PHASES.

| | D. | H. | M. |
|---|---|---|---|
| ⊙ Full Moon, | 5 | 8 | 46 P. M. |
| ☾ Last quarter, | 13 | 1 | 17 A. M. |
| ● New Moon, | 21 | 6 | 1 A. M. |
| ☽ First quarter, | 22 | 8 | 44 P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Mon | St. Ignatius, BM. semid. *Red.* |
| 2 | Tues | † FD. Purification of the BVM. d. of 2d cl. *White.* |
| 3 | Wed | † St. Timothy, BM. (24th Jan.) semid. *Red.* |
| 4 | Thur | † St. Andrew of Corsica, BC. doub. *White.* |
| 5 | Frid | † St. Agatha, VM. doub. *Red.* |
| 6 | Sat | † Feria. Lessons & Mass of the 5 Sund. after Epip. *G.* |
| 7 | Sun | † Septuagesima Sunday, semid. *Purple.* |
| 8 | Mon | † St. John of Matha, C. doub. *White.* |
| 9 | Tues | † St. Romuald, C. doub. (7th inst.) *White.* |
| 10 | Wed | St. Scholastica, V. doub. *White.* |
| 11 | Thur | Office of the B. Sacrament, semid. *White.* |
| 12 | Frid | Feria. *Purple.* |
| 13 | Sat | Office of the Concep. of BVM. semid. *White.* |
| 14 | Sun | Sexagesima Sunday, semid. *Purple.* |
| 15 | Mon | SS. Faustinus and Jovita, MM. simp. *Red.* |
| 16 | Tues | Feria. *Purple.* |
| 17 | Wed | Feria. *Purple.* |
| 18 | Thur | Office of the B. Sacrament, semid. *White.* |
| 19 | Frid | Feria. *Purple.* |
| 20 | Sat | Office of the Concep. of BVM. semid. *White.* |
| 21 | Sun | Quinquagesima Sunday, semid. *Purple.* |
| 22 | Mon | St. Peter's Chair at Antioch, gr. doub. *White.* |
| 23 | Tues | Vigil of St. Matthias, Ap. *Purple.* |
| 24 | Wed | FD. Ash-Wed. 1st day of Lent. *Purple.* See p. 5. |
| 25 | Thur | St. Matthias Ap. d. of 2d. cl. (24th inst,) *Red.* |
| 26 | Frid | FD. Office of the Passion of our Lord, gr. d. *Red.* |
| 27 | Sat | Feria. *Purple.* |
| 28 | Sun | † 1st Sunday of Lent, semid. *Purple.* |

EQUATION OF TIME.

S. Slow, 14 m. 14
14 14 14 14 14 15 15
15 15 15 15 14 14 14
14 14 14 14 14 14 14
13 13 13 13 13.

| D. | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 6 59 | 5 1 | 2 49 |
| 2 | 6 58 | 5 2 | 4 2 |
| 3 | 6 57 | 5 3 | 5 1 |
| 4 | 6 56 | 5 4 | 5 52 |
| 5 | 6 55 | 5 5 | rises |
| 6 | 6 54 | 5 6 | 6 12 |
| 7 | 6 53 | 5 7 | 7 27 |
| 8 | 6 52 | 5 8 | 8 37 |
| 9 | 6 51 | 5 9 | 9 46 |
| 10 | 6 49 | 5 11 | 10 51 |
| 11 | 6 48 | 5 12 | 11 57 |
| 12 | 6 47 | 5 13 | morn. |
| 13 | 6 46 | 5 14 | 1 0 |
| 14 | 6 44 | 5 16 | 2 2 |
| 15 | 6 43 | 5 17 | 3 0 |
| 16 | 6 42 | 5 18 | 3 51 |
| 17 | 6 40 | 5 20 | 4 33 |
| 18 | 6 39 | 5 21 | 5 10 |
| 19 | 6 38 | 5 22 | 5 39 |
| 20 | 6 37 | 5 23 | 6 7 |
| 21 | 6 36 | 5 24 | sets |
| 22 | 6 34 | 5 26 | 7 0 |
| 23 | 6 33 | 5 27 | 8 4 |
| 24 | 6 32 | 5 28 | 9 10 |
| 25 | 6 31 | 5 29 | 10 17 |
| 26 | 6 29 | 5 31 | 11 28 |
| 27 | 6 28 | 5 32 | morn. |
| 28 | 6 27 | 5 33 | 12 40 |

number I had the consolation to baptize a hundred and five. The festival of the Assumption of the Blessed Virgin will be long remembered by the Pottowatomies; the church in which Divine service was celebrated is, perhaps, the poorest in the world; but twelve young neophites who three months previously had no knowledge of the law of God, sang mass in the most edifying manner. Father Verreydt preached on the devotion to the Blessed Virgin; I afterwards gave an instruction on the necessity and the ceremonies of Baptism, and conferred that sacrament on twenty adults, among whom was the wife of the chief. This woman is full of charity and zeal, and is much esteemed amongst her nation; her conversion, I trust, will be the means of bringing many others to the knowledge of our holy religion. After mass I blessed four marriages, and in the evening visited one of the newly converted families, where I found our little congregation assembled to return thanks to the Almighty for the signal favors which they had received from him on that day. Those poor people are now going through the country, endeavoring to prevail on their relatives to receive instruction, and share in the happiness which they enjoy. Many women, whose Pagan relations were unwilling to come for us, crawled, in their sickness, a distance of two or three leagues to receive baptism from us before their death. I might add many other admirable traits concerning our new converts, but the recital of them would carry me too far."

"The Pottowatomies are divided into two tribes—those of the forests, amongst whom are many Catholics, and those of the prairies, who have never had any priests amongst them. The latter form a mixed nation, composed of Pottowatomies, Winebagoes, Toxes, Chippoways, Saucs, Otteways, Menomenees, and Kickapous; they amount to more than three thousand: it is amongst them we have opened our mission under the protection of the Blessed Virgin and St. Joseph. At the commencement of the war of independence, they separated from their brethren of the forests, some taking part with the English, and others fighting for the republic. The Pottowato-

## MOON'S PHASES.

| | D. | H. | M. |
|---|---|---|---|
| ⊙ Full Moon, | 7 | 8 | 19 A. M. |
| ☾ Last quarter, | 14 | 9 | 4 P. M. |
| ● New Moon, | 22 | 9 | 23 P. M. |
| ☽ First quarter, | 29 | 9 | 47 P. M. |

## CALENDAR OF FEASTS.

| D.M. | D.W. | |
|---|---|---|
| 1 | Mon | † Feria. *Purple.* |
| 2 | Tues | † Feria. *Purple.* |
| 3 | Wed | † *Ember Day*, Feria. *Purple.* |
| 4 | Thur | † St. Casimir, C. semid. *White.* |
| 5 | Frid | † FD. *Ember Day.* Office of our Lord's crown, gr. d. *R.* |
| 6 | Sat | † *Ember Day.* Feria. *Purple.* |
| 7 | Sun | † 2d Sunday of Lent, semid. *Purple.* |
| 8 | Mon | St. John of God, C. doub. *White.* |
| 9 | Tues | St. Frances. Wid. doub. *White.* |
| 10 | Wed | The Forty Martyrs of Sebaste, semid. *Red.* |
| 11 | Thur | St. Thomas of Aquin, CD. doub. *White.* |
| 12 | Frid | FD. Spear and Nails of our Lord, gr. doub. *Red.* |
| 13 | Sat | St. Gregory the Great, PCD. doub. *White.* |
| 14 | Sun | 3d Sunday of Lent, semid. *Purple.* |
| 15 | Mon | Feria. *Purple.* |
| 16 | Tues | Feria. *Purple.* |
| 17 | Wed | St. Patrick, BC. semid. *White.* |
| 18 | Thur | Feria. *Purple.* |
| 19 | Frid | FD. St. Joseph, Spouse of the BV. C. d. *White.* |
| 20 | Sat | Office of the Five Wounds of our Lord, gr. d. *Red.* |
| 21 | Sun | 4th Sunday of Lent, semid. *Purple.* |
| 22 | Mon | St. Benedict, Ab. doub. (21st inst.) *White.* |
| 23 | Tues | Feria. *Purple.* |
| 24 | Wed | Feria. *Purple.* |
| 25 | Thur | † Annunciation of the BVM. d. of 2d. cl. *White.* |
| 26 | Frid | † FD. Most Precious Blood of our Lord, gr. d. *Red.* |
| 27 | Sat | † Feria. *Purple.* |
| 28 | Sun | † Passion Sunday, semid. *Purple.* |
| 29 | Mon | † Feria. *Purple.* |
| 30 | Tues | † Feria. *Purple.* |
| 31 | Wed | † Feria. *Purple.* |

EQUATION OF TIME.

S. Slow, 13 m. 12
12 12 12 11 11 11 11
10 10 10 10 9 9 9 9 8
8 8 7 7 7 6 6 6 5 5 5
5 4.

| D. M. | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 6 25 | 5 35 | 1 47 |
| 2 | 6 24 | 5 36 | 2 52 |
| 3 | 6 23 | 5 37 | 3 47 |
| 4 | 6 21 | 5 38 | 4 30 |
| 5 | 6 20 | 5 40 | 5 8 |
| 6 | 6 19 | 5 41 | 5 39 |
| 7 | 6 17 | 5 43 | rises |
| 8 | 6 16 | 5 44 | 7 25 |
| 9 | 6 15 | 5 45 | 8 33 |
| 10 | 6 13 | 5 47 | 9 42 |
| 11 | 6 12 | 5 48 | 10 49 |
| 12 | 6 11 | 5 49 | 11 52 |
| 13 | 6 10 | 5 51 | morn. |
| 14 | 6 8 | 5 52 | 12 53 |
| 15 | 6 7 | 5 53 | 1 47 |
| 16 | 6 6 | 5 54 | 2 33 |
| 17 | 6 4 | 5 56 | 3 12 |
| 18 | 6 3 | 5 57 | 3 46 |
| 19 | 6 1 | 5 59 | 4 12 |
| 20 | 6 0 | 6 0 | 4 38 |
| 21 | 5 59 | 6 1 | 5 2 |
| 22 | 5 57 | 6 3 | sets |
| 23 | 5 56 | 6 4 | 7 7 |
| 24 | 5 55 | 6 5 | 8 16 |
| 25 | 5 53 | 6 7 | 9 26 |
| 26 | 5 52 | 6 8 | 10 37 |
| 27 | 5 51 | 6 9 | 11 49 |
| 28 | 5 49 | 6 11 | morn. |
| 29 | 5 48 | 6 12 | 12 53 |
| 30 | 5 47 | 6 13 | 1 48 |
| 31 | 5 45 | 6 15 | 2 36 |

mies having sold their lands in Illinois and Indiana in 1836, received in exchange from the government, five millions of acres on the Missouri, towards the 41st and 42d degrees of North latitude. The climate of the country is extremely changeable; heavy rains, accompanied with thunder and lightning, are frequent in the months of June and July. The winter is not so long as in Belgium, but the cold is much more piercing, and the heats in summer much more oppressive. The country is in general interspersed with forests and beautiful plains, and is watered throughout by the Missouri. It is also traversed by three other rivers, the Necshnebatlana, the Musquito, and the Boyer. The Pottowatomies are of a gentle and tractable disposition, and are deficient neither in courage nor understanding; they recognize no rank or dignity; the only revenue the chief can claim is what he derives from his lance, his arrows, and his carbine; his steed is his throne. He promulgates the law, and when he can, enforces its observance; he must be more courageous than his subjects; the first in battle, he must be the last to quit the field, whilst in the partition of the spoils he receives only a share equal to the others. The savages are generally capable of supporting a very interesting conversation on subjects which come within the range of their knowledge; they are fond of raillery, but are never disputatious or angry in their conversations; when any matter of importance is under consideration they reflect a few moments before giving their opinion, or even defer it until the following day. In their language they have no word to blaspheme the name of the Lord, their most offensive term being that of *dog*. The profound peace in which they live together arises in a great measure from each being allowed to do what he likes; years frequently pass without a quarrel occurring amongst them, but when intoxicated (and at this time a considerable quantity of spirits is brought amongst them) all their good qualities disappear, and they preserve no longer even the semblance of men; their shrieks and howlings are horrifying; they throw themselves on one another, bite each other's noses and ears, and disfigure themselves in a most shocking

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ⊙ Full Moon, | 5 | 8 | 22 | P. M. |
| ☾ Last quarter, | 13 | 4 | 58 | P. M. |
| ● New Moon, | 21 | 9 | 26 | A. M. |
| ☽ First quarter, | 28 | 3 | 54 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Thur | † Feria. *Purple.* |
| 2 | Frid | FD. Seven Dolours of the BVM. gr. d. *White.* |
| 3 | Sat | St. Francis of Paula, C. doub. (2d. inst.) *White.* |
| 4 | Sun | † Palm Sunday, semid. *Purple.* Holy Week begins. |
| 5 | Mon | † Feria. *Purple.* |
| 6 | Tues | † Feria. *Purple.* |
| 7 | Wed | † Feria. *Purple.* In the evening *Tenebræ.* |
| 8 | Thur | † FD. Holy Thursd. d. of 1st cl. *White. Tenebræ.* |
| 9 | Frid | FD. Good Friday, d. of 1st cl. *Black. Tenebræ.* |
| 10 | Sat | † FD. Holy Saturday, d. of 1st cl. *White.* |
| 11 | Sun | † Easter Sunday, d. of 1st cl. with oct. *White.* |
| 12 | Mon | † FD. Easter Monday, d. of 1st cl. *White.* |
| 13 | Tues | † Easter Tuesday, d. of 1st. cl. *White.* |
| 14 | Wed | † Of the oct. |
| 15 | Thur | † Of the oct. |
| 16 | Frid | † Of the oct. } semid. *White.* |
| 17 | Sat | † Of the oct. |
| 18 | Sun | † Low Sunday, doub. *White.* |
| 19 | Mon | St. Isidore, BCD. doub. (4th inst.) *White.* |
| 20 | Tues | St. Vincent Ferrier, C. doub. (5th inst.) *White.* |
| 21 | Wed | St. Anselm, BCD. doub. *White.* |
| 22 | Thur | SS. Soter and Caius, PPMM. semid. *Red.* |
| 23 | Frid | St. George, M. semid. *Red.* |
| 24 | Sat | St. Fidelis a Sigmaringa, M. doub. *Red.* |
| 25 | Sun | 2d after East. St. Mark Evang. d. of 2d cl. *R. Litanies.* |
| 26 | Mon | SS. Cletus and Marcellinus, PPMM. semid. *Red.* |
| 27 | Tues | St. Leo, PCD. doub. (11th inst.) *White.* |
| 28 | Wed | St. Hermenegild, M. semid. (13th inst.) *Red.* |
| 29 | Thur | St. Peter, M. doub. *Red.* |
| 30 | Frid | St. Catharine of Sienna, V. doub. *White.* |

EQUATION OF TIME.

S. Slow, 4 m. 4 3
3 3 2 2 2 2 1 1 1 1 0
0. S. Fast, 0 0 1 1 1
1 2 2 2 2 2 2 3 3 3.

| D. M. | SUN rises h. m. | sets h. m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 5 44 | 6 16 | 3 14 |
| 2 | 5 43 | 6 17 | 3 44 |
| 3 | 5 41 | 6 19 | 4 11 |
| 4 | 5 40 | 6 20 | 4 37 |
| 5 | 5 39 | 6 21 | rises |
| 6 | 5 38 | 6 22 | 7 37 |
| 7 | 5 37 | 6 23 | 8 42 |
| 8 | 5 35 | 6 25 | 9 48 |
| 9 | 5 34 | 6 26 | 10 50 |
| 10 | 5 33 | 6 27 | 11 47 |
| 11 | 5 32 | 6 28 | morn. |
| 12 | 5 30 | 6 30 | 12 35 |
| 13 | 5 29 | 6 31 | 1 19 |
| 14 | 5 28 | 6 32 | 1 55 |
| 15 | 5 27 | 6 33 | 2 26 |
| 16 | 5 25 | 6 35 | 2 52 |
| 17 | 5 24 | 6 36 | 3 16 |
| 18 | 5 23 | 6 37 | 3 39 |
| 19 | 5 22 | 6 38 | 4 1 |
| 20 | 5 20 | 6 40 | 4 23 |
| 21 | 5 19 | 6 41 | sets |
| 22 | 5 18 | 6 42 | 8 29 |
| 23 | 5 17 | 6 43 | 9 41 |
| 24 | 5 15 | 6 45 | 10 49 |
| 25 | 5 14 | 6 46 | 11 49 |
| 26 | 5 13 | 6 47 | morn. |
| 27 | 5 12 | 6 48 | 12 41 |
| 28 | 5 11 | 6 49 | 1 21 |
| 29 | 5 10 | 6 50 | 1 51 |
| 30 | 5 9 | 6 51 | 2 23 |

manner. Since our arrival amongst them four Ottoes and three Pottowatomies have been killed in those drunken brawls."

"Whoever has committed a murder is put to death by the relatives of the victim, unless he *redeem his own body*, by paying a fine in horses, clothes, &c. &c. &c. If he presents himself before them to expiate his crime, and no one has the sad courage to inflict the fatal stroke (a circumstance which often happens,) he is thus *cleansed of the murder*, and is not obliged to pay any fine. One of our neighbors, having assassinated his wife, got off by giving a horse to each of her brothers. The murderer, for some time beforehand, paints his face black and his lips red, to show that he thirsts for blood, and must be gratified."

"When the husband or the wife dies, the survivor pays the parents of the deceased the *debt of the body*, in silver or in horses, according to his means; he who neglects to pay this debt is in danger of having everything belonging to him destroyed. The wife is obliged to be a year in mourning for her husband; that is, she can neither comb nor wash herself; however, when eaten with vermin, a relative of the deceased may, out of compassion, render her that service."

"During an entire year the Pottowatomie feeds the soul of his deceased relative, by throwing a part of his food at each meal into the fire, under the impression that the soul is thereby comforted and strengthened. The Ottoes, who are next neighbors, usually strangle one or two of their best horses over the grave of their comrade, that he may ride on them in his great journey to the other world. Heaven, according to their notion, is an immense prairie, beyond the setting sun, where there is an eternal spring, and where there is found every species of plant and every kind of animal fit for the chase."

"When a chief, or any distinguished warrior of the nation is buried, all the warriors who have taken a trophy from the enemy, assemble to render him the last honors. They accompany the coffin to the place of burial, when one of their principal orators pronounces the funeral oration. He recals to mind all the good qualities of the

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ⊙ Full Moon, | 5 | 9 | 2 | A. M. |
| ☾ Last quarter, | 13 | 11 | 19 | A. M. |
| ● New Moon, | 20 | 6 | 42 | P. M. |
| ☽ First quarter, | 27 | 10 | 6 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Sat | SS. Philip and James, App. d. of 2d cl. *Red.* |
| 2 | Sun | 3d after Easter, St. Athanasius, BCD. doub. *White.* |
| 3 | Mon | Finding of the H. Cross, d. of 2d cl. *Red.* |
| 4 | Tues | St. Monica, Wid. doub. *White.* |
| 5 | Wed | St. Pius V. PC. doub. *White.* |
| 6 | Thur | St John, Ap. before the Latin Gate, gr. d. *Red.* |
| 7 | Frid | St. Stanislaus, BM. doub. *Red.* |
| 8 | Sat | Apparition of St. Michael, Arch. gr. d. *White.* |
| 9 | Sun | 4th after East. St. Gregory Naz. BCD. d. *White.* |
| 10 | Mon | St. Antoninus, BC. semid. *White.* |
| 11 | Tues | Feria. *White.* |
| 12 | Wed | SS. Nereus and Achilleus, MM. semid. *Red.* |
| 13 | Thur | Office of the B. Sacrament, semid. *White.* |
| 14 | Frid | St. Boniface, M. simple. *Red.* |
| 15 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 16 | Sun | 5th Sund. after Easter, semid. *White.* |
| 17 | Mon | *Rogation day*, St. Paschal Baylon, C. d. *White. Lit.* |
| 18 | Tues | *Rogation day*, St. Venantius, M. doub. *Red. Lit.* |
| 19 | Wed | *Rogation day*, Vigil. St. Peter Cœlest. PC. d. *W. Lit.* |
| 20 | Thur | Ascension of our Lord, d. of 1st cl. with oct. *W.* |
| 21 | Frid | St. Bernardin, C. semid. (20th inst.) *White.* |
| 22 | Sat | Of the octave, semid. *White.* |
| 23 | Sun | Sunday within the oct. semid. *White.* |
| 24 | Mon | Of the oct. semid. *White.* |
| 25 | Tues | St. Gregory VII. PC. doub. *White.* |
| 26 | Wed | St. Philip Neri, C. doub. *White.* |
| 27 | Thur | Octave of the Ascension, doub. *White.* |
| 28 | Frid | St. Mary Magd. de Pazzis, V. semid. (27th.) *W.* |
| 29 | Sat | Vigil of Pentecost, semid. *Red. Fast.* |
| 30 | Sun | † Whit Sunday or Pent. d. of 1st cl. with oct. *R.* |
| 31 | Mon | † FD. Whit Monday, d. of 1st cl. *Red.* |

EQUATION OF TIME.

S. Fast, 3 m. 3 3 3 3 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 3 3 3 3 3 3 3.

| D. | W. | SUN rises h. m. | SUN sets h. m. | Moon sets h. m. |
|---|---|---|---|---|
| 1 | | 5 7 | 6 53 | 2 47 |
| 2 | | 5 6 | 6 54 | 3 10 |
| 3 | | 5 5 | 6 55 | 3 34 |
| 4 | | 5 4 | 6 56 | 4 0 |
| 5 | | 5 3 | 6 57 | rises |
| 6 | | 5 2 | 6 58 | 8 40 |
| 7 | | 5 1 | 6 59 | 9 39 |
| 8 | | 5 0 | 7 0 | 10 31 |
| 9 | | 4 59 | 7 1 | 11 16 |
| 10 | | 4 58 | 7 2 | 11 53 |
| 11 | | 4 57 | 7 3 | morn. |
| 12 | | 4 56 | 7 4 | 12 26 |
| 13 | | 4 55 | 7 5 | 12 53 |
| 14 | | 4 54 | 7 6 | 1 16 |
| 15 | | 4 53 | 7 7 | 1 39 |
| 16 | | 4 52 | 7 8 | 2 0 |
| 17 | | 4 51 | 7 9 | 1 22 |
| 18 | | 4 50 | 7 10 | 2 49 |
| 19 | | 4 50 | 7 10 | 3 20 |
| 20 | | 4 49 | 7 11 | sets |
| 21 | | 4 48 | 7 12 | 8 35 |
| 22 | | 4 47 | 7 13 | 9 39 |
| 23 | | 4 46 | 7 14 | 10 35 |
| 24 | | 4 46 | 7 14 | 11 20 |
| 25 | | 4 45 | 7 15 | 11 57 |
| 26 | | 4 44 | 7 16 | morn. |
| 27 | | 4 43 | 7 17 | 12 27 |
| 28 | | 4 43 | 7 17 | 12 54 |
| 29 | | 4 42 | 7 18 | 1 16 |
| 30 | | 4 41 | 7 19 | 1 38 |
| 31 | | 4 41 | 7 19 | 2 3 |

deceased, the most remarkable actions of his life, the enemies whom his battle-axe has laid low, the scalps he has won, and the wild beasts he has killed. They then place him in the grave, his face turned to the setting sun, with his carbine, his lance, his bow and arrow by his side; they fill his powder-horn and shot-bag, which, together with his pipe, a good stock of tobacco and some provisions (such as sugar, dried meat, maize, &c.,) they put into the grave with him for his journey to the *region of souls.* All wish him a happy journey, and shake hands with him for the last time, when the grave closes. They then plant before it the *stake of the brave;* on the summit a red animal, or *dodeme,* is painted—the guardian spirit of the deceased; it is besides notched by the assistants with many red crosses, by which it is intended to represent the names of the enemies killed by them in battle, and whom they destine to serve as slaves to their companion in the other world. I saw some poles that had as many as eighty or a hundred crosses."

"The parents of a child had made a small opening in the grave in which it reposed, to leave it room to pass to the other world; the disconsolate mother spent two days at the grave, in order to ascertain if the object of her tenderness was happy or wretched in the other world. The signs by which she pretended to discover this were: if she saw a pretty bird or beautiful insect, she augured favorably for her child; but if the first animal she met was a reptile or a bird of prey, she regarded his destiny as wretched. Fortunately the weather happened to be fine at the time, and butterflies and a variety of other beautiful insects were fluttering about in all directions. This poor mother then returned home, consoled as to the fate of her child. Some time after she came to me to receive instructions in our holy religion, and to have her two little daughters baptized."

"As soon as an Indian desires to be married, he makes known his wishes by playing on a kind of flute, called the *popokwen;* he goes about the village painted and dressed, and often serenades before the hut of her whom he wishes to have as wife. As soon as the young woman consents to marry

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ⊙ Full Moon, | 3 | 10 | 38 | P. M. |
| ☾ Last quarter, | 12 | 2 | 53 | A. M. |
| ● New Moon, | 19 | 2 | 8 | A. M. |
| ☽ First quarter, | 25 | 5 | 29 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Tues | † Of the octave, doub. of 1st cl. *Red.* |
| 2 | Wed | † *Ember Day*, of the oct. semid. *Red.* |
| 3 | Thur | † Of the octave, semid. *Red.* |
| 4 | Frid | † *Ember Day*, of the oct. semid. *Red.* |
| 5 | Sat | † *Ember Day*, of the oct. semid. *Red.* |
| 6 | Sun | † Trinity Sunday, doub. af 2d cl. *White.* |
| 7 | Mon | † St. Francis Caracciolo, C. doub. (4th inst.) *W.* |
| 8 | Tues | † St. Norbert, BC. doub. (6th inst.) *White.* |
| 9 | Wed | † SS. Primus and Felicianus, MM. simp. *Red.* |
| 10 | Thur | † Corpus Christi, doub. of 1st cl. with oct. *W.* |
| 11 | Frid | † St. Barnabas, Ap. gr. doub. *Red.* |
| 12 | Sat | † St. John Facundo, C. doub. *White.* |
| 13 | Sun | † 2d after Pent. St. Anthony of Padua, C. d. *W.* |
| 14 | Mon | † St. Basil the Great, BCD. doub. *White.* |
| 15 | Tues | † Of the octave, semid. *White.* |
| 16 | Wed | † Of the octave, |
| 17 | Thur | † Octave of Corpus Christi, doub. *White.* |
| 18 | Frid | FD. Feast of the Sacred Heart of Jesus, gr. d. *W.* |
| 19 | Sat | St. Juliana of Falconieri, V. doub. *White.* |
| 20 | Sun | 3d after Pentecost, semid. *Green.* |
| 21 | Mon | St. Margaret, Queen of Scots, Wid. semid. (10th.) *W.* |
| 22 | Tues | St. Paulinus, BC. simp. *White.* |
| 23 | Wed | Vigil. Feria. *Purple.* |
| 24 | Thur | FD. Nativ. of St. John Bap. d. of 1st cl. with oct. *W.* |
| 25 | Frid | St. William, Ab. doub. *White.* |
| 26 | Sat | SS. John and Paul, MM. doub. *Red.* |
| 27 | Sun | 4th after Pentecost, semid. *White.* |
| 28 | Mon | Vigil. *Fast.* St. Leo, PC. semid. *White.* |
| 29 | Tues | † FD. SS. Peter & Paul, App. d. of 1st cl. with oct. *R.* |
| 30 | Wed | † Commemoration of St. Paul, Ap. doub. *Red.* |

EQUATION OF TIME.

S. Fast, 3 m. 2 2
2 2 2 2 1 1 1 1 1
0 0. S. Slow, 0 0 0
1 1 1 1 2 2 2 2 2
3 3 3 3.

| D. M. | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 4 40 | 7 20 | 2 31 |
| 2 | 4 40 | 7 20 | 3 4 |
| 3 | 4 39 | 7 21 | rises |
| 4 | 4 39 | 7 21 | 8 22 |
| 5 | 4 38 | 7 22 | 9 14 |
| 6 | 4 38 | 7 22 | 10 0 |
| 7 | 4 38 | 7 22 | 10 38 |
| 8 | 4 37 | 7 23 | 11 8 |
| 9 | 4 37 | 7 23 | 11 34 |
| 10 | 4 37 | 7 23 | 11 57 |
| 11 | 4 36 | 7 24 | morn. |
| 12 | 4 36 | 7 24 | 12 19 |
| 13 | 4 36 | 7 24 | 12 41 |
| 14 | 4 36 | 7 24 | 1 6 |
| 15 | 4 35 | 7 25 | 1 32 |
| 16 | 4 35 | 7 25 | 2 5 |
| 17 | 4 35 | 7 25 | 2 42 |
| 18 | 4 35 | 7 25 | 3 29 |
| 19 | 4 35 | 7 25 | sets |
| 20 | 4 35 | 7 25 | 9 10 |
| 21 | 4 35 | 7 25 | 9 52 |
| 22 | 4 35 | 7 25 | 10 25 |
| 23 | 4 35 | 7 25 | 10 53 |
| 24 | 4 35 | 7 25 | 11 16 |
| 25 | 4 35 | 7 25 | 11 38 |
| 26 | 4 35 | 7 25 | morn. |
| 27 | 4 35 | 7 25 | 12 7 |
| 28 | 4 35 | 7 25 | 12 30 |
| 29 | 4 36 | 7 24 | 1 0 |
| 30 | 4 36 | 7 24 | 1 37 |

him; her parents or brothers fix the price; he must give each of them a horse or some other object of value; she is then given over to him. In general, however, parents, without consulting the inclinations of their daughters, sell them to whom they please; and so accustomed are they to this, that it is seldom they murmur at it. The wife of a savage is not better than a slave. The Indians say, that the Great Spirit, in a council held between him and their ancestors, decided 'that man should protect his wife and hunt wild animals, but that every thing else should be at the charge of the wife;' to this decision they scrupulously adhere. The wife is, therefore, charged with all the domestic concerns; she washes, mends, cooks, and is even obliged to build the huts, cultivate the fields, and hew wood, &c. &c. &c.; hence, at thirty, or thirty-five, she has all the marks of old age. As to the men, with the exception of the time they spend in hunting, they lead a life of idleness; they talk together whilst smoking the pipe, play cards, or hide the ball under the slipper, but nothing more."

"When a name is to be given to a child, the parents give a great feast; they send to each of their guests a piece of tobacco leaf, or a little rod, such being the manner in which they invite each other. After the repast the oldest of the family announces the name to be given to the child, which has generally a reference to some distinctive mark of the child, to some dream he has had, or to some good or bad trait of character which has been noticed in him. This ceremony takes place for boys when they have attained their seventeenth year; they must previously go through a severe fast of seven or eight days, during which the parents recommend them to be particularly attentive to the dreams which the Great Spirit may send them, and which are to reveal their future destinies; thus he is to be a great chief, or warrior, according to the number of animals he may kill, or of scalps he may win from the enemy in his dreams. The animal which he may dream of becomes his *dodeme*, aad during the remainder of his life he must bear the mark of it

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ☉ Full Moon, | 3 | 1 | 18 | P. M. |
| ☾ Last quarter, | 11 | 3 | 19 | P. M. |
| ● New Moon, | 18 | 9 | 1 | A. M. |
| ☽ First quarter, | 25 | 3 | 9 | A. M. |

| D.M. | D.W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Thur | † Octave of St. John Bap. doub. *White.* |
| 2 | Frid | † FD. Visitation of the BVM. gr. doub. *White.* |
| 3 | Sat | † Of the octave, semid. *Red.* |
| 4 | Sun | † 5th after Pentecost, semid. *Red.* |
| 5 | Mon | † Of the octave, semid. *Red.* |
| 6 | Tues | † Octave of SS. Peter and Paul, doub. *Red.* |
| 7 | Wed | Feria. *Green.* |
| 8 | Thur | St. Elizabeth, Queen of Portug. Wid. semid. *White.* |
| 9 | Frid | Feria. *Green.* |
| 10 | Sat | The Seven Brothers, MM. semid. *Red.* |
| 11 | Sun | 6th after Pentecost, semid. *Green.* |
| 12 | Mon | St. John Gualbert, Ab. doub. *White.* |
| 13 | Tues | St. Anacletus, PM. semid. *Red.* |
| 14 | Wed | St. Bonaventure, BCD. doub. *White.* |
| 15 | Thur | St. Henry C. semid. *White.* |
| 16 | Frid | FD. Our Lady of Mt. Carmel, gr. doub. *White.* |
| 17 | Sat | St. Alexius, C. semid. *White.* |
| 18 | Sun | 7th after Pent. St. Camillus of Lelli, C. d. *White.* |
| 19 | Mon | St. Vincent of Paul, C. doub. *White.* |
| 20 | Tues | St. Jerome Æmilian, C. doub. *White.* |
| 21 | Wed | St. Praxedes, V. simple. *White.* |
| 22 | Thur | St. Mary Magdalen, Penit. doub. *White.* |
| 23 | Frid | St. Apollinaris, BM. doub. *Red.* |
| 24 | Sat | Vigil of St. James. *Purple.* |
| 25 | Sun | 8th after Pent. St. James, Ap. d. of 2d cl. *Red.* |
| 26 | Mon | St. Ann, Mother of the BVM. gr. doub. *White.* |
| 27 | Tues | St. Pantaleon, M. simple. *Red.* |
| 28 | Wed | SS. Nazarius and Celsus, MM. semid. *Red.* |
| 29 | Thur | St. Martha, V. semid. *White.* |
| 30 | Frid | SS. Abdon and Sennen, MM. simp. *Red.* |
| 31 | Sat | St. Ignatius, C. d. (In Maryland, 1st cl. with oct.) *W.* |

EQUATION OF TIME.

S. Slow, 3 m. 4 4
4 4 4 5 5 5 5 5 5
5 5 6 6 6 6 6 6 6
6 6 6 6 6 6 6 6 6
6.

| D. M | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 4 36 | 7 24 | 2 20 |
| 2 | 4 36 | 7 24 | 3 9 |
| 3 | 4 37 | 7 23 | rises |
| 4 | 4 37 | 7 23 | 8 20 |
| 5 | 4 37 | 7 23 | 8 50 |
| 6 | 4 38 | 7 22 | 9 15 |
| 7 | 4 38 | 7 22 | 9 36 |
| 8 | 4 39 | 7 21 | 9 59 |
| 9 | 4 39 | 7 21 | 10 19 |
| 10 | 4 40 | 7 20 | 10 41 |
| 11 | 4 40 | 7 20 | 11 7 |
| 12 | 4 41 | 7 19 | 11 36 |
| 13 | 4 41 | 7 19 | morn. |
| 14 | 4 42 | 7 18 | 12 11 |
| 15 | 4 42 | 7 17 | 12 56 |
| 16 | 4 43 | 7 17 | 1 56 |
| 17 | 4 44 | 7 16 | 3 8 |
| 18 | 4 44 | 7 15 | sets |
| 19 | 4 45 | 7 14 | 8 12 |
| 20 | 4 46 | 7 14 | 8 44 |
| 21 | 4 47 | 7 13 | 9 11 |
| 22 | 4 48 | 7 12 | 9 38 |
| 23 | 4 49 | 7 11 | 10 2 |
| 24 | 4 50 | 7 10 | 10 29 |
| 25 | 4 50 | 7 10 | 10 58 |
| 26 | 4 51 | 7 9 | 11 33 |
| 27 | 4 52 | 7 8 | morn. |
| 28 | 4 53 | 7 7 | 12 15 |
| 29 | 4 53 | 7 6 | 1 2 |
| 30 | 4 54 | 7 5 | 1 56 |
| 31 | 4 55 | 7 4 | 2 54 |

upon him, in the form either of a claw, a tooth, a tail, or a feather."

"The false priests of the Indians belong to a particular caste, known by the name of *great medicine*. Each of them is furnished with a large bag, in which are some roots and medicinal plants, to which they render a kind of worship. They make a profound secret of their religious belief, and are very slow in admitting disciples. On the occasions when they meet together, they dance and sing a great deal. There is one circumstance very remarkable, and which I have heard from many persons who have witnessed it; it is that they discontinue their superstitious practices when any person baptised, bearing the mark of his religion, as a cross for instance, passes near the place of their meeting. An aged female, whom I have at present under instruction, and who for a long time belonged to the *great medicine*, was threatened with death if she became a Christian; this threat has not, however, shaken her resolution, strengthened as it is by the example of her husband and six children, who were baptised by me. The chiefs of this sect are much dreaded by the savages; they persuade them that they can assume at will the form of a serpent, or wolf, or any other animal; that they can foretel future events, and discover the authors of a murder or robbery. Their knowledge of the simple medicines enables them often to effect extraordinary cures. When they have administered medicine to the sick, they shout in the most frightful manner, pretend, with long pipes, to suck out the disease from the body, and dance round the sick, making at the same time the most ridiculous grimaces."

"Their songs have reference, almost invariably, to their religious opinions, and are often addressed to *Na-na-bush*, or the friend of man, the nephew of the human race. They pray him to be their interpreter, by presenting their prayers to the Master of life. Their songs are also often consecrated to *Me-suk-kum-mik-o-kwivi*, that is to the earth, the great-great-mother of mankind. In those songs they relate how *Na-na-bush* created the earth by the command of the Great Spirit, and how the

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ⊙ Full Moon, | 2 | 4 | 50 | A. M. |
| ☾ Last quarter, | 10 | 1 | 8 | A. M. |
| ● New Moon, | 16 | 4 | 23 | P. M. |
| ☽ First quarter, | 23 | 4 | 2 | P. M. |
| ⊙ Full Moon, | 31 | 8 | 28 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Sun | 9th after Pentecost. St. Peter's Chains, gr. doub. *W.* |
| 2 | Mon | St. Steph. PM. simp. *R.* (In Maryl. of oct. semid. *W.*) |
| 3 | Tues | Finding of the relics of St. Steph. 1st M. semid. *R.* |
| 4 | Wed | St. Dominic, C. doub. *White.* |
| 5 | Thur | FD. Dedicat. of St. Mary's *ad nives*, gr. d. *White.* |
| 6 | Frid | FD. Transfiguration of our Lord, gr. d. *White.* |
| 7 | Sat | St. Cajet. C. d. *W.* (In Maryl. Oct. of St. Ignat. d. *W.*) |
| 8 | Sun | 10th after Pent. and 2d. of August, semid. *Green.* |
| 9 | Mon | SS. Cyriacus, &c. MM. sem. *R.* (In M. St Cajet. d. *W.*) |
| 10 | Tues | FD. St. Lawrence, M. d. of 2d. cl. with oct. *Red.* |
| 11 | Wed | Of the oct. sem. *R.* (In M. SS. Cyr. &c. as on 9th inst.) |
| 12 | Thur | St. Clare, V. doub. *White.* |
| 13 | Frid | Of the oct. semid. *Red.* |
| 14 | Sat | Office of the oct. semid. Mass of the Vigil. *Purple.* |
| 15 | Sun | † 11th after P. Assump. of the BVM. d. 1 cl. with oct. |
| 16 | Mon | † St. Hyacinth, C. doub. *White.* [*W.* |
| 17 | Tues | † Octave of St. Lawrence, doub. *Red.* |
| 18 | Wed | † Of the oct. } semid. *White.* |
| 19 | Thur | † Of the oct. } |
| 20 | Frid | † St. Bernard, Ab. and Doctor, doub. *White.* |
| 21 | Sat | † St. Jane Frances de Chantal, Wid. d. *White.* |
| 22 | Sun | † 12th after Pent. Oct. of the Assump. d. *White.* |
| 23 | Mon | Vigil. St. Philip of Beneti, C. doub. *White.* |
| 24 | Tues | FD. St. Bartholomew, Ap. d. 2d cl. *Red.* |
| 25 | Wed | St. Lewis, C. semid. *White.* |
| 26 | Thur | St. Joachim, Father of BVM. gr. d. (22d inst.) *W.* |
| 27 | Frid | St. Joseph Calasanctius, C. doub. *White.* |
| 28 | Sat | St. Augustin, BCD. doub. *White.* |
| 29 | Sun | 13th after Pent. and 1st Sept. Decol. of St. John, B. |
| 30 | Mon | St. Rose of Lima, V. doub. *White.* [gr. d. *R.* |
| 31 | Tues | St. Raymund Nonnatus, C. doub. *White.* |

EQUATION OF TIME.

S. Slow, 6 m. 6 6
6 6 6 5 5 5 5 5 5
5 4 4 4 4 4 3 3 3
3 2 2 2 2 1 1 1 0
0.

| D. M. | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 4 57 | 7 3 | 3 55 |
| 2 | 4 58 | 7 2 | rises |
| 3 | 4 59 | 7 1 | 7 41 |
| 4 | 5 0 | 7 0 | 8 4 |
| 5 | 5 1 | 6 59 | 8 25 |
| 6 | 5 2 | 6 58 | 8 47 |
| 7 | 5 3 | 6 57 | 9 10 |
| 8 | 5 4 | 6 56 | 9 38 |
| 9 | 5 5 | 6 55 | 10 10 |
| 10 | 5 6 | 6 54 | 10 50 |
| 11 | 5 7 | 6 53 | 11 42 |
| 12 | 5 8 | 6 52 | morn. |
| 13 | 5 9 | 6 51 | 12 46 |
| 14 | 5 10 | 6 50 | 1 58 |
| 15 | 5 12 | 6 48 | 3 16 |
| 16 | 5 13 | 6 47 | sets |
| 17 | 5 14 | 6 46 | 7 9 |
| 18 | 5 15 | 6 45 | 7 37 |
| 19 | 5 17 | 6 43 | 8 3 |
| 20 | 5 18 | 6 42 | 8 31 |
| 21 | 5 19 | 6 41 | 9 2 |
| 22 | 5 20 | 6 40 | 9 35 |
| 23 | 5 21 | 6 39 | 10 16 |
| 24 | 5 23 | 6 37 | 11 2 |
| 25 | 5 24 | 6 36 | 11 54 |
| 26 | 5 25 | 6 35 | morn. |
| 27 | 5 26 | 6 34 | 12 51 |
| 28 | 5 27 | 6 33 | 1 52 |
| 29 | 5 28 | 6 32 | 2 53 |
| 30 | 5 29 | 6 31 | 3 55 |
| 31 | 5 31 | 6 29 | rises |

great-great-mother received orders to provide for all the wants of the uncles and aunts of *Na-na-bush*, by which expressions they intend to signify men and women. *Na-na-bush*, the benevolent mediator between mankind and the Great Spirit, obtained from the latter the creation of animals, to furnish food and clothing for man. He also procured for man medicinal roots and plants, to enable him to cure all diseases, and kill animals at the chase. All those things were entrusted to *Me-suk-kum-mik-okwi*, and in order that the uncles and aunts of *Na-na-bush* might never invoke him in vain the latter begged *Me-suk-kum mik-okwi* to remain always in his hut; hence whenever a savage gathers any medicinal herbs, he buries a portion of them in the ground as an offering to *Me-suk-kum-mik-okwi*.

"All those songs are engraved on the bark of the birch, or on flat pieces of wood, the ideas being represented by emblematical figures."

"Amongst the Pottowatiomes there prevails a tradition, that there is a woman in the moon, who is always employed in making a large basket. If she succeed in finishing her work, the world is to be destroyed; but a large dog is continually watching her, and destroys her work when it is on the point of being finished. The struggle between the woman and the dog takes place at each eclipse of the moon. They believe that the black spot observed on the surface of the moon is the large dog."

"They are persuaded that the thunder is the voice of some living beings, which are thought by some to have the form of men, and by others to resemble birds. Every time they hear thunder, they burn some tobacco, which they offer as a sacrifice to it. I doubt whether they are acquainted with the connection which exists between the thunder and the lightning which precedes it."

"There is a very singular tradition, which I have learned from the chief of the nation; it prevails amongst all the tribes of Illini, or the States of Illinois, Indiana, and the Ohio. In ascending the Mississippi beyond St. Louis, between Alton and the mouth of the Illinois, the traveller discovers, between two large hills, a narrow

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ☾ Last quarter, | 8 | 9 | 9 | A. M. |
| ● New Moon, | 15 | 9 | 1 | A. M. |
| ☽ First quarter, | 22 | 8 | 33 | A. M. |
| ○ Full Moon, | 30 | 11 | 23 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Wed | St. Egidius, Ab. simp. *W.* (In Mar. SS. Cyr. &c. |
| 2 | Thur | St. Stephen, C. semid. *White.* [MM. 9th Aug. *R.*) |
| 3 | Frid | Feria. *Green.* |
| 4 | Sat | Office of the Concep. of BVM. semid. *White.* |
| 5 | Sun | 14th Sund. after Pent. and 2d of Sept. semid. *G.* |
| 6 | Mon | St. Lawrence Justin. BC. semid. (5th inst.) *W.* |
| 7 | Tues | Feria. *Green.* |
| 8 | Wed | † FD. Nativ. of the BVM. d. of 2d cl. with oct. *W.* |
| 9 | Thur | † Of the oct. semid. *White.* |
| 10 | Frid | † St. Nicholas of Tolentino, C. doub. *White.* |
| 11 | Sat | † Of the oct. semid. *White.* |
| 12 | Sun | † 15th after Pent. Holy Name of Mary, gr. d. *W.* |
| 13 | Mon | † Of the oct. semid. *White.* |
| 14 | Tues | † FD. Exaltation of the H. Cross, gr. d. *Red.* |
| 15 | Wed | † *Emb. Day.* Oct of the Nativ. doub. *White.* |
| 16 | Thur | SS. Cornelius and Cyprian, MM. semid. *Red.* |
| 17 | Frid | *Emb. Day.* Stigmas of St. Francis, doub. *White.* |
| 18 | Sat | *Emb. Day.* St. Joseph of Cupert. C. doub. *White.* |
| 19 | Sun | 16th after Pent. Seven Dol. of the BVM. gr. d. *W.* |
| 20 | Mon | Vig. SS. Eustachius and Comp. MM. doub. *Red.* |
| 21 | Tues | FD. St. Matthew, Ap. d. of 2d class. *Red.* |
| 22 | Wed | St. Thomas of Villanova, C. doub. *White.* |
| 23 | Thur | St. Linus, PM. semid. *Red.* |
| 24 | Frid | Our Lady of Mercy, gr. d. *White.* |
| 25 | Sat | SS. Januarius and Comp. MM. d. (19th.) *Red.* |
| 26 | Sun | 17th after Pent. and 5th of Sept. semid. *Green.* |
| 27 | Mon | SS. Cosmas and Damian, MM. semid. *Red.* |
| 28 | Tues | St. Wenceslaus, M. semid. *Red.* |
| 29 | Wed | † FD. Dedicat. of St. Michael, Arch. d. 2d. cl. *W.* |
| 30 | Thur | † St. Jerom, CD. doub. *White.* |

EQUATION OF TIME.

S. Fast, 0 m. 0 1 1 1 2 2 2 3 3 3 4 4 5 5 5 6 6 6 7 7 7 8 8 8 9 9 9 10 10.

| Day. | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 5 32 | 6 28 | 6 37 |
| 2 | 5 33 | 6 27 | 6 58 |
| 3 | 5 35 | 6 25 | 7 22 |
| 4 | 5 36 | 6 24 | 7 48 |
| 5 | 5 37 | 6 23 | 8 20 |
| 6 | 5 39 | 6 21 | 8 56 |
| 7 | 5 40 | 6 20 | 9 42 |
| 8 | 5 41 | 6 19 | 10 40 |
| 9 | 5 43 | 6 17 | 11 46 |
| 10 | 5 44 | 6 16 | morn. |
| 11 | 5 45 | 6 15 | 1 0 |
| 12 | 5 47 | 6 13 | 2 18 |
| 13 | 5 48 | 6 12 | 3 36 |
| 14 | 5 49 | 6 11 | 4 52 |
| 15 | 5 50 | 6 10 | sets |
| 16 | 5 52 | 6 8 | 6 41 |
| 17 | 5 53 | 6 7 | 7 8 |
| 18 | 5 54 | 6 6 | 7 41 |
| 19 | 5 56 | 6 4 | 8 19 |
| 20 | 5 57 | 6 3 | 9 4 |
| 21 | 5 58 | 6 2 | 9 53 |
| 22 | 5 59 | 6 1 | 10 50 |
| 23 | 6 0 | 6 0 | 11 50 |
| 24 | 6 2 | 5 58 | morn. |
| 25 | 6 3 | 5 57 | 12 52 |
| 26 | 6 4 | 5 56 | 1 53 |
| 27 | 6 6 | 5 54 | 2 55 |
| 28 | 6 7 | 5 53 | 3 58 |
| 29 | 6 8 | 5 52 | 5 2 |
| 30 | 6 10 | 5 50 | rises |

passage where a little stream flows into the river. This stream is called in the language of the natives *Piasa*, or *the bird which devours man*. In this spot there is remarked, on a perpendicular rock, the figure of an enormous sized bird, carved in the rock itself, with its wings extended. The bird which this figure represents and which has given name to the stream, is called by the Indians *Piasa*. They say that many thousand moons (months) before the arrival of the white men, when the great mammoth, or mastodon, who was destroyed by *Na-na-bush*, and whose bones are found even to this day, was devouring the grass of their immense and verdant prairies, there existed a bird of such monstrous size, that it used to seize a stag in its claws with the greatest facility. This bird having once tasted human flesh, could never after be satisfied with any other prey. Once it seized upon an Indian, and carried him away into one of the caverns of the rock, where it devoured him. In vain did hundreds of warriors endeavor to destroy this monster; for many years whole villages were desolated by it, and terror spread throughout the tribes of the Illini. At length a warrior chief, named *Outaga*, whose fame extended beyond the great lakes, retired from the rest of his tribe, fasted in solitude during the space of a moon, and prayed the Great Spirit, the master of life, to deliver his children from the ravages of *Piasa*. The last night he fasted, the Great Spirit appeared in a dream to *Outaga*, told him to select twenty warriors, each armed with a bow and poisoned arrow, and to place them in ambush in a certain spot. A single warrior was to show himself and become the victim of *Piasa*, who was to be shot at by the others the moment he was about to dart on his prey. On awaking, the chief related the dream to his tribe, and selected without delay the designated number of warriors, whom he placed in concealment, and offered himself as a victim to save his nation. Placed on an eminence, he saw *Piasa* perched upon a rock, and, with his hand upon his heart, entoned with a firm voice the warrior's death song. *Piasa* soon discovered his prey, and darted upon the chief. Every

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ☾ Last quarter, | 7 | 4 | 17 | P. M. |
| ● New Moon, | 14 | 11 | 35 | A. M. |
| ☽ First quarter, | 22 | 9 | 10 | A. M. |
| ⊙ Full Moon, | 30 | 1 | 7 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Frid | † St. Remigius, BC. semid. *ad. lib.* *White.* |
| 2 | Sat | † FD. Our Guardian Angels, gr. d. *White.* |
| 3 | Sun | † 18th after Pent. Feast of the H. Rosary, gr. d. *W.* |
| 4 | Mon | † St. Francis, C. doub. *White.* |
| 5 | Tues | † SS. Placidus and Comp. MM. simp. *Red.* |
| 6 | Wed | † St. Bruno, C. doub. *White.* |
| 7 | Thur | Office of the B. Sacrament, semid. *White.* |
| 8 | Frid | St. Bridget, Wid. doub. *White.* |
| 9 | Sat | SS. Dionysius and Comp. MM. semid. *Red.* |
| 10 | Sun | 19th after Pent. and 2d of Oct. semid. *Green.* |
| 11 | Mon | St. Francis Borgia, C. semid. (10th inst.) *White.* |
| 12 | Tues | Feria. *Green.* |
| 13 | Wed | St. Edward, C. semid. *White.* |
| 14 | Thur | St. Callixtus, PM. doub. *Red.* |
| 15 | Frid | St. Theresa, V. doub. *White.* |
| 16 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 17 | Sun | 20th after Pent. and 3d of Oct. semid. *Green.* |
| 18 | Mon | FD. St. Luke Evang. d. of 2d cl. *Red.* |
| 19 | Tues | St. Peter of Alcantara, C. doub. *White.* |
| 20 | Wed | St. John Cantius, C. doub. *White.* |
| 21 | Thur | St. Hedwigis, Wid. semid. (17th inst.) *White.* |
| 22 | Frid | Feria. *Green.* |
| 23 | Sat | Office of the Concep. of BVM. semid. *White.* |
| 24 | Sun | 21st after Pent. and 4th of Oct. semid. *Green.* |
| 25 | Mon | SS. Chrysanthus and Darius, MM. simp. *Red.* |
| 26 | Tues | St. Evaristus, PM. simp. *Red.* |
| 27 | Wed | Vigil. *Purple.* |
| 28 | Thur | FD. SS. Simon and Jude, App. d. 2d cl. *Red.* |
| 29 | Frid | Feria. *Green.* |
| 30 | Sat | Vigil of all Saints. *Purple. Fast.* |
| 31 | Sun | 22d after Pent. and 1st Novemb. semid. *Green.* |

EQUATION OF TIME.

| S. Fast, | 10 m. | 11 |
|---|---|---|
| 11 11 | 12 12 | 12 |
| 13 13 | 13 14 | 14 |
| 14 14 | 15 15 | 15 |
| 15 15 | 16 16 | 16 |
| 16 16 | 16 16. | |

| Day. | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 6 11 | 5 49 | 6 1 |
| 2 | 6 12 | 5 48 | 6 31 |
| 3 | 6 13 | 5 47 | 7 6 |
| 4 | 6 15 | 5 45 | 7 49 |
| 5 | 6 16 | 5 44 | 8 44 |
| 6 | 6 17 | 5 43 | 9 48 |
| 7 | 6 19 | 5 41 | 10 57 |
| 8 | 6 20 | 5 40 | morn. |
| 9 | 6 21 | 5 39 | 12 14 |
| 10 | 6 23 | 5 37 | 1 30 |
| 11 | 6 24 | 5 36 | 2 42 |
| 12 | 6 26 | 5 35 | 3 55 |
| 13 | 6 27 | 5 33 | 5 7 |
| 14 | 6 28 | 5 32 | sets |
| 15 | 6 29 | 5 31 | 5 44 |
| 16 | 6 31 | 5 29 | 6 21 |
| 17 | 6 32 | 5 28 | 7 4 |
| 18 | 6 33 | 5 27 | 7 52 |
| 19 | 6 35 | 5 25 | 8 48 |
| 20 | 6 36 | 5 24 | 9 46 |
| 21 | 6 37 | 5 23 | 10 47 |
| 22 | 6 38 | 5 22 | 11 49 |
| 23 | 6 39 | 5 21 | morn. |
| 24 | 6 41 | 5 19 | 12 51 |
| 25 | 6 42 | 5 18 | 1 52 |
| 26 | 6 43 | 5 17 | 2 54 |
| 27 | 6 44 | 5 16 | 3 56 |
| 28 | 6 45 | 5 15 | 4 59 |
| 29 | 6 47 | 5 13 | 6 4 |
| 30 | 6 48 | 5 12 | rises |
| 31 | 6 49 | 5 11 | 5 50 |

bow was bent and sent forth its arrow, which entered the body of the monster; it fell dead at the feet of *Outaga*, who, in recompense of his generous self-devotion, had an invisible shield suspended over his head by the Master of life. In memory of this event, the image of *Piasa* was carved on the rock. Such is the Indian tradition as I received it. What is certain of the matter is, that the figure of an enormous bird is seen on the rock at a considerable height. No savage ever passes this spot in his canoe without firing at the figure, and innumerable are the marks which the balls have left on the rock. In the caverns around the *Piasa*, the bones of many thousand men are heaped together; how and why they were brought there it is not easy to divine."

"The *Panis-Loups*, who are only three days' distance from us, and whom we hope to be able shortly to visit, offered a horrible sacrifice a few months ago, in the person of a female *Sciouse*, only fifteen years of age, whom they had made prisoner. They fattened her up to the time when they were to sow their fields. On the 22d of last April, she was summoned to appear before the whole nation; she was not aware that she was to be the victim of the sacrifice they were preparing to make. She was escorted by more than a hundred warriors, who kept their bows and arrows concealed under their clothes. She was led from hut to hut to receive a small log, which she handed to the nearest warrior, by whom it was given to another, until each was provided with one. Thus furnished, they marched in silence to the place destined for the sacrifice; each laid down his log, and fire was set to the heap; two bars were then fastened over the fire. Perceiving at length the fate that awaited her, the unfortunate victim threw herself, all trembling and in tears, at their feet, and in the most piteous manner implored their mercy. A merchant from St. Louis, who happened to be present, offered a considerable sum for her ransom, but could not prevail on them to change their determination; they tied her feet to the bars, and her hands to the two trees, so that she was suspended in the form of a cross; her body was painted half

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ☾ Last quarter, | 5 | 11 | 24 | P. M. |
| ● New Moon, | 13 | 12 | 39 | A. M. |
| ☽ First quarter, | 21 | 1 | 19 | A. M. |
| ○ Full Moon, | 28 | 1 | 44 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Mon | † All Saints, d. of 1st cl. with oct. *White.* |
| 2 | Tues | † FD. Commem. of All Souls. *Black.* |
| 3 | Wed | † Of the oct. semid. *White.* |
| 4 | Thur | † St. Charles Borromeo, BC. doub. *White.* |
| 5 | Frid | † Of the oct. } semid. *White.* |
| 6 | Sat | † Of the oct. } |
| 7 | Sun | † 23d after Pent. and 3d of Nov. semid. *White.* |
| 8 | Mon | † Oct. of All Saints, doub. *White.* |
| 9 | Tues | Dedication of St. John Lateran, doub. *White.* |
| 10 | Wed | St. Andrew Avelline, C. doub. *White.* |
| 11 | Thur | St. Martin, BC. doub. *White.* |
| 12 | Frid | St. Martin, PM. semid. *Red.* |
| 13 | Sat | St. Didacus, C. semid. *White.* |
| 14 | Sun | 4th of Nov. semid. Less. & Mass of 6th after Epiph. |
| 15 | Mon | St. Gertrude, V. doub. *White.* [*Green.* |
| 16 | Tues | Feria. *Green.* |
| 17 | Wed | St. Gregory Thaumaturgus, BC. semid. *White.* |
| 18 | Thur | Ded. of Churches of SS. Peter and Paul, d. *White.* |
| 19 | Frid | St. Elizabeth, Wid. doub. *White.* |
| 20 | Sat | St. Felix of Valois, C. doub. *White.* |
| 21 | Sun | 24th after P. and 5th Nov. Present. of BVM. gr. d. *W.* |
| 22 | Mon | St. Cæcilia, VM. doub. *Red.* |
| 23 | Tues | St. Clement, PM. doub. *Red.* |
| 24 | Wed | St. John of the Cross, C. doub. *White.* |
| 25 | Thur | St. Catharine, VM. doub. *Red.* |
| 26 | Frid | St. Peter of Alexand. BM. simp. *Red.* |
| 27 | Sat | Office of the Concep. of BVM. semid. *White.* |
| 28 | Sun | 1st Sund. of Advent, semid. *Purple.* |
| 29 | Mon | Vigil. *Purple.* |
| 30 | Tues | FD. St. Andrew, Ap. d. of 2d cl. *Red.* |

EQUATION OF TIME.

S. Fast, 16 m. 16
16 16 16 16 16 16
16 16 16 16 15 15
15 15 15 15 14 14
14 14 13 13 13 12
12 12 11 11.

| D. | W. | SUN rises h. m. | SUN sets h. m. | Moon sets h. m. |
|---|---|---|---|---|
| 1 | | 6 51 | 5 9 | 6 42 |
| 2 | | 6 52 | 5 8 | 7 44 |
| 3 | | 6 53 | 5 7 | 8 53 |
| 4 | | 6 54 | 5 6 | 10 7 |
| 5 | | 6 55 | 5 5 | 11 20 |
| 6 | | 6 56 | 5 4 | morn. |
| 7 | | 6 57 | 5 3 | 12 34 |
| 8 | | 6 58 | 5 2 | 1 46 |
| 9 | | 6 59 | 5 1 | 2 56 |
| 10 | | 7 0 | 5 0 | 4 8 |
| 11 | | 7 1 | 4 59 | 5 16 |
| 12 | | 7 3 | 4 57 | 6 25 |
| 13 | | 7 4 | 4 56 | sets |
| 14 | | 7 5 | 4 55 | 5 44 |
| 15 | | 7 6 | 4 54 | 6 36 |
| 16 | | 7 7 | 4 53 | 7 34 |
| 17 | | 7 8 | 4 52 | 8 35 |
| 18 | | 7 8 | 4 52 | 9 35 |
| 19 | | 7 9 | 4 51 | 10 36 |
| 20 | | 7 10 | 4 50 | 11 37 |
| 21 | | 7 11 | 4 49 | morn. |
| 22 | | 7 12 | 4 48 | 12 38 |
| 23 | | 7 13 | 4 47 | 1 39 |
| 24 | | 7 14 | 4 46 | 2 40 |
| 25 | | 7 15 | 4 45 | 3 44 |
| 26 | | 7 15 | 4 45 | 4 50 |
| 27 | | 7 16 | 4 44 | 5 57 |
| 28 | | 7 17 | 4 43 | rises |
| 29 | | 7 18 | 4 42 | 5 26 |
| 30 | | 7 18 | 4 42 | 6 34 |

in red and half in black. When these preparations were completed, her feet and hands were burned with lighted brands, whilst her tormentors set up a horribl ecry, called *Sas-sah-kwi*, or war cry. At this shout, mixed with an expression of ferocious joy, each let fly his arrow at the body of the unfortunate victim. The chief then twisted the arrows and plucked them out of the body, tore out her heart and devoured it; afterwards literally made a hash of the remains of the victim, with which he rubbed the maize, potatoes, and other seed which was intended to be sown. They are persuaded that such a sacrifice is agreeable to the Great Spirit, that it will impart fertility to their fields, and procure them an abundant harvest. I have learned those particulars from four persons who were eye witnesses to this shocking scene."

"Three chiefs of this nation came to visit us, and lodged in our huts. They took notice of the sign of the cross which we made before and after our meals; upon their return home, they taught every one in their village to make the same sign, as something agreeable to the Great Spirit; through an interpreter they invited us to visit them. Though the government had sent them a Protestant minister, they would have nothing to do with him. The use of spirituous liquors is forbidden in this tribe. When they are offered any they answer that they are already fools enough without being made more so by drunkenness. They have also a very singular custom: they eat each other's vermin, and render the same service to those who visit them. The Panis are about ten thousand."

"The Protestant minister of the Omakas, a tribe of about two thousand souls, has been also obliged to depart. Two of their chiefs, Kaiggechinke and Ohio, with forty warriors, came to dance the calumet, or dance of friendship, before us. This dance is well worth seeing; but it is impossible to give a correct idea of it; they shout and strike their mouth with their hands, whilst at the same time they jump in every possible manner, sometimes on one foot, sometimes on another, turning to the right and then to the left without any regularity in their movements, but keeping per-

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ☾ Last quarter, | 5 | 7 | 19 | A. M. |
| ● New Moon, | 12 | 4 | 35 | P. M. |
| ☽ First quarter, | 20 | 9 | 45 | P. M. |
| ⊙ Full Moon, | 28 | 1 | 27 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Wed | Feria. *Purple.* |
| 2 | Thur | St. Bibiana, VM. semid. *Red.* |
| 3 | Frid | St. Francis Xavier, C. doub. *White.* See p. 5. |
| 4 | Sat | St. Peter Chrysol. BCD. doub. *White.* |
| 5 | Sun | 2d Sund. of Advent, semid. *Purple.* |
| 6 | Mon | St. Nicholas, BC. doub. *White.* |
| 7 | Tues | St. Ambrose, BCD. doub. *White.* |
| 8 | Wed | † FD. Concep. of the BVM. d. 2d cl. *White.* |
| 9 | Thur | † Of the oct. } semid. *White.* |
| 10 | Frid | † Of the oct. } |
| 11 | Sat | † St. Damasus, PC. semid. *White.* |
| 12 | Sun | † 3d Sund. of Advent, semid. *Purple.* |
| 13 | Mon | † St. Lucy, VM. doub. *Red.* |
| 14 | Tues | † Of the oct. semid. *White.* |
| 15 | Wed | † *Emb. Day.* Oct. of Concep. doub. *White.* |
| 16 | Thur | St. Eusebius, BM. semid. *Red.* |
| 17 | Frid | *Ember Day,* } Feria. *Purple.* |
| 18 | Sat | *Ember Day,* } |
| 19 | Sun | 4th Sund. of Advent, semid. *Purple.* |
| 20 | Mon | Vigil. *Purple.* |
| 21 | Tues | St. Thomas, Ap. d. 2d class. *Red.* |
| 22 | Wed | Feria. } *Purple.* |
| 23 | Thur | Feria. } |
| 24 | Frid | Vigil. *Purple. Fast.* |
| 25 | Sat | † Nativity of our Lord, d. of 1st cl. with oct. *W.* |
| 26 | Sun | † St. Stephen Protomar. d. 2d cl. with oct. *Red.* |
| 27 | Mon | † FD. St. John Evang. d. 2d cl. with oct. *White.* |
| 28 | Tues | † FD. H. Innocents, d. 2d. cl. with oct. *Purple.* |
| 29 | Wed | † St. Thomas of Canter. BM. semid. *Red.* |
| 30 | Thur | † Office of Sund. in the oct. semid. *White.* |
| 31 | Frid | † St. Sylvester, PC. doub. *White.* |

EQUATION OF TIME.

S. Fast, 11 m. 10
10 9 9 9 8 8 8 7 7
6 6 5 5 4 4 3 3 2
2 1. S. Slow, 0 0 1
1 2 2 2 3 3.

| D. | SUN | | MOON |
|---|---|---|---|
| M. | rises | sets | sets |
| | h. m. | h. m. | h. m. |
| 1 | 7 19 | 4 41 | 7 48 |
| 2 | 7 19 | 4 41 | 9 5 |
| 3 | 7 20 | 4 40 | 10 19 |
| 4 | 7 20 | 4 40 | 11 32 |
| 5 | 7 21 | 4 39 | morn. |
| 6 | 7 21 | 4 39 | 12 41 |
| 7 | 7 22 | 4 38 | 1 50 |
| 8 | 7 22 | 4 38 | 2 59 |
| 9 | 7 23 | 4 37 | 4 6 |
| 10 | 7 23 | 4 37 | 5 12 |
| 11 | 7 23 | 4 37 | 6 15 |
| 12 | 7 24 | 4 36 | sets |
| 13 | 7 24 | 4 36 | 5 2 |
| 14 | 7 24 | 4 36 | 6 13 |
| 15 | 7 25 | 4 35 | 7 15 |
| 16 | 7 25 | 4 35 | 8 16 |
| 17 | 7 25 | 4 35 | 9 17 |
| 18 | 7 25 | 4 35 | 10 16 |
| 19 | 7 25 | 4 35 | 11 15 |
| 20 | 7 25 | 4 35 | morn. |
| 21 | 7 26 | 4 34 | 12 14 |
| 22 | 7 25 | 4 35 | 1 16 |
| 23 | 7 25 | 4 35 | 2 18 |
| 24 | 7 25 | 4 35 | 3 25 |
| 25 | 7 25 | 4 35 | 4 33 |
| 26 | 7 25 | 4 35 | 5 41 |
| 27 | 7 25 | 4 35 | 6 46 |
| 28 | 7 25 | 4 35 | rises |
| 29 | 7 25 | 4 35 | 6 35 |
| 30 | 7 24 | 4 36 | 7 51 |
| 31 | 7 24 | 4 36 | 8 7 |

fect time to the sound of a drum. They all manifest the greatest affection for us, and have invited us to smoke the calumet with them. I showed our chapel to the chiefs, who appeared to feel an interest in the explanation I gave them of the cross, and the images of the passion of our Lord. They earnestly begged me to visit them for the purpose of baptizing their children, and made me a present of a castor's skin to serve as a tobacco bag. I gave them in return some beads for their children, and a handsome brass cross for each of themselves; they received it with gratitude, and kissing it respectfully put it around their neck. This tribe is only a hundred miles from Council-Bluffs."

"According to a recent arrangement of the government, the new Indian territory will have for boundary the Red River to the South, the State of Arkansas, that of the Missouri and the river of the same name, to the East. This territory now contains the following nations: Punchas, Dourvas, Ottoes, Kanzas, Osages, Kickapous, Pottowatomies, Delawares, Shawanons, Weas, Piankashaws, Peorias, Kaskaskias, Ottawas, Senecos, Sauces, Quapaws, Creeks, Cherokees, and the Choctaws. They amount to about a hundred thousand, the sad remnants of nations formerly powerful. When the new world was first visited by Europeans, the islands and coasts were extremely populous; but many tribes that were then flourishing have disappeared from the face of the earth: many of their names are now not even known. In proportion as the white men extended their dominion in the East, the savages retired to the west, leaving after them sad monuments of their misfortunes and decay. To day a hundred thousand of them are driven towards the vast and uninhabited prairie; the chase can no longer suffice for their subsistence, and they are not accustomed to manual labor; serious apprehensions must then be entertained as to their fate. Ah! if our number were more considerable and our resources greater, now is perhaps the moment to effect permanent good amongst them, and prevent their total extinction. There are besides many other nations on this side of the rocky mountains, and beyond them, to

the number of many hundred thousand; many of those tribes have invited us to settle amongst them. I should say that almost all the nations of North America manifest a decided predilection for Catholic missionaries, notwithstanding the millions of dollars which the Protestant societies expend for those poor people: for, in reality, all this money only goes to enrich the missionaries with their wives and children, who always accompany them. In the meantime they seize upon the opportunity that is offered of fixing themselves amongst the savages, and wherever they are found it is difficult to establish a Catholic mission."

"Bears are often met with in our neighbourhood, but unless attacked first they rarely turn upon any one. The wolves come often to our very doors, and lately took away all our poultry; they are of two kinds, the wolves of the prairie, which are small and timid, and the black wolves of the mountain, which are large and dangerous. We are, therefore, obliged to be on our guard against those bad neighbours, and never to go out without being provided with a large knife or a sword-cane. There are also found here serpents of different kinds, and mice in such quantities as to eat up the little fruit we have. Insects, but especially butterflies, are in great numbers and variety: there is one which is of every color and of an enormous size, being at least eight inches long. We have also myriads of mosquitos that allow us no rest, night or day."

"I should like to give you some idea of the architecture of an Indian village: it is as whimsical as their dance. Imagine then a large number of huts and tents, made of the bark of trees, buffalo skins, coarse canvass, mats, green sods of all sizes and forms, some supported on one pole, others on six, and all of the most sorry appearance; imagine them ornamented in every possible manner and in every possible design, scattered here and there in the greatest confusion, and you will have an Indian village."

"We have a nice little chapel twenty-four feet square, surmounted by a little steeple, and four small huts made of rough logs, the roofs of which protect us but badly against the rain and hail, and will be still less protection to us against the snow of winter."

# BIOGRAPHICAL SKETCHES OF

# FATHER ANDREW WHITE

## AND HIS COMPANIONS,

### THE FIRST MISSIONARIES OF MARYLAND;

*With an historical account of the first ten years of that Mission.*

BY BERNARD U. CAMPBELL, ESQ.

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F. ANDREW WHITE was born in London, about the year 1579; he received his education at the English College at Douay, which had been founded in 1568, by the celebrated Dr. Allen, expressly for the purpose of educating priests for the English Mission. Of the early life of F. White we have no further particulars. He was ordained a secular priest* before 1607; for we find him applying for admission into the Society of Jesus on the 1st of February of that year. He was received into the novitiate of St. John's at Louvain, at that time under the charge of Rev. Thomas Talbot. F. White was then 28 years of age. Two years after, on the 2d of February, 1609, he made his simple vows there, as a member of the Society.

Having been sent as a missionary to England,† for a few years, he was indefatigable in converting Protestants, and confirming Catholics.‡ We do not know how long F. White was engaged in the arduous duties of that mission, which furnished such heroic examples of apostolic zeal, and gave so many martyrs to the faith. It is indeed difficult to trace many of the most distinguished English missionaries through their labors in those days of terror, when the inevitable consequence of detection was the penalty of death. They were obliged

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* Dodd, vol. 3, p. 313, Brussels edition.

† "Historia Anglo Bavara, S. J.," and "Anni dierum memorabilium," in Patrignani's "Menology;" extracts from which works have been kindly furnished by Rev. F. Grivel S. J. now of Georgetown college.

‡ "If any English priest of the Church of Rome, born in the dominions of the crown of England, came to England from beyond the seas, or tarried in England three days, without conforming to the Church, he was guilty of high treason." Hist. account of the laws against R. Catholics of England. London, 1811.

to conceal themselves in caves, or in hiding places skilfully constructed, in the houses of Catholics, expressly for that purpose. When they went abroad it was under an assumed name, and in such variety of costume as was best suited to disguise their sacred character. Writing but few letters, and these so guarded as not to betray themselves, or endanger the bearer of them, we are indebted for what we know of the thrilling events of their lives, to the manuscripts left by such of the survivors as found refuge on the continent. The suppression of the Society of Jesuits, in 1773, while it dispersed throughout distant lands, those who might have enlightened the world by many an interesting history, and improved it by instructive memoirs, also threw into confusion the documents destined to furnish materials for future "*Lettres Edifiantes and Curieuses*," and biographical memoirs of the deepest interest.

It is probable that F. White's missionary labors in England were performed before the year 1619, as we find his "profession" in the Society, took place on the 15th of June, of that year.* After a few years spent in England, he was recalled to the continent, and sent to Spain, as a tutor to English students, who received, in a seminary of that country, an education which prepared them for the English Mission. St. Alban's Seminary at Valladolid, and St. Hermenegild at Seville, had been established; the former in 1589, and the latter in 1592, by the great exertions of that distinguished English Jesuit, F. Persons. "Possessed of transcendant talents, F. White was appointed to the office of Prefect of studies, and to the professorships of Scripture, Scholastic Theology and Hebrew." After his return from Spain, he taught divinity, first at Louvain, and then at Liege in Belgium, and acquitted himself so ably as to receive great applause for his talents. Desirous to obtain the crown of martyrdom, he solicited and obtained from his Superiors, permission to return to England.†

When Sir George Calvert, the first Lord Baltimore, obtained from King Charles I. the grant of Maryland, in June, 1632, he applied to the English provincial, F. Blount, and to the general of the Society of Jesus, for some English subjects, to attend the Catholic settlers, and to instruct and convert the Indians. The design was approved, and F. White was directed to prepare for that Mission. On the demise of Sir George, his son Cecilius, entered fully into the enlarged and liberal views of his pious father, and completed his preparations for the first voyage to Maryland. In November, 1633, the settlers sailed from England, and landed in Maryland in

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* Collections towards illustrating the biography of the Scotch, English and Irish members S. J., by George Oliver, Exeter, 1838.

† Ibid.

March, 1634, on St. Clement's island in the Potomac; and here they celebrated mass, and took possession of the country.*

With F. White came F. John Altham, and perhaps other priests, and John Knowles and Thomas Gervase, temporal coadjutors.† The missionaries lost no time in entering upon their apostolical work. After invoking the divine blessing upon their labors, while F. White and the others remained with the ship off St. Clement's, F. Altham accompained Governor Calvert in a pinnace in a voyage up the River Potomac, to visit the great chief or king of Piscataway; to whom, it was understood, the other tribes were subordinate. The Governor's party landed on the Virginia side of the river, at an Indian town called Potomac; being the spot designated in modern maps as *New Marlborough* or *Marlborough Point*. Here F. Altham explained to the Indians, through an interpreter, Henry Fleet, (an Englishman who was found upon the banks of the Potomac,) the doctrines of Christianity, and informed them of the pacific intentions of the Maryland colonists, and of their earnest desire to diffuse the light of the gospel in these regions. The chief expressed himself not only satisfied, but grateful at the arrival of the strangers. Crossing the Potomac, the Governor sailed up the river, about 25 miles, to Piscataway in Maryland. The Indians here, on beholding the pinnaces, prepared to give the strangers a hostile reception, but on learning their benevolent intentions, the chief boldly stepped on board the Governor's boat, and gave him permission to settle in any part of his dominions.‡

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* See an article in the Catholic Almanac for 1840, entitled "Pilgrims of Maryland," to which the reader is referred for many incidents, properly belonging to this sketch. The materials for that article, as well as a great portion of this, were obtained from the late F. Wm. McSherry, provincial of the Society of Jesus, in Maryland, who transcribed from the archives of the Society at Rome, what he found there connected with the Mission of Maryland, and obligingly allowed the writer of these memoirs, to take a translation of them. During the last year, death has deprived the American Church of that most estimable gentleman and exemplary priest.

This appears to be the proper place to correct an error in the "Pilgrims," on the October page of the Almanac for last year; "having proceeded from St. Clement's about *a league*, &c." the distance mentioned should be *about nine leagues*, the word *novem*, was accidently omitted by F. McSherry in transcribing. The place of the first landing, instead of being St. George's island, as conjectured in the "Pilgrims," was an island nearly opposite St. Clement's Branch, and next to Blackstone's island; it is scarcely visible now, except at low tide. These two islands and perhaps some others, which by the abrasion of the water have now disappeared, were formerly called the Heron islands. The tradition of the country confirms this statement.

† Oliver, p. 88, 113. The name of F. Altham, was incorrectly printed Hatham in the "Pilgrims."

‡ Oldmixon's Brit. Emp. in America. "It did not seem safe for the

The eloquent McMahon, in his valuable history, after detailing the incidents connected with the taking possession of their new city, and the kindness with which the colonists were welcomed by the natives, says: "to the feeble emigrants it was an occasion for joy more rational and profound. Preferring all privations to the privation of the liberty of conscience, they had forsaken the endearments of their native land, to cast themselves in reliance on divine protection, upon all the perils of an unknown country, inhabited by a savage people. But the God whom they trusted was with them, and he in whose hands are all hearts, seemed to have moulded the savage nature into kindness and courtesy for their coming. Where shall we find in the history of any people, an occasion more worthy of commemoration, than that of the landing of the Colony of Maryland? It is identified with the origin of a free and happy state. It exhibits to us the foundations of our government, laid broad and deep in the principles of civil and religious liberty. It points us with pride to the *founders* of this state, as men, who, for the secure enjoyment of their liberties, exchanged the pleasures of affluence, the society of friends, and all the endearments of civilized life for the privations and dangers of the wilderness. In an age, when perfidy and barbarity but too often marked the advances of civilization upon the savage, it exhibits them to us, displaying in their intercourse with the natives, all the kindness of human nature, and the charities of their religion. Whilst we would avoid all invidious contrasts, and forget the stern spirit of the Puritan, which so frequently mistook religious intolerance for holy zeal; we can turn with exultation to the *Pilgrims of Maryland*, as the founders of religious liberty in the new world. They erected the first altar to it on this continent, and the fires first kindled on it, ascended to heaven amid the blessings of the savage."*

When Father White arrived in Maryland, he was about 55 years of age. His first care was to organize the little congregation at St. Mary's. An Indian hut that had belonged to one

English to plant the first settlement so high up the river. Calvert descended the stream, examining in his barge, the creeks and entrances nearer the Chesapeake, and entered the river now called St. Mary's, to which he gave the name of St. George's, about two leagues from its junction with the Potomac, having purchased the right to the soil from the natives together with their good will. The settlement was commenced by the Catholics on the 27th of March, and religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's. Three days after the landing of Calvert, their ship, which was called the *Ark*, and their pinnace the *Dove*, anchored in the harbor." Bancroft's Hist. U. S. vol. I. 246, 247. Boston, 1839.

* McMahon, pp. 196 and 198.

of the chiefs, was allotted to Father White and his companions for their accommodation, "and this," says he, "may be considered *the first chapel* in Maryland." As this humble shelter must have been too small to admit the colonists, it is most probable divine worship was performed in the open air. How interesting must have been the spectacle presented on the first Sunday after the landing, when the venerable priest assisted by his fellow missionaries, celebrated the holy sacrifice of Mass, with all the pomp and splendor which the humble means of the colonists enabled them to impart to the august rite! Their Church was the great temple of nature; the beautiful river of St. Mary's spread her broad and mirror-like bosom at their feet; around them were the deep forests, which under the genial influence of spring, had now begun to form the leafy canopy that sheltered our infant church.

The settlers of Maryland are represented to have been persons of a superior class to most of the other colonists. They had endured in their native country, confiscation of property, civil degradation, and those refined cruelties which operating upon the ties of blood and the laws of nature, sought to destroy their religion by extinguishing the affections of the heart, and withholding the advantages of education.* At this period the noblest families in England, had been persecuted with a ferocity that is almost incredible. In their native land, the public performance of their religious exercises had long been proscribed under heavy penalties.† How must their hearts have swelled with gratitude to God, when in the soft shades of these primeval forests, they publicly united in the most sublime act of religious worship, the adorable sacrifice of the Mass, and looked forward to the enjoyment of peace and happiness to which they had long been strangers! How delightful must have been the feelings with which the good priest surveyed the little flock of his countrymen, surrounded by the wondering natives, whose gentle and friendly dispositions he has described with so much pleasure in his first letter!

F. White was impressed, from the beginning, with a conviction that the natives would readily embrace the Christian religion, as soon as they could be made to understand it. But the difficulty of acquiring the Indian languages was so great, that the missionaries were for a long time obliged to use in-

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* "Papists were totally disabled from giving their children any education in their own religion: if they educated them at home, they were liable to forfeit £10 a month; if they sent their children abroad to a Catholic school, they were liable to forfeit £100; and the children were disabled from inheriting, purchasing or enjoying any lands, profits, goods, debts, duties, legacies or sums of money." Hist. acct. of the laws against Roman Catholics of England, p. 4 and 5.

† Saying mass was punishable by a forfeiture of 200 marks; hearing it by a forfeiture of 100.—Hist. acct. of laws, &c.

terpreters from Virginia; a means difficult of attainment, and not always to be depended on. It is a fact somewhat remarkable, that the language or idioms of the different tribes varied so much, that those of one tribe did not understand the language of a neighboring one.*

In the absence of precise information, we may suppose that the labors of the missionaries were confined to St. Mary's, for some months after the landing. Bozman says: "during the remainder of the year, 1634, while the English and Indians lived together in St. Mary's, according to their stipulation, the utmost harmony appears to have prevailed among them. The natives went every day to hunt with the 'new comers,' they also supplied them with fish in plenty. As a certain mark of the entire confidence which these unsuspecting people placed in the colonists, their women and children became, in some measure, domesticated in the English families."†

But the ardent zeal of the missionaries longed for a more extensive field of operations. In their letter addressed to the general of the Society of Jesus, at Rome, in the year 1635, they write: "But little can be said of this mission, which has been lately commenced. On account of the numerous difficulties we have had to contend with, the fruits, as yet, have been scarcely appreciable, especially among the savages, with whose language we are slowly becoming acquainted. We are three priests and two coadjutors, who joyfully sustain our present labors in the hopes of future success."‡ These priests were F. White, F. Altham and perhaps F. Fisher.

In the early part of the year 1635, the colony was disturbed by the malicious proceedings of Capt. Claiborne, a man of note in Virginia, who had made some trading establishments on Kent Island, before the grant of Maryland was made to Lord Baltimore, and claimed the right to that island, independent of the Lord proprietary's authority. He succeeded in disturbing the friendly relations between the Christians and the natives, and "most unjustly and falsely endeavored to create a belief among the Indians, that the Maryland colonists were Spaniards, and enemies of the English in Virginia; probably alleging in proof thereof the similitude of their religious ceremonies. He resorted to open military force, in opposition to Lord Baltimore's government."§ In this situation of constant danger from the savages, and actual warfare from their own countrymen, it could not be expected that the colonists had as yet in *a little more than a year* from their first landing, extended their settlements beyond their small town at St. Mary's."

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* Capt. John Smith.

† Bozman's Maryland, vol. 2, p. 31, &c.

‡ F. McSherry's extracts.

§ Bozman, vol. 2, p. 32, 34, &c.

Father White appears to have turned his attention to the conversion of the Patuxents. The king of this tribe had great authority and influence over the neighbouring tribes; he had shown a friendly feeling to our colonists from the period of their landing, and had bestowed upon the missionaries a tract of land bordering upon the river Patuxent, which they afterwards relinquished to the lord proprietary. On the banks of the Patuxent dwelt the three powerful tribes of Acquintunachsuah, Patuxent, and Mattapanient. These tribes "dwelt together more than any other tribes" whom Captain Smith saw in his voyage up the Chesapeake, and are described as more civilized and hospitable than any others.* The king, whose name was Mackaquomen, appeared to be well disposed to the Christian religion, and F. White resided with him some time, employing himself in the instruction of the natives, six of whom joined the Church. The good father was full of hope that so favorable a commencement would be blessed with success. But the chief, though he had declared his intention to embrace Christianity, was dilatory in the execution of his purpose; he then became indifferent, and finally, in an abrupt manner, openly abandoned his resolution. About this period the deportment and conduct of Mackaquomen became so changed towards the English as to convince them that feelings of hostility to the whole colony had taken possession of the king. Governor Calvert having discovered this change, became apprehensive for the safety of F. White—to secure which, as well as to put it out of the power of the savages to make use of the good priest as a hostage, should open hostilities ensue, the governor prudently determined to recall F. White to St. Mary's town. The missionary therefore withdrew, though with reluctance, from the Patuxent.

During the year 1638, all the missionaries of Maryland were required by the governor to remain at St. Mary's. This was partly owing to some hostile demonstrations of the Indians; and partly on account of the prevalence of a very fatal disease.† It was believed that the savages had entered into a general compact against the settlers, one of whom had been murdered by the Indians, while engaged in trading with them. All of the missionaries were attacked with the prevailing disease, of which one of the priests died, and a very useful lay brother who had discharged the duties of procurator. While in St. Mary's, the missionaries employed themselves very sedulously in their spiritual duties among the colonists. Many Protestants were converted, and among them nearly all who arrived from England in the year 1638; and four

* Smith's Virginia. † F. McSherry's extracts.

servants purchased from Virginia. The religious exercises were well attended, and the sacraments diligently frequented. The annual letter of this year, after enumerating many particular instances, states:—"We have by our spiritual exercises formed many of the principal men to the practice of piety, from which they have received the most signal benefits. The sick and dying, of which there have been many this year, and in dwellings widely distant, received every assistance, so that not one died without the benefit of the sacraments."*

The misunderstanding between the English settlers and the Patuxent Indians, was not of long duration. A proclamation was issued by the governor, dated January 24th, 1639, declaring "that we are in peace and amity with the Patuxent Indians, our neighbours, and have taken them into our protection," &c.† We find father Brock residing among them in 1639, on the land that had been given to the missionaries by Mackaquomen. It was called the manor of Mattapany, and was "situated on the south side of the Patuxent river, about two miles above its mouth."‡ At a later date a fort was erected there, as well as a stately mansion, which was a favourite residence of the proprietary.§ The foundation walls of the house can still be distinctly traced, and the bricks of which it was built, are scattered over the fields of what is now called *Mattapany Sewell*.

"Father Brock was the superior of the Maryland mission in 1639, and at Mattapany was the store house of the mission, whence all the victualling supplies were procured." There resided with him at this place a coadjutor or lay-brother. In the "Collections," a work before referred to, is the following brief notice of this missionary. "John Brock, (*verè Morgan,*) a kinsman of F. *Thomas Fitzherbert*, in the infancy of the Maryland mission, devoted his energies to the apostolic work of instructing the poor natives. This good father in an original letter now before us, dated 3d of May, 1641, thus expresses himself: 'I would rather, labouring in the conversion of these Indians, expire on the bare ground, deprived of all human succor, and perishing with hunger, than once think of abandoning this holy work of God from the fear of want.' Within five weeks after this magnanimous sentence, on the 5th June, 1641, he sank under the accumulation of fatigues and privations, and passed to immortality."

Although the lapse of time has swept away all vestiges of the fort, which was garrisoned as late as 1689, and all but the

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* F. McSherry's extracts. † Bozman, vol. 2, p. 165.
‡ McMahon, p. 237. § Oldmixon and McMahon.

traces of the stately mansion of Lord Baltimore, the neat modern church of St. Nicholas, exists as a monument to mark the scene of the early labours of the apostles of Maryland. This venerable country church is distant about one mile from the Patuxent river, and about fourteen miles from St. Mary's river. It is secluded in a grove of forest trees, of most venerable appearance, which impart an air of stillness and repose to the scene well calculated to inspire devotion. It is a spot in which to whisper with the poet:

"Be ye hushed every toil and each turbulent motion,
That encircles the heart in life's treacherous snares;
And the hour that invites to the calm of devotion,
Undisturbed by regret, unincumbered with cares."

The annual letter to the superior of the society in Europe, in 1639, says: "Four priests, and one coadjutor, are employed on this mission. Settled in places widely distant, they thus hope to acquire a knowledge of each neighbouring idiom, and consequently to spread more widely the holy truths of the gospel." In this year we find F. John Gravener residing on the isle of Kent.* This island is in the Chesapeake bay; and though now only valuable as an agricultural district, it was regarded as a place of great importance for commerce with the Indians, and at that early period was second only to St. Mary's, in the estimation of the colonists. In his petition to King Charles I. in 1637-8, Claiborne stated that by means of his settlement on this island, and Palmer's island at the mouth of the Susquehanna, he "was in great hopes to draw thither the trade in beavers and furs, which the French then wholly enjoyed *in the grand lake of Canada.*"† The desperate efforts made by this extraordinary man, to retain possession of Kent island show the high value set upon it. Its advantages for traffic with the Indians made it also a most eligible position for a missionary, whose aim was to acquire such knowledge of the Indian character and idioms, as would best qualify him for teaching them the truths of the Christian religion. Kent island which is about twenty miles long, and ten or twelve broad, is the largest island upon the bosom of the noble Chesapeake. It is near the mouth of Chester and St. Michael's rivers, on the Eastern Shore, and opposite to the mouths of West, South, Severn and Magothy rivers, on the Western Shore. Lying directly in the way of all voyagers from the Susquehanna, and all the rivers that empty into the upper part of the bay, it was the most convenient stopping place for the various tribes, whose villages were situated on

* It is conjectured that this is the same priest who is elsewhere called F. John Altham.

† Bozman, vol. 2, p. 70.

the banks of these rivers. It had also been an established mart from the year 1631, three years before the arrival of the Maryland pilgrims. Having been "reduced to obedience" by a military force, commanded by governor Calvert, in 1637-8, it was placed under the government of an officer called the commander of the isle of Kent, and in 1638 had a white population of about 120, who sent two delegates to the assembly at St. Mary's.* Besides the advantage of conferring with the natives who resorted thither, F. Gravener could readily make excursions to the villages of numerous tribes of Indians. It appears, however, that the good priest did not long survive the labours and hardships of his mission. We shall find him the following year assisting F. White in an interesting ceremony on the Potomac, where he contracted a severe disease which deprived him of the use of his limbs, from which he recovered, but died from the effects of an imposthume a few months after. The following brief notice of him appears in the *Collections*. "John Gravener, one of the earliest missionaries in Maryland; when the noon of his life had scarcely begun to decline, God saw fit to call him to his recompense and repose, on the 5th November, 1640."

While the other missionaries were actively engaged at a distance from the capital of the province, that interesting spot was under the spiritual care of F. Philip Fisher, who arrived in Maryland probably a year or two after F. White. He was born in 1595, became a member of the Society of Jesus about 1617, and was enrolled among the professed Fathers on 26th October, 1630.† Father Fisher was eminently successful in his labours among the settlers. On Sundays the catechism was explained; on other solemn festivals, discourses were delivered; Protestants as well as Catholics attended the public exercises of religion, and several persons were converted to the Catholic faith.‡ The town of St. Mary's, at this time, contained fifty or sixty houses; while along the banks of the Potomac, St. Mary's and St. George's rivers, were many extensive farms, within a few miles' distance of the town.§

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* Bozman, vol. 2, p. 190. † Oliver, p. 70. ‡ F. McSherry's extracts.

§ The only remains of the ancient city, or town of St. Mary's are some fragments of the bricks that lie strewed over the ploughed fields. A Protestant church stands on the supposed site of the ancient state house, and a brick vault encloses the remains of some family of consequence; but tradition has not preserved their name. A mile or two nearer the mouth of the St. Mary's river, the Jesuits have a farm and house called St. Inigoes, near the site of the first fort. But the water has so gained upon the point which the fort formerly occupied, as to efface all marks of it. A few years ago, at a very low tide, the cannon which had surmounted its walls were recovered, and some of them are now to be seen near a neat Catholic church of modern date, where the

In the year 1639, the missionaries were cheered with the hope of spreading the gospel extensively among the natives. One of them writing to Rome, says: "The happy disposition of the natives when strengthened by divine grace, gives hopes of a most successful harvest, and supports and animates us in the determination of continuing our labours in this vineyard."* F. White, whose ardent zeal prompted him to greater labours for the conversion of souls, determined to visit the Piscataway Indians, whose capital called Kittamaqundi, was about eighty miles higher up the Potomac than St. Mary's, and probably at or near the present village of Piscataway, about fifteen miles south of the city of Washington. Chilomacan was the name of the king of the Piscataways; he was a chief of great power, and his dominions extending over one hundred and thirty miles, were far more extensive than those of any of the chiefs in his vicinity; several of whom acknowledged him as their superior. Father White arrived at Kittamaqundi in June, 1639. He was welcomed with the greatest cordiality by the king, who insisted upon the Father's sharing the hospitality of his own abode. The queen also vied with her husband in kindness to the good priest. She baked his bread, and prepared his food with her own hands. A short time after the arrival of F. White, the king was brought to the point of death by a dangerous disease. Forty Indian doctors and conjurors had tried all their remedies, but without effect. At the request of F. White, the suffering chief gladly permitted him to administer a powder, whose medical virtues were well known to the clergyman. He invoked the divine blessing upon his prescription, and gave it to the king. On the next day F. White ordered a boy he had brought with him to bleed the patient. The king began to convalesce immediately, and in a short time was perfectly well. On the restoration of his health, Chilomacan resolved to embrace Christianity, and solicited instruction also for his wife and children. F. White devoted himself sedulously to their instruction, and they applied themselves with avidity to the acquisition of the Christian doctrine. By the light of divine grace, they readily saw and acknowledged the errors of their past life. The chief exchanged the skins with which he was scantily clothed, for a more modest dress similar to that of the Europeans; and gave considerable attention to the study of the English language. He also lived, henceforward, with but one wife, "in order," as he said, "that he might pay more

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Jesuits offer the holy sacrifice as in by-gone days; and the other cannons three or four in number, are in the inner yard of St. Inigoes house.

* F. McSherry's extracts.

attention to the service of God." He abstained from meat on days when its use was forbidden by the Church, and considered those very bad Christians who did otherwise. He took great pleasure in spiritual conversation, and appeared to regard earthly riches as nothing in comparison with those of heaven. Once when the governor explained to him the advantages the Indians might derive from intercourse with the English, by a mutual exchange of commodities, Chilomacan replied, "that he considered that but slight gain, in comparison with the treasure received from the Fathers, in the knowledge of the true God; which knowledge," said he, "is, and ever shall be the chief object of my wishes." At a general meeting of his tribe, in presence of several chiefs, and of F. White, and other Englishmen, he publicly avowed his own, and his wife's and children's intention to abjure their superstition, and pay homage to Christ. He declared that there was no true God but that of the Christians; nor was there any other name by which the immortal soul could be saved; that the herbs and stones to which, in their blindness, they had offered divine honour, were things of a very inferior nature, created by the omnipotent God for the use of man. Having said this, and trodden under foot a stone which chanced to be near him, he threw it from him with contempt. The murmurs of approbation from the tribe, sufficiently expressed their concurrence in the sentiments of their chief. "Our great hope is," continues the narrator, "that having cleansed the royal family in the waters of baptism, the conversion of the whole nation will soon follow. In the meantime we congratulate ourselves upon the goodness of God, in bringing about so happy a commencement; and feel bountifully repaid for our labour, seeing that they have renounced idolatry so completely, as to show the utmost contempt for those idols which they formerly worshipped as Gods."*

Chilomacan made a visit to St. Mary's in company with F. White, where other circumstances occurred to show his zeal for the Christian faith, and the excellence of his dispositions. An Indian who had killed an Englishman, was convicted and condemned to death. The missionaries exhorted the poor convict to repentance, and used their best efforts to explain to him the doctrines of Christianity, and to prepare him for death. The Indian was not unwilling, but found it difficult on account of their imperfect knowledge of his language to comprehend fully their instructions. Chilomacan, on perceiving their deficiency in language, volunteered his assistance to complete the good work. Besides explaining to the poor Indian the sentiments he had received

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* F. McSherry's extracts.

from F. White, he added such appropriate and efficacious admonitions as excited the admiration of all who heard him, and he finally succeeded in convincing the Indian of the truths of Christianity, and drawing him to the Catholic Church. When sufficiently instructed, the convict received the sacrament of baptism, and prepared himself for death, in the manner prescribed for him. He was so fully impressed with the truths of religion, and the goodness of God, as to seem anxious to give up his life in conformity to the laws, in the hope of seeing God. He went to the gallows with a smiling countenance, frequently making the sign of the cross, and often repeated that his words and actions were not feigned, but proceeded from the utmost sincerity of heart and seriousness of intention. When under the fatal tree, he enquired with a smile whether there was any thing more for him to attend to, in his last moments. On being told to call upon the holy names of Jesus and Mary for protection and assistance, he did so, with great fervour, and breathed his last in pious aspirations. The corpse was interred in the Christian cemetery, with solemn funeral ceremonies, to let the savages understand that Christians, while they execrated the crime and punished the criminal in this world, earnestly desired the salvation of his immortal soul, and trusted in the God of mercy for forgiveness, through sincere repentance. This example of Christian charity made a deep and favorable impression upon the Indians, by its striking contrast with their own ferocious customs. Chilomacan was more moved at the melancholy scene than any one present, and earnestly solicited baptism without delay. Upon consideration, however, it was thought advisable to defer his baptism for a short time, that the interesting ceremony might be performed in the presence of his tribe, with a degree of solemnity becoming his rank, and when his wife and children might also participate in his happiness.

After spending some time at St. Mary's, by the earnest solicitations of the Catholics, and much delighted with their hospitality and kindness, Chilomacan returned with F. White to Piscataway, and immediately on his arrival ordered a temple to be erected for the approaching ceremony. The 5th of July, 1640, which was the day fixed on, found F. White and F. Altham, the governor's secretary, and many others of the respectable people of St. Mary's assembled at Piscataway. The history of the transactions of this memorable day, are recorded by Father Brock, in a letter written about a month before his death, to the superior in Europe. The following is an extract from this precious letter, which is dated May 3d, 1641. "Since my last letter written in the course of the preceding year, it has pleased the Divine Goodness to open

the way to the conversion of many, I trust thousands of souls, by calling to the orthodox faith the emperor, or great king of Piscataway, for he has many kings subject to his power. He was baptized on the 5th July, 1640. His former name Chilomacan was changed into Charles on the occasion; and his queen was baptized at the same time by the name of Mary, with an infant at the breast, who was christened Ann. The king's principal counsellor Mosorcoques, was baptized at the same time, by the name of John, and his infant son was christened Robert. The ceremonies were performed in the presence of the governor's secretary, and of F. Altham, and of many others of the English colony, by father Andrew White, at Piscataway, in a chapel made in the Indian fashion of the bark of trees, and erected expressly for the occasion. Very many would have followed the emperor's example and been admitted to the sacred font, if FF. White and Altham had not been attacked by sudden illness, and necessitated for the recovery of their health, to leave the country for St. Mary's town in the English colony. There father Altham departed this life on the 5th of November. His companion, by frequent relapses, was prevented from resuming his missionary labours; but finding himself somewhat convalescent, he returned with me, last February, to cultivate the vineyard. Soon after his arrival in the country, he suffered another relapse, and has not yet recovered his strength. Considering his age and infirmities, I fear he must soon sink under his accumulated labours. He has engaged the affections of the natives, and possesses a superior knowledge of their language. Several are now instructed to receive baptism, and many of the better sort shew themselves well-disposed towards the Christian faith. A few months ago the king of Piscataway sent his daughter, the heiress of his dominions, to St. Mary's town, to be educated amongst the English, and prepared for baptism."*

The ceremony of the baptism was performed with all the magnificence which the means of the colonists enabled them to impart to it, after which the king and queen were united by the Christian rite of marriage; this being done, a large cross which had been previously provided, was carried in procession. The governor's secretary assisted in carrying it, and the two priests led the procession, chanting the Litany of the blessed Virgin Mary; and the cross was set up in the place prepared for it.†

* Catholic Spectator, vol. 1, p. 381. London, 1824.

† By the letter of F. Brock, published above, it will be seen that F. White was assisted in the religious exercises by Father Altham. But in the extracts made by F. Mc Sherry in Rome, from which a great portion of this sketch has been taken, F. Gravener is described as the companion

We have seen above that F. White, on the restoration of his health, returned to Piscataway in company with F. Brock. The missionaries arrived here on the 5th of February, 1641. The good natives greeted their venerated pastor and his companion with the warmest welcome, and most joyful congratulations. They appeared most happily disposed in favor of the Christian religion. Mosorcoques, the chief who had been baptized with the king, was extremely anxious that his family should be partakers of the grace of God with himself, and desired that his wife and sons should be baptized.

In a short time after F. White's arrival, the good king Chilomacan, (now Charles,) paid the debt of nature. We have no particulars of his death, further than the declaration of F. Brock, that "he died most piously;" "God, we trust," continues this father, "will raise up other seed in his place, by means of the neighbouring king Anacoston, who has invited me to see him, and is determined to be a Christian."*

The letters of the missionaries at this period breathe an ardent desire of spreading the light of the gospel among the various tribes of natives by which they were surrounded; and lament their inability from the smallness of their number, to profit by the readiness of the Indians to receive instruction. "But," says one of them, "we cannot desert our little flock so soon, even to extend our labour to others. Let not those who may be sent to our assistance fear that they shall want, for he who clothes the lily of the valley, and feeds the birds of the air, will not permit those who are engaged in extending his

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or assistant of F. White in the baptism of the king. It does not appear by either of these authorities that there was more than one priest with F. White. It is probable, therefore, that one individual was known by these two names; one being adopted, perhaps, for the purpose of concealment, to escape the penalties of the laws against Catholics and Jesuits in England.

What strengthens the belief in the identity of F. Gravener and F. Altham, is the mention of the death of the former in F. McSherry's extracts, as occurring on the 5th of November, 1640;—the very day assigned in the above letter of F. Brock, as that of F. Altham's decease.

In the letter of 1639, in F. McSherry's extracts, it is stated, "Four priests, and but one coadjutor are employed in this mission"—their names are, FF. Brock, Fisher, White, and *John Gravener*. Where was *F. Altham*? It has been seen that he was with the pilgrims on their arrival in 1633-4, and it appears by F. Brock's letter, that he did not die until November, 1640,—and that he died in Maryland. The brief notices in Oliver's "Collections towards illustrating the biography of the Scotch, English and Irish members, S. J." under these two names contain nothing inconsistent with the opinion now advanced, namely that there was but one priest who went by the two names of John Gravener, and John Altham. It is probable that the real name was Altham, for in the entries in the Land Office at Annapolis, is the following: "Entered by Mr. Copley, brought into the province in the year 1633, Mr. Andrew White, Mr. John Altham, &c."—Kilty's Landholder's Assistant, p. 68.

* Catholic Spectator, vol. 1, p. 382.

heavenly kingdom, to want the necessaries of life." F. White appears to have remained among the Piscataway Indians until 1642, occasionally visiting St. Mary's. On his return from one of these visits, he was much annoyed by "a harsh New England sea captain of the sect of Puritans," whom he had employed to transport him and his necessary supplies from St. Mary's to Piscataway. The good father apprehended that he would be thrown into the sea, or carried, with all his baggage and stores, a captive to New England. But commending himself to the protection of heaven, he at length arrived opposite the town of Potomac, in Virginia. The weather was intensely cold, and the river becoming frozen over, the vessel remained at a distance from the land seventeen days. F. White reached the town by travelling over the ice on foot. At the breaking up of the ice, the vessel sank, but most of the goods were saved. F. White was detained here nine weeks longer until another vessel could be procured from St. Mary's. This time was not lost by the indefatigable apostle, whose "food was to do the will of him who had sent him." He applied himself to the instruction of the natives, and had the satisfaction to baptize the chief, and principal inhabitants of the town of Potomac. He also converted and baptized another chief, with many of his tribe; a third with his wife, son, and one of his people; and a fourth chief with a companion of high rank, by which means his tribe were prepared to embrace the faith as soon as missionaries could find time to instruct them in the catechism.

Soon after the interesting events above described, the young queen, as she was called, of Piscataway, was baptized in St. Mary's, whither she had been sent for her education by her father, the late Chilomacan. She had now made considerable progress in the study of the English language.

F. Fisher, superior of the mission after the death of F. Brock, which took place on 5th of June 1641, continued to reside principally at St. Mary's town; that he might have charge of the English, a great many of whom inhabited there, and of those Indians who resided in the vicinity of the capital, and others who resorted thither from other places.

We find F. Roger Rigby in 1642 residing at Patuxent. This priest probably arrived in Maryland in the latter part of the year 1641. Of the temporal coadjutors, John Knowles had died on 24th September, 1637, of the yellow fever, and Thomas Gervase is stated to have died on the same day.*

* Oliver.

The date of his death is probably erroneous; although not mentioned by name, it is most likely he was the temporal coadjutor who resided at Mattapany with F. Brock in 1639, and who was still in Maryland in 1640.

In the year 1642 the number of missionaries was reduced to three, viz: Fathers White, Fisher and Rigby. This last named Father was confined by severe indisposition to his bed, for three months. He is said to have established his residence at a place called Patuxent, that he might more readily learn the Indian language, instruct and confirm some converts more fully in the faith, and spread the gospel more widely along the banks of that important river. The fruits of his labours here are represented to have been very great. He was so successful in the study of the Indian language, as to be able very soon, with the aid of an interpreter, to compose a small catechism, and in 1642 was in hopes of being able shortly to preach to the natives in their own language. This father was born in Lancashire in 1608; he entered the society of Jesus about the year 1629, being twenty-one years of age. He was sent to the Maryland mission very soon after his promotion to the priesthood; and died in Virginia in 1646.*

In the year 1641, the Indians in different parts of the province seemed disposed to be troublesome. The Susquehannah tribe which appears to have been the most warlike of the Maryland Indians, and to have been regarded as enemies by most, if not all, of those who inhabited the banks of the Potomac, extended their depredations to the vicinity of Piscataway. "It would appear from circumstances," says Bozman, "that this warfare with this bold and warlike tribe was brought on our colonists by their endeavors to stay the incursions of the Susquehannas against the peaceable and friendly tribes of Piscataway and Patuxent.† The Wicomeses and Nanticoke Indians were also enemies of the province in 1642.‡ The Susquehannahs had never manifested any friendship for the missionaries, but had shown on the contrary a determined hostility to the Christians. They made an inroad into one of the settlements, murdered the men whom they found there, and carried off a large amount of property.

F. White's residence at Piscataway was no longer a safe one, and was daily becoming more dangerous. The internal dissentions among the English, which will be noticed hereafter, prevented the adoption of such vigorous measures as were necessary to awe the savages and protect the settlers. At this period the religious instructions at Patuxent had resulted in the conversion of the young queen of that town, and of her mother, both of whom were baptized; whilst almost at the same time the inhabitants of Potopaco, with few exceptions, were added to the Church, as was also their young queen and the widow and two children of the late chief who had died

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* Oliver, p. 165. † Bozman, vol. 2, p. 160. ‡ Ibid p. 232.

the year before. The number of converts was about one hundred and thirty.* Potopaco, surrounded as it was by various tribes of Indians, who occupied the extensive territory bounded by the Potomac and Patuxent rivers, a region whose fertility of soil, as well as abundance of game, strongly attached the natives to it, was selected by the missionaries as a post well adapted for occasional excursions to the neghbouring tribes; to which, instead of permanent residences among them, it now became necessary, both from the threatening movements of the Indians, as well as their own reduced number, to confine themselves. During the year 1642, many excursions were made up the river Patuxent. The following extracts from a letter of one of these apostolical men, written in this year, and now preserved in Rome, acquaint us with their mode of proceeding.

"We sail in an open boat, the Father, an interpreter, and servant. In a calm or adverse wind, two row and the third steers the boat. We carry a basket of bread, cheese, butter, dried roasting ears of corn, beans and some meal, and a chest containing the sacerdotal vestments, the slab or altar for mass, the wine used in the holy sacrifice, and blessed baptismal water. In another chest we carry knives, hoes, little bells, fishing hooks, needles, thread, and other trifles for presents to the Indians. We take two mats, a small one to shelter us from the sun, and a larger one to protect us from the rain. The servant carries implements for hunting and cooking utensils. We endeavor to reach some Indian village or English plantation at night-fall: if we do not succeed, then the Father secures our boat to the bank, collects wood and makes a fire, while the other two go out to hunt; and after cooking our game we take some refreshment, and then lie down to sleep round the fire. When threatened with rain, we erect a tent, covering it with our large mat. Thanks be to God, we enjoy our scanty fare and hard bed as much as if we were accomodated with the luxuries of Europe: while the consolation we find in the promises of God to those who labor faithfully in his service, and the watchful care he seems to have of us, gives us strength to bear up against difficulties, so much so, that it is surprising that we are able to accomplish what we do."

After some disturbances caused by Indian aggressions, but marked by no decisive events, peace was re-established on the usual terms of submission and promises of friendship, and rendered durable by the prudent legislation of the

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* The town which the Indians called *Potopaco*, now bears the English name of *Port Tobacco*. It is situated on an inlet of the Potomac, called Port Tobacco creek.

Assembly, and the firm humanity of the government.* Hostilities, however, in this quarter had scarcely ceased, when religous dissentions began that led to the most painful consequences for our missionaries, and the Christianised Indians; and to the overthrow of that peaceful prosperity which had characterised the career of the colonists. Bancroft in his admirable history says, when writing of the year 1642:—"Maryland, at that day, was unsurpassed for happiness and liberty. Conscience was without restraint, a mild and liberal proprietary conceded every measure which the welfare of the colony required; domestic union, a happy concert between all the branches of government, an increasing emigration, a productive commerce, a fertile soil, which heaven had richly favored with rivers and deep bays, united to perfect the scene of colonial felicity and contentment. Ever intent on advancing the interests of his colony, Lord Baltimore invited the Puritans of Massachusetts to emigrate to Maryand, offering them lands, privileges, and "free liberty of religion."† Yet it was at this happy period that religious intolerance which had existed extensively in the other colonies, began to display its loathsome features in Maryland, in opposition to the Catholic founders of the State. Bozman says: "religious discord, that horrible hydra, with its hundred heads, seems to have now first reared its crest within the province."‡ Claiborne again availed himself of the opportunity for mischief. "The distractions of the times consequent upon the movements of the people against the crown in the mother country, provided him fit agents and associates; of these the most prominent was Richard Ingle, whose name has ever since been associated with that of Claiborne in giving a name to the rebellion which they excited."§ The destruction or loss of the records of the province, which was one of the results of this rebellion, has deprived us of the details of the public proceedings of that period. It is known, however, that Claiborne appeared as an adherent of the parliament in England, and as opposed to the royal authority.

The bitter persecutions against Catholics, which stain the page of English history during the preceding reigns, were so

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* Bancroft, vol. 1. p. 253.

† History of the U. States, vol. 1, p. 252, 253.

A proof of the genuine spirit of liberality and charity that animated the colonists, is recorded by Bozman, in a sentence against Wm. Lewis, a *Catholic*, to pay a fine of five hundred pounds of tobacco, and to remain in the sheriff's custody until he found security for good behaviour in future. His crime was the having used "offensive speeches and unreasonable disputations in point of religion, contrary to a proclamation to prohibit all such disputes" The parties to whom he had used the offensive language were *Protestants* and *servants*, and the judges were Catholics. Bozman, vol. 2, p, 85.

‡ History of Md. vol. 2, p. 197. § McMahon, 201, 202.

much less violent under Charles 1st, as to occasion his reign to be designated "the period of mildness." This mildness, however, was only comparative. To the early part of the period between the accession of the monarch and the meeting of the long parliament, we must assign the mitigated execution of the laws against the Catholics."* It was frequently urged against the king by the parliament, that he did not enforce the laws against the Catholics. But as the quarrel between Charles and his parliament increased, punishment of the Catholics was frequently the concession which the king made to his enemies. His amiable disposition of gentleness and mercy, yielded to his culpable timidity.† And he who had the courage to lay his head upon the block, for royal prerogative, wanted the firmness or the magnanimity to protect his people in the sacred right of worshipping God, according to the dictates of their own consciences. "From the year 1628," says Dr. Challoner, "till 1641, I find no more *blood* shed for religious matters, though as to *other penalties* they were frequently inflicted upon priests and other Catholics: severe proclamations were issued against them; heavy fines laid upon them, and the prisons filled with them: insomuch that in one year alone, there were twenty six priests seized and committed to that one prison called the Clink; to speak nothing of those that were confined elsewhere."‡

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* Hist. memoirs English, Irish and Scotch Catholics, by Chas. Butler, vol. 2, p. 390. London, 3d edition, 1822.

† Butler, vol. 2, 390.

‡ Mem. of Missionary priests, Philadelphia, 1840. Vol. 2, p. 84.

The number of recusant convicts in twenty-nine counties of England, from the first to the sixteenth year of the reign of his majesty, amounted to 11,970. Butler, vol. 2, p. 390.

In fact, the persecution of the Catholics was made a means of supplying the king with money, which his parliament refused to grant him in the ordinary mode. By the statutes, popish recusant convicts were punishable by a fine of £20, for every month they absented themselves from the Protestant church. They were disabled from holding offices or employments; from keeping arms in their houses; from maintaining actions, or suits at law, or in equity; from being executors or guardians, practising in the law or physic; were not permitted to travel five miles from home, unless by license, upon pain of forfeiting all their goods, and might not come to court under pain of £100. A married woman was liable to forfeit two thirds of her dower or jointure: she could not be executrix to her husband, nor have any part of his goods; and during marriage she might be kept in prison, unless her husband redeemed her at the rate of £10 per month, or the third part of his lands. Hist. account of Laws, &c. pp. 6, 7.

Many wealthy Catholics compounded with the king for permission to remain unmolested, by paying large sums of money.

It would not be believed at the present day, if contemporary history and the statutes did not exist, that enlightened England could have stained her name by such barbarities as were practised against the Catholics. The temperate and accurate author of the Historical memoirs before referred to, says: "The sufferings of the Catholics, during this period, no tongue,

While such was the temper of the parliament in the parent country, we may readily suppose that the watchful and unscrupulous Claiborne, who found so fair an opportunity to gratify his revenge and cupidity at the same time, scattered dismay among the peaceful colonists,—when with an armed force raised in Virginia, and strengthened by adherents of himself and parliament, and by other disaffected persons in Maryland, he erected the standard of rebellion in this colony. The extracts from the archives of the society of Jesus at Rome, close with 1642, and are not again resumed until 1654. The only notice we find of these events, occurs at the close of the letter of the former date, in the following words:—"We have not wanted for opportunities of proving our patience with those from whom we should rather have experienced aid and protection. They have taken care to revive laws of old date, passed and unadvisedly preserved in England, and to apply them here."

Anarchy and intestine war for about two years were the consequences of Claiborne's movements. He succeeded in expelling the Governor, Leonard Calvert, who was obliged to fly to Virginia for safety, early in the year 1645.* The government of the proprietary was not restored until August 1646.† Oliver, in his biographical notice of F. Philip Fisher, then superior of the mission, says: "As the parliamentary cause grew successful in England, persecutions increased against the Catholics of Maryland, and he was compelled to separate during three years from his flock.‡ A letter from F. Fisher to the general of the society, states that he returned to Maryland in February 1648, consequently his separation

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it may be truly said, can adequately tell. By the ordinances of 1643, two-third parts of the real and personal estates of every papist were sequestered and ordered to be sold for the public use. A multitude of officers, under the name of pursuivants, were authorised, almost at their pleasure, to apprehend Catholics, or suspected Catholics. The pursuivants exceeded, on many occasions, their authority, but the Catholics had no redress." Butler, vol. 2, p. 401.

Dr. Challoner says, in speaking of the latter part of the reign of Charles I. "Such was the iniquity of the times, and the importunity of the parliaments, ever complaining of the growth of popery, and urging the execution of the laws, that the prince gave way to all manner of severities against his Catholic subjects." Memoirs, vol. 2, p. 71

In the petition of Parliament, of June, 1642, presented to the king at York, as the foundation for a final end of all differences between them, the 6th article is, "that the laws in force against Jesuits, priests, and papish recusants, be strictly put in execution, without any toleration or dispensation to the contrary." Butler, vol. 2, p. 399.

* Kilty's Land. Asst. p. 17, and McMahon, p. 202.

† The following passage from Burke's history of Virginia, vol. 2, p. 113, will show the religious bias of Claiborne. "The commissioners with Claiborne at their head, were engaged in the holy work of rooting out the abominations of popery and prelacy in Maryland."

‡ Collections, p. 76.

must have taken place in 1645, which corresponds with the time at which the missionary labors of F. White in Maryland are stated to have terminated, and the period of governor Calvert's expulsion from that province. Of Father Rigby we only know that he died in Virginia in 1646.* It is probable he was obliged to fly with the other two missionaries.

In the brief biography of Father White in the "collections"† we find the following:—"After ten years of accumulated labors and services to the colony, F. White was seized by some of the English invaders from Virginia, the avowed enemies of civil and religious liberty, and carried off a prisoner to London." Dodd says: "He was disturbed in the exercise of his functions by certain Protestants in that plantation. He was sent over prisoner into England, together with *two other missionaries of the same order*, who endured many great hardships in London, during their confinement." We learn from F. Patrignani, in his Menology, that "he was imprisoned and put in irons, as a priest and a jesuit, and sent to England for trial."‡ The length of his confinement in England is not stated. Although extremely feeble he did not omit, even in prison, the austerities he had long practised. He fasted rigorously on bread and water twice a week. The keeper of the prison was much astonished at this, and said to him: "What! at your age, almost eighty, wasted by fatigue and hardships, you do not relax your fasting on bread and water! If you continue in that manner, you will not be strong enough to stand up under the gallows at Tyburn." "You must know," replied the holy man, "that my fasting gives me strength to bear all kinds of sufferings for the love of Jesus Christ."§ What a subject for reflection, and what a spectacle for admiration does this venerable man present! He who had devoted the best years of his life to the glorious work of the conversion of souls, who had carried the light of the gospel into a distant land, who had lived among savages that he might bring them to the knowledge and love of Jesus Christ, is sent home a prisoner, and doomed to chains and a dungeon in his native land! How truly could he have said with the great apostle of the gentiles:—"God hath set forth us apostles the last, as it were, men appointed unto death: because we are made a spectacle to the world, and to angels, and to men. Even unto this hour we both hunger and thirst, and are naked, and buffetted, and have no fixed abode. We are reviled, and we bless: we are persecuted, and we suffer it. We are made as the refuse of this world, the offscourings of all, even until now."‖ At length he was sentenced to banishment, and

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* Collections, p. 165. † Page 204.
‡ See also Tanner, p. 803, and Southwell Bibliotheca, p. 60.
§ Oliver, p. 205. ‖ 1 Cor. ch. iv.

went to the Continent of Europe, "earnestly requesting of his superiors that he might have the liberty once more to visit Maryland, but it could not be obtained."* Oliver says—"Thirsting for the salvation of his dear Marylanders, he sought every opportunity of returning to that mission, but every attempt proving ineffectual, he was content to devote his remaining energies to the advantage of his native country." After a few months he went back from Belgium to England. Though his physical powers were so decayed, and his body so emaciated, that his jailor regarded him as a man of four score, when his age was about sixty five years, he again entered upon missionary duties in England. By thus returning he incurred the guilt of high treason.† As his name and character were well known to the officers of government, it is probable he assumed another name the better to conceal himself: and hence the precise scene of his labors in England, as well as the particulars of them, are unknown to us. They were continued, however, for about ten years.‡ He observed in his old age, even to the last, the custom of fasting twice a week on bread and water. During the latter years he was so infirm and decrepid, that he could scarcely walk; and his friends for a long time expected his death every day. But it would seem from circumstances mentioned by Tanner, Nadasi, &c. that God had given him a foreknowledge of the day and hour of his death: for he often observed to his friends—"my time is not yet come—my time shall be on the feast of St. John the Evangelist." On that day, namely the 27th of December, in the year 1656, while engaged in prayer at an early hour of the morning, he seemed to hear a voice from heaven, saying: "this day thou shalt be with me;" and although his health was not worse then than it had been for some time before, he solicited and received the last sacraments, and at about sunset of the same day, which corresponds with the 6th of January, 1657, N. S., he breathed his last in the city of London, and from all accounts in the 78th year of his age.§ Dodd sums up the character of this venerable man, thus briefly: "he was endowed with all the qualifications of an apostolic missioner, humility, patience and zeal." "He was the author of a grammar, dictionary, and catechism, in the Indian language, an account of his voyage, and a history of Maryland."‖

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* Dodd. † Butler's hist. acct. of the laws against R. Catholics. The name of *Andrew White* is included in a list of 47 priests released from prison, and banished from England in 1606, by order of king James I. This list is in Challoner's Mem. of Miss. priests, vol. 2.

‡ Dodd.

§ Anni dierum memorabilium," &c. in Patrignani's Menology. See also Oliver.

‖ Ibid. and Dodd.

The late Father McSherry saw the catechism in the archives of the

Dodd states that F. White was sent over prisoner to England with *two other missioners*. The names of these missionaries are not mentioned. We have seen that FF. Philip Fisher, and Roger Rigby, were his only companions in the mission at the close of the year 1642.* Yet at the conclusion of the annual letter from which this statement is extracted, the arrival of *two priests* is mentioned, and further: "In conclusion I shall add that *two more*, to our great relief, have arrived from England, after a most unpleasant passage of fourteen weeks, which ordinarily occupies but six or eight. We hope from their fervor and good feelings with regard to each other, that their labors and success, under the favor of Providence, will be abundant. While we may say that all our success has resulted from our sole and total determination of unity of action."† The names of these priests are not mentioned: nor is it stated that they were members of the Society of Jesus. As there is nothing further in F. McSherry's extracts from the documents at Rome until 1654, and the writer of this article has not been able to obtain any information on the subject, he is unable to furnish any account of the proceedings of these four priests.‡

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Jesuits at Rome. The voyage and history of Maryland are probably contained in the letter from which the "Pilgrims of Maryland," published in the Almanac for last year was compiled. But as that letter was written within a month after the arrival of F. White in Maryland, it is not improbable that he wrote a more complete history during the ten years of his residence. Such a work would possess great attractions for the student of the early history of America. Perhaps it might be found among the papers of the English province of the Society of Jesus, at Stonyhurst.

* F. McSherry's extracts. † Ibid.

‡ In the Catholic Almanac for 1839, it was stated that Lord Baltimore on his arrival on these shores had with him four Jesuits, Fathers White, Copley, Harkey and Parrot. This was incorrect, unless Lord Baltimore was accompanied by these Fathers in his visit to Virginia, of which there is no evidence, about the year 1628,—six years before the settlement of Maryland. That nobleman died before the grant was completed, and his successor never visited Maryland.

The names of these Fathers are probably derived from a MS. record in the possession of the Jesuits at Georgetown college, entitled "Catalogus Patrum Anglorum, &c.," from which the following is an extract: "P. White, Andreas, Primus Marylandiæ Missionarius, advenit huc circa 1630, ante Dominum Baltimori; Sacellum extruxit in White neck, at non habebat domum. Obiit in Anglia, 27 Sep. 1655. Vide Tanner, Confess. Soc. pag. 803, and Fasti Soc. in hunc diem. 1632. P. Starkey, P. Copley, P. Ferret, P. Pulton."

That the dates in this catalogue are erroneous is conclusively established by the following passage in the first letter of Father White, written from St. Mary's within a month after the arrival of the colonists.

"On the day of the annunciation of the B. V. Mary, 1634, we offered first the sacrifice of mass, *never before done in this region of the world*," &c.

Had missionaries arrived in 1632, it is not to be imagined for a moment,

That learned society, to whose piety and zeal Maryland owes so great a debt of gratitude, should rescue from oblivion the names and deeds of those benefactors of mankind. It is probable that Father Philip Fisher was one of the "two missioners" who were sent to England prisoners with F. White, as stated by Dodd.* The following letter addressed to the general of the society, F. Vincent Caraffa, with which we shall conclude this memoir, will show that he returned to Maryland.

"Our very Revd. Father in Christ,

At length my companion and myself reached Virginia in the month of January, after a tolerable journey of seven weeks. There I left my companion, and availed myself of the opportunity of proceeding to Maryland, where I arrived in the course of February. By the singular Providence of God I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them. With what joy they received me, and with what delight I met them, it would be impossible to describe—but they received me as an angel of God. I have now been with them a fortnight, and am preparing for the painful separation: for the Indians summon me to their aid, and they have been ill treated by the enemy since I was torn from them. I hardly know what to do, but cannot attend to all. God grant that I may do his will for the greater glory of his name. Truly flowers appear in our land, may they attain to fruit. A road by land, through the forest, has just been opened from Maryland to Virginia: this will make it but a two days' journey, and both countries can now be united in one mission. After Easter I shall wait on the governor of Virginia,† on momentous business; may it terminate to the praise and glory of God. My companion, I hope, still lies concealed, but I trust will soon commence his labor, under

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that the holy sacrifice would have been omitted until 1634. We have in these pages, the number and the names of those who were engaged in missionary duties, until 1642, as furnished by the archives, S. J. at Rome.

Is it not probable then, that Fathers Starkey, Copley, Ferret and Fulton, were the four priests stated to have arrived at the close of 1642? Yet there is one objection to this supposition; in the records of the land office at Annapolis, the following entry occurs. "Came into the province the 8th of August, 1637, Mr. *Thomas Copley*, and Mr. John Knolls, who transported R. H. L. G. W. K., &c." Kilty's Land. Ass't. p. 66.

It is remarkable that no one of the Fathers Starkey, Copley, Ferret and Fulton is mentioned in the "*Collections towards illustrating the Biography of the Scotch, English, and Irish members S. J.*," published in England, in 1838, and written by a gentleman who must have had access to the papers of the society: although he has given a biographical notice of *each of the other missionaries* mentioned in these pages.

* Vol. 3, p. 313. † Sir Wm. Berkley.

favorable auspices. Next year I will expect two or three other colleagues, with the permission of your paternity, to whose prayers and sacrifices I earnestly commend this mission, myself, and all mine. Dated from Maryland, this 1st of March, in the year of the Lord 1648. I remain, &c., your most unworthy servant and son in Christ,

"PHILIP FISHER."*

## RELIGION IN THE UNITED STATES.

IT must be a pleasing consideration for every Catholic, and particularly for those who have been appointed "to govern the Church of God," and to labor in the vineyard of Christ, to witness the steady progress of religion in this country. Fifty years ago, and but one bishop presided over the whole territory of the United States, and not more than twenty-six clergymen were found to supply the wants of the faithful, who constituted a large population. Now we behold it distributed into sixteen diocesses, with seventeen bishops and upwards of five hundred clergymen, subserving the interests of the Church. At that period there were not more than fifteen Churches for the purposes of religious worship; now we can number between four and five hundred temples erected to the honor of God, and nearly four hundred other stations, in which the minister of religion occasionally offers the holy sacrifice, and dispenses the word of truth. The same course of prosperity is observable in the various institutions, by which the Church of Christ endeavors to promote the happiness of mankind, opening to youth her asylums of virtue and learning, offering to the more generous followers of the cross the advantages of holy retirement, and inviting to her establishments of charity, the afflicted and suffering portion of the human family. Whoever will look at the successive statements presented in the different numbers of the *Catholic Almanac* during the few years of its publication, will perceive that the Church in this country exhibits the most flattering evidences of diffusion, and that the spiritual harvest which it gathers, becomes annually more extensive. Every year adds to the list of the clergy, and in a still greater proportion is the number of those enlarged, who call for their exercise of their ministry; nor is it a source of little rejoicing in being able to state, that those accessions are produced to a considerable extent, by the frequent conversions of individuals to the true faith. In almost every diocess new churches are rising to the honor of the living God,

* From Oliver's Collections, pp. 76, 77.

houses of education are becoming more numerous; institutions calculated to cherish the practice of Christian perfection are more and more appreciated, and ampler means are exercised to confirm the faith and encourage the morality of the Christian. In this statement we but reecho the conviction of the Rt. Rev. prelates assembled in the 4th provincial council of Baltimore, and their declaration is the best evidence of the accuracy with which we speak. In the pastoral letter addressed to their flocks on that occasion, we read the following passage:

"Permit us to congratulate you on the progress that has been made by the aid of the Most High, in our ecclesiastical provinces. You behold, since we last addressed you, the two new episcopal institutions of Dubuque and Nashville happily erected, and usefully filled; the number of our clergy has also considerably increased, though not yet adequately to our demands. Our seminaries are enlarged; aided by the generosity of our flocks and of our benefactors, they are becoming daily better fitted for the education of our candidates for the priesthood. The religious houses, especially those of females, have been multiplied. These are retreats wherein many justly indulge their desire of frequent attendance upon the Lord, in which the youthful mind is trained to industry, to science and to virtue; in which the orphan is cherished, protected, and fitted to occupy a useful and honorable place in society. Since that period, also, the zeal and charity of many congregations have been manifested in the erection and in the embellishment of several churches. Piety has diffused its influence widely through our flocks; the sacraments have been more generally respected and received; the spirit of cordial attachment between the pastors and their congregations has been still strengthened by their mutual confidence and zealous co-operation for the advancement of religion, and, as a natural consequence, their efforts have been crowned with much success."

Hence, notwithstanding the formidable difficulties against which Catholicity has been forced to struggle in these regions during the last half century, the want of a sufficiently numerous clergy, the absence of the necessary means to provide for the solid and religious education of Catholic youth, the vigilance and active opposition of our adversaries,* it must be admitted that religion has been steadily advancing, and that we have abundant reason to thank the Almighty for the blessings he has conferred upon us in this quarter of the world. This cheering progress is, in a certain degree, ascertained by reference to the statistical table which annually appears in

*See a letter of Dr. England, in the Annals of the Association for the Propagation of the Faith, March, 1838, in which he has most ably and lucidly developed the causes to which we have alluded.

our periodical. The reader will perceive that, in addition to the other subjects of information, we have there ventured to state the Catholic population to be 1,300,000. We do not pretend that this computation is perfectly correct, having no precise data which would enable us to form a very exact calculation. But we think that our estimate does not materially deviate from the truth.*

We will here take occasion to observe, that the advancement of religion would appear much more conspicuously and more correctly, and the usefulness of the Catholic Almanac greatly promoted, were the accounts annually forwarded to us of a more detailed character. Some of them are full and satisfactory; but many are very deficient, particularly in relation to the condition of ecclesiastical, classical and charitable institutions.† By this allusion we do not mean to raise the voice of complaint; but respectfully to urge upon the attention of those who possess the information we desire, the necessity of entering more minutely into the subjects which appear in the Almanac. This alone will enable us to judge correctly of the actual state of religion in this country, and to take a comparative view of its condition from year to year. At a later period our Almanac will, no doubt, be consulted by the student of history, or the ecclesiastical annalist; but its utility, as a book of reference, will depend, in a great measure, on the details which it presents, in reference to our missions and religious institutions. Apart from these matters, it would possess but little interest; and while our geographies and commercial records could be referred to as accurate exponents of our national prosperity, in successive years, the only work which embodies the religious statistics of the country would be found deficient. As to ourselves, the publication of what regards the condition of the Church, will always afford a fruitful source of joy and edification; for, while we find in the blessings which religion diffuses on every side, an ample theme for our gratitude to God, the example of apostolic zeal and devotedness to the cause of piety, which shines before us "like a light upon the candlestick," will serve as an encouragement to tread, with unfaltering step, the peaceful ways of virtue.

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*Three years ago Dr. England computed the Catholic population of the United States at 1,200,000. If we suppose that the number of Catholic emigrants and converts since that period has amounted to 100,000, (a very low estimate,) we are authorized in stating the number of Catholics to be 1,300,000.

†The circulars which we issue every year contain all the particular heads of information, and we respectfully solicit an answer to the different questions there specified, which would be much facilitated by following these questions in their numerical order.

# DIOCESSES OF THE UNITED STATES.

## ARCHDIOCESS OF BALTIMORE.



CATHEDRAL OF BALTIMORE.

The See of Baltimore, which comprises the State of Maryland and the District of Columbia, was erected by Pius VI., in 1789, and was made an Archbishopric by Pius VII., in 1808. The diocess is now governed by the Most Rev. Samuel Eccleston, who is also Administrator of the Diocess of Richmond. He was consecrated in the Cathedral of Baltimore, by the Most Rev. James Whitfield, on the 14th of September, 1834.

### CHURCHES AND CLERGY.

MARYLAND.

*Baltimore*—Cathedral and St. Peter's—Most Rev. Samuel Eccleston, D. D.
Rev. Peter S. Schreiber,
Rev. Charles I. White,
Rev. Henry B. Coskery.

St. Patrick's, F. Point, Rev. N. Kerny.
St. John's (German,) { Very Rev. Joseph Prost, S. S. L. / Rev. Benedict Bayer.
St. James', Rev. John Gildea.
St. Joseph's, Rev. E. Damphoux, D. D.
St. Mary's Chapel, Very Rev. Louis Deluol, D. D.
Carmelite Chapel, Rev. J. Gildea.
St. Frances' Chapel, Rev. James H. Joubert.
Visitation Convent, Rev. Francis Lhomme.

*Annapolis*, Anne Arundel County, every two months—Rev. M. Sanders and Rev. E. McCarthy, of White Marsh.

*Arnold's Settlement*, Allegany Co. St. Ignatius, 2d Sunday, } Rev. H. Myers,
*Blooming Rose Set'nt*, Al. Co. occasionally, } of Cumberland.

*Barnsville*, Montgomery County—Rev. M. Gallagher, of Rockville.

*Bohemia*, Cecil County, E. Shore—St. Francis Xavier, Rev. George King, S. J., Post-town, *Warwick*.

*Boone's Chapel*, Prince George's County—Rev. Edward McColgan, of Piscataway.

*Brien's Furnace*, Frederick County, attended from Mt. St. Mary's College.

*Bryantown*, Charles County, St. Mary's, 1st and 3d Sundays—Rev. Francis Roloff.

*Cob Neck*, Charles Co. 1st and 3d Sunday—Rev. Thos. Lilly.

*Cornwallis Neck*, Charles County—Rev. Aloysius Mudd.

*Conowingo* or Susquehanna Bridge, 4th Sunday—Rev. James Read, dwelling at Deer Creek, Harford Co.

*Cumberland*, Allegany County, St. Mary's, 1st and 3d Sundays, and all holydays—Rev. Henry Myers.

*Deer Creek*, St. Ignatius, near Bel-Air, Harford County, 1st and 3d Sundays—Rev. J. Read, near Hickory Post Office.

*Denton*, Caroline County, E. S. 3d Sunday, attended from St. Joseph's.

*Dorset* County, E. S.—

*Dougharagan Manor*, Anne Arundel County, 2d Sunday—Rev. S. B. Piot, of St. Charles' College.

*Ellicott's Mills*, Anne Arundel County, Howard District, St. Paul's, 1st, 3d, 4th and 5th Sundays—Rev. S. B. Piot.

*Emmitsburg*, Frederick County—Rev. John Hickey.

*Frederick*, St. John's, Rev. John McElroy, S. J. Super.; Rev. B. A. Young, S. J.; Rev. James Power, S. J.

*Fifteen Mile Creek*, Allegany Co.
*Hagerstown*, Washington County, } Rev. Michael Guth,
*Hancock*, Wash. Co. Church not ded. } dw. at Hagerstown.

*Harbaugh's Valley*, once a month, attended from Mount St. Mary's.

*Lady's Chapel*, St. Mary's Co.—Attended from Newtown.

*Long Green*, Baltimore Co. 2d Sunday—Rev. J. Read, of Deer Creek.

*Liberty*, Fred. Co. St. Peter's, *Carrollton Manor*, St. Joseph's, *Merryland Tract*, St. Mary's, *Middletown Valley* and *Jamison's*, } Attended from Fred'k.

*Marlborough*, Prince George's County—Rev. E. McColgan.

*Mountain Church*, near Emmitsburg—Rev. George Flaut, dwelling at the College.

*Newtown*, St. Mary's Co.—Rev. Ignatius Coombs, Rev. R. Woodley, Post-town, *Leonardtown*.

*Oldtown*, Allegany Co. 4th Sunday—Rev. H. Myers, of Cumberland.

*Piscataway*, Prince George's Co.—Rev. E. McColgan.

*Pinewood Settlement*, occasionally—Rev. H. Myers.

*Queenstown*, E. S.—

*Rock Creek*, *Rockville*, } Montgomery Co. Rev. M. Gallagher.

*St. Joseph's*, Talbot Co., E. S., 1st and 4th Sunday—Rev. J. B. Carey, S. J., Post Office, *Wye Mills*.

*Sacred Heart Church*, *St. Aloysius*, near Leonardtown, *St. John's* and *St. Joseph's*, } St. Mary's Co., attended occasionally from Newtown.

*St Inigoes*, *St. Nicholas*, } St. Mary's County—Reverend Joseph Carbery, S. J.

*St. Thomas' Manor*, Charles Co.—Rev. Thomas Lilly, S. J.; Rev. Aloysius Mudd, S. J.; who also attend *Newport* and *Pomfret*, in the same county. Post-town, *Port Tobacco*.

*Taneytown*, Frederick Co.—Rev. Nicholas Zocchi.

*Westminster*, Carroll Co., 3d Sunday—Rev. Nicholas Zocchi, dwelling at Taneytown.

*White Marsh*, Prince George's Co.—Rev. Matthew Sanders, S. J., and Rev. E. McCarthy, S. J., Post-town, *Queen Ann*.

*Zachiah*, (Upper,) Charles County, 2d and 4th Sunday—Rev. Francis Roloff.

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## DISTRICT OF COLUMBIA.

*Washington*, St. Patrick's, { Very Rev. William Matthews, Rev. John P. Donelan.

St. Peter's—Rev. Joseph Vanhorsigh.

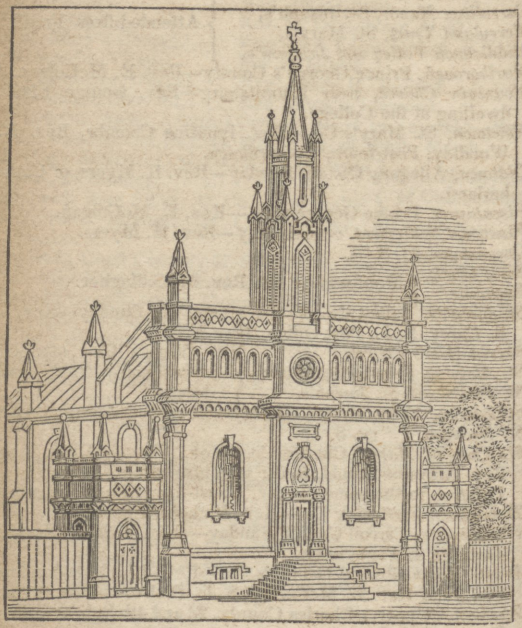
St. Matthew's—Rev. J. P. Donelan.

*Alexandria*—Rev. Stephen Dubuisson.

*Georgetown*, Trinity Church, { Rev. Peter P. Kroes, Rev. Philip Sacchi.

*Chapel of the Visitation*—Very Rev. William Matthews.

# ECCLESIASTICAL INSTITUTIONS.



ST. MARY'S CHAPEL.

## ST. MARY'S THEOLOGICAL SEMINARY,

BALTIMORE, MD.

The Rev. gentlemen of this Institution, and of the College attached to it, are members of the Society of St. Sulpitius. It is now under the charge of Very Rev. Lewis R. Deluol, D. D. and has 16 students. The other Rev. gentlemen who reside in the Seminary, are:

Rev. James H. Joubert,
Rev. Peter Fredet, *Prof of Theol. and Eccl. Hist.*
Rev. Francis Lhomme.

## MOUNT ST. MARY'S THEOLOGICAL SEMINARY,

NEAR EMMITSBURG, MD.

Rev. John McCaffrey, *Superior.*
Rev. Philip Borgna, *Director and Prof. of Theology.*
It contains about 20 students.

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## NOVITIATE OF THE SOCIETY OF JESUS,

AT FREDERICK, MD.

Rev. Francis Dzierozinski, S. J. *Provincial and Master of Novices.*
Rev. James Lucas.
Rev. James Moore.
Number of Scholastics, 1; of Lay-brothers, 6.

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## ST. CHARLES' COLLEGE,

SIXTEEN MILES WEST OF BALT., ON THE FREDERICK ROAD.

This institution is intended for the preparatory education of boys who have a desire to embrace the ecclesiastical state. The buildings are now ready for the accommodation of pupils, who will be admitted on moderate terms. Application may be made for this purpose to Rev. S. B. Piot, who resides in the institution, or to Rev. Dr. Chanche, President of St. Mary's College, Baltimore.

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# LITERARY INSTITUTIONS

## FOR YOUNG MEN.

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## ST. MARY'S COLLEGE,

BALTIMORE, MD.

*Extract from the Rules of the Institution.*

Nothing is omitted to kindle in every student a vivid emulation both for mental improvement and moral excellence.

The principal means used to accomplish this object, are: weekly accounts given to the President by the professors and teachers, and read before all the students; semi-annual reports sent to the parents; monthly private examinations of the classes, a yearly public examination and distribution of Premiums—should these incitements prove ineffectual, coercive measures would be resorted to.

DISCIPLINE, on which both moral and intellectual improvement must ultimately rest, claims peculiar attention. A punctual observance of the regulations, and, above all, a due regard for decency, propriety and morality, are enforced—chiefly by instruction and persuasion.—Any flagrant offence against these leading features of good education is repressed with proper severity, and incorrigibleness must end in expulsion.

The Diet is wholesome and abundant. The sick are attended and nursed with punctuality and vigilance. Due attention is paid to cleanliness in the Refectory, Dormitories, &c.; likewise to the dress and persons of the students, particularly of the younger.

The UNIFORM of the students consists of a coat of superfine blue cloth with gilt buttons—the collar, black velvet. For *Winter*, blue cloth pantaloons and black or buff waistcoats. For *Summer*, white pantaloons and white waistcoats—the same coat for both seasons.

*Once a month*, (commonly on the second Thursday,) such as have their parents in the city, and have not deserved to be detained, are allowed to dine with them; but they must return before six, in the winter, and at seven in summer,—*no student is permitted to sleep out of College, except in cases of urgency.*

During the VACATION, which begins on the third Tuesday in July, and lasts till the first Monday in September, the students who do not go home to their parents are removed to a pleasant summer retreat, about forty-five miles north-west of Baltimore. There, under the superintendence of a competent number of tutors, they spend their holydays with equal advantage to their health and morals.

The classical exercises of the College are resumed on the first Monday in September—*on which day the students must all have returned to College.* To punctuality in the observance of this rule, parents are requested to pay particular attention; as it is of the highest importance, both for the improvement of the students and for the good order of the College.

## TERMS.

### BOARDERS AND HALF BOARDERS.

| | | |
|---|---|---|
| Boarding, *per annum*, . . . . . | $140 | payable half-yearly in advance. |
| Half-boarding, *per annum*, . . . . | 70 | |
| Tuition, for all the branches comprised in the course, except music, drawing, and dancing, *per annum*. . . . . | 60 | |

### DAY-SCHOLARS.

Tuition, *per annum* , . . . . . $60—payable quarterly.
Entrance, . . . . . 5

*Washing, mending, and attendance in sickness*, are extra expenses, which however, parents residing in this city can avoid by attending to those things themselves. The College terms are: washing, *per annum*, $18; mending, $12; Doctor's fees, $8; charges of the infirmary, $2. A separate bill will be furnished for remedies, and such extraordinary expenses as might be incurred during a protracted sickness.

The students attending the classes of Natural Philosophy and Chemistry will be charged $10 extra.

*Clothing, Pocket-money, books, and Stationary*, may be procured either by the College or by the parents who reside in the city. The annual charge for stationary is $6. Books are furnished by the College at the current prices. As for clothing and pocket-money, when they are to be furnished by the College, a deposite of $50, which will be returned at the final departure of the student, must be left in the hands of the Treasurer.

Should a student be withdrawn before the expiration of a quarter, no deduction will be made for the remaining time, nor will any be allowed for the vacation, during which the boarders are welcome to stay in the College.

*Boarders must be supplied at their entrance* with a cot, mattress, pillow, two pairs of sheets, and three blankets; a silver tumbler, spoon and fork; at least eight shirts, eight pairs of stockings, eight handkerchiefs, two pairs of shoes, a hat, the uniform of the College, and two other suits—*Half-boarders*, with a silver tumbler, spoon and fork.

Every student from a distance greater than five hundred miles, must have a *responsible Guardian*, in one of the commercial cities of the United States, within two hundred miles of Baltimore, who will obligate himself in writing, to make the regular payments, and to receive his ward in case he should be discharged by the College.

*Bills* are sent at the close of every six months. Drafts, at

ten days' sight, for the amount, are issued on distant parents or guardians; the others are expected to be punctual in their remittances.

No pupil who is past fourteen years of age, or younger than nine, is admitted into the College as a boarder, except for particular reasons.

The following is a list of the officers and professors in the College:

Rev. John J. Chanche, D. D. *President.*
Rev. Edward A. Knight, *Vice Pres't and Prof. of Rhet.*
V. Rev. L. R. Deluol, D. D. *Prof. of Hebrew.*
Rev. Gilbert Raymond, *Prof. of Moral Philosophy.*
Rev. Augustin Vérot, *Prof of Math. and Nat. Philosophy.*
Rev. Peter Fredet, *Prof. of History.*
Rev. Francis Lhomme, *Prof. of Greek.*
Rev. John B. Randanne, *Prof. of Latin.*
Rev. James H. Joubert, Joseph A. Pizarro, A. M. A. Freitag, L. L. D. } *Professors of Modern Languages.*
Rev. Alexis J. Elder, *Treasurer.*
Rev. Hugh Griffin.
William A. Blenkinsop, A. B. Joseph J. Maguire, A. B. } *Prefects.*
Samuel Smith, *Teacher of Drawing.*
Patrick Kelly, Henry A. Allen, } *Teachers of Music.*

In addition to the gentlemen above named, most of the clerical students in St. Mary's Seminary assist in the duties of the College.

The number of students in the College during the academical year, 1839–40, was 191, of whom 95 were boarders.

## GEORGETOWN COLLEGE,

### DISTRICT OF COLUMBIA.

Georgetown College, District of Columbia, was founded in 1791, under the auspices and by the united efforts of the illustrious Archbishop Carroll, and his former confreres of the Society of Jesus, who had found an asylum in America from the persecutions which had nearly destroyed the order in Europe. Archbishop Carroll in a letter still preserved in the college, dated 1790, writes to F. Chas. Plowden, in England: "next spring we will commence our academy on a site, the most lovely the eye could wish to rest on." The description is not exaggerated, and the many improvements made since the days of Carroll, both in the number and finish of the buildings, the extension and cultivation of the demesne, under the locality of Georgetown College, inferior to none in

the Union; while its peculiar salubrity is attested by the extraordinary fact, that no student has died on the premises since the foundation of the College. This institution was raised to the dignity of University, with the amplest literary privileges, by Congress, in May, 1815, when she was able to point with exultation to the illustrious Gaston, then in Congress, one of the proudest names in the Republic, as her first eleve. Since then she has not ceased to be *fœcunda virûm parens*, who if possessing less brilliancy than "the star of North Carolina," form still a galaxy of talent and virtue, of which any institution might well be proud. Her earliest reminiscences too are hallowed: for Georgetown College stood alone for years, the asylum of religion and science, to the Catholics of these United States, and she extended the hand of fellowship, and offered her hospitality to a Flaget and David, a Dubourg and Mareschal, who afterwards went abroad, diffusing their light and heat in various quarters of the Union, founding colleges and houses of education, which now shine with unborrowed light, and are the props and ornaments of religion and the republic.

## PROSPECTUS OF THE COLLEGE.

The College is situated on the northern bank of the Potomac, and commands a full view of Georgetown, Washington, the Potomac, and a great part of the District of Columbia. Its situation is peculiarly healthy. On the 1st of May, 1815, the College was raised by Congress to the rank of University.

The Academic year commences on the 15th of September and ends on the last of July. The course of studies occupies generally seven years, inclusive of the preparatory classes, which last four years, unless the proficiency of the student authorize an abbreviation of that term.

The course of the preparatory schools is as follows:

*1st Class.*—Latin Grammar, Viri Romæ, or Cicero's select letters, Geography, English Grammar, History of the Bible, Latin and English exercises, Arithmetic.

*2d Class.*—Nepos' Lives, Cicero's Letters, Fables of Phrædrus, Greek Grammar, Latin do., English do., Æsop's Fables in Greek, 2d term, Geography of North America, History of the Bible, Latin and English Exercises, Arithmetic.

*3d Class.*—1st Term.—Curtius, Ovid's Metamorphoses, Græca minora, Ancient History of the Repp. of Athens and Sparta, Greek Grammar, Latin do., English do., Latin, Greek, and English exercises, Geography of South America and Europe. 2d Term.—Cæsar, Ovid's Tristium, &c. &c.

*4th Class.*—1st Term.—Sallust, Virgil, (Eclogues and Georgics,) Lucian's Dialogues, Anthology, (Greek,) Geography of Asia and Africa, History of Greece, Mythology,

Doctrine of Particles, (Tursellini,) Alvarez Prosody, Latin Grammar, Greek do., Rules for the composition of letters, and formation of style, Exercises in Latin, Greek and English. 2d TERM.—Cicero's minor works, Virgil's Æneid, Xenophon's Cyropæ, Anthology.

In the Senior Classes, the following course is pursued:

*In Poetry.*—1st TERM.—Livy, Virgil's Æneid, Horace Art of Poetry, Xenophon's Cyropædia, Theocritus. 2d TERM.—Cicero's Orations, Horace's Odes, Catullus, Tibullus, and Propertius, Thucydides, Homer. BOTH TERMS.—Precepts of Rhetoric and Poetry, Greek Dialects and Prosody, History of Rome, Ancient Geography, English, Latin and Greek style, particularly attended to in prose and poetry, and specimens from approved authors committed to memory.

*In Rhetoric*—1s TERM.—Cicero's Orations, Horace's Satires and Epistles, Livy, Demosthenes' orations, Homer's Iliad. 2d TERM.—Cicero's Orations, Juvenal and Persius, Tacitus, Demosthenes, Sophocles. BOTH TERMS.—Precepts of Rhetoric, with criticisms on the most celebrated authors, Quintilian's Institutions of Rhetoric, Cicero's Rhetorical works, American and English History, History of Latin, Greek and English literature. A greater, if possible, attention is paid to the style in the three languages, and orations are composed.

*In Philosophy.*—The Students learn Logic, Metaphysics, and Ethics. Lectures on these branches are delivered in Latin, and a daily examination is held on the lecture. In Natural Philosophy, the lectures are given in English.

All the students sufficiently advanced, have an hour and a quarter every day allotted to the study of Mathematics, of which there are three classes:

In the lowest class is taught Algebra, and the first books of Euclid.

In the next: Algebra, Geometry, Mensuration, plain Trigonometry, and Surveying.

In the next: Solid Geometry, Spherical Trigonometry, use of the Globes, Conics and Calculus.

The Students, who are not sufficiently advanced to commence Algebra, are divided into three separate classes of Arithmetic, and have distinct Professors. There are also two classes of Caligraphy for the younger Students. There are three Professors of French, among whom the Students are divided according to their proficiency, and instructed four hours every week.

It is required for a graduate that he should be well acquainted with all the above branches, to wit: Latin, Greek, French, Moral and Natural Philosophy.

When a Scholar presents himself for admission into the College, he is examined by the Prefect of Studies, and placed

in that class for which his prior attainments may have fitted him. He then passes on in regular succession to the end of Moral and Natural Philosophy. If he remain longer, and study the higher branches of Mathematics and Natural Philosophy, he may take the degree of Master of Arts.

During the whole course great attention is paid to composition, particularly English. For the improvement of students in public speaking, they are exercised every week before the professors and students in declamation.

The Italian and Spanish languages will be also taught, if required: but, together with Music, Drawing, Dancing, Fencing, and other similar accomplishments, they will form additional charges.

The College possesses a select library of twenty thousand volumes, and is provided with an extensive philosophical apparatus.

There are two examinations in the year; the minor in February or March, the other immediately before the commencement, which will always be a day of public exercises, towards the end of July. At any time during the year, and particularly at the minor examination, if any one be found capable of passing to a higher class, he will be promoted.

No student is admitted who cannot read and write, and who has not a good moral character. It will be required of each one who may be admitted, to pursue the course of studies above mentioned, as experience has proved exemptions in this regard to have been a great source of idleness. Any one coming from a different institution will be required to produce satisfactory recommendations from the Principals of such institutions.

As the members of the College profess the Catholic religion, the exercises of religious worship are Catholic, but members of every other religious denomination are received; of whom it is only required, that they assist with propriety and decency at the public duties of religion with their companions. Were not this enforced, no proper order, such as should be found in large literary Institutions, could exist in the College.

No Student will be permitted to leave the College on visits of any length oftener than once a year, to wit: at the great vacation; if his parents or legal guardians live in the District, he will be allowed to visit them once a month, but not oftener—and he must then always return to College before night. Experience has proved that mere complimentary visits have given occasion to disorders: no student therefore will be allowed to visit *any person* except his parent or legal guardian.

All letters to students, not known to be from parents, will be opened by the President.

## EXPENSES.

| | | |
|---|---|---|
| The annual pension for tuition, board and lodging, washing and mending linen and stockings, for stationary, medical aid and medicine, is . . . . . | $200 00 | All charges must be paid half-yearly in advance. |
| For half-boarders, . . . . | 125 00 | |
| For day-scholars, . . . . | 50 00 | |

Whatever books may be required for the different classes, may be procured by the parents or guardians themselves, or will be supplied by the College at the most moderate charges. All books of whatever kind must, however, be submitted to the supervision of the Prefect of Schools, without whose permission none will be allowed circulation in the College.

Every student must be provided with the uniform, which being peculiar, will be furnished by the College. No student is to visit out of the College without the uniform. He must be provided with two suits for daily wear, for which no particular color is prescribed; six shirts; six pairs of stockings; six pocket-handkerchiefs; three pairs of shoes; a hat, and a cloak or great coat: also a silver spoon marked with his name. These articles, if not brought by the student, will be furnished by the College and included in the bill. If parents wish the College to supply their sons with clothing, a deposite is required equivalent to the probable expense of clothing for six months. The term clothing is understood to comprehend shoes, caps, and any and every article of wear, none of which will be furnished by the College, unless a deposite equivalent to the probable expense be made.

No bill for clothing or other articles, purchased by any student, will be acknowledged by the College, unless authorized by the parents, or by the directors of the College.

With regard to pocket-money, it is desired that *little* should be given; whatever sum parents or guardians may choose to allow for their sons or wards, must be deposited in the hands of the Treasurer of the College, who will give it out to the students in such a manner, as he thinks the occasion requires.

N. B. It would be desirable that the students from a distance should have guardians in the vicinity, who will make the regular payments to the College, and receive the student in case of dismission.

Regular accounts of board, tuition, &c. will be sent every six months in advance. It is earnestly requested that immediate remittances be made to the full amount. Should this be disregarded the President is directed to send the pupils home to their parents or guardians.

The following are the officers and professors of the College:
Rev. James Ryder, S. J. *President.*
Rev. A. Lopez, S. J. *Vice Pres't and Prof. of Spanish.*
Rev. George Fenwick, S. J. *Prefect of Studies and Prof. of Logic and Metaphysics.*
Rev. Stephen Gabaria, S. J. *Prof. of Dogmat. and Moral Theology.*
Rev. James Curley, S. J. *Prof. of Nat. Philos. and Chem.*
Rev. P. P. Kroes, S. J. *Prof. of French.*
Rev. Fidelis Grivel, S. J. *Spiritual Director.*
Mr. Anthony McElroy, *Econome.*

Besides the above there are eight professors in the classical and mathematical departments, and four prefects who attend the students in the hours of recreation, in their private studies and at recess.

During the last year there were 167 students in the College, almost all boarders.

## MOUNT ST. MARY'S COLLEGE,

NEAR EMMITSBURG, FREDERICK CO. MD.

Mt. St. Mary's College is situated in a romantic and beautiful part of Frederick County, Md., embosomed in woods and retired from the distractions and moral dangers of a city. The site is peculiarly healthy, and is supplied with the purest water by a spring gushing from the rock. It is distant fifty miles from Baltimore, eighteen from Frederick, Md., twelve from Gettysburg, Pa., and two from Emmitsburg. The buildings are sufficient for the accommodation of one hundred and forty boarders. The various halls and rooms, are spacious, airy and comfortable.

The system of education embraces the Hebrew, Greek, Latin, English, French, Spanish and German languages, the Mathematics in general, with practical applications of the principles of Mensuration and Surveying: the drawing of Maps and Plots, Geography, History, Poetry, Rhetoric and Oratory—Intellectual Philosophy, Logic, and Ethics; Natural Philosophy, Chemistry, Botany, Zoology, &c. &c.

### TERMS.

Board and Tuition, including the entire classic and scientific course, together with the modern languages; also, doctor's fee, washing and mending of clothes, use of bed and bedding, payable half yearly in advance, per annum, $182; Music and Drawing are extra charges. Medicines are furnished at the apothecary's rate, and seldom add to the bill of expenses. Parents and guardians, if they prefer it, can pay a sum which will be in full for all the branches of education

taught in the College, for boarding, clothing, use of books, stationary and other expenses, except musical and mathematical instruments and pocket-money.

The following are the Rev. gentlemen attached to the Institution:

Rev. John M'Caffrey, *President.*
Rev. Patrick Corry, *Vice President.*
Rev. Thomas M'Caffrey,
Rev. Honoratus Xaupi,
Rev. L. Obermeyer.

The number of pupils is 130.

## ST. JOHN'S LITERARY INSTITUTION,

FREDERICK CITY, MD.

This school, now in operation eleven years, continues to afford the means of acquiring a classical education, on terms accommodated to all.

The number of enquiries of late, from distant parts of the country, respecting the institution, are thus briefly answered. Each scholar is required to pay on entering, fifty dollars, which entitles him to a place in the school, until he completes the course adopted by the institution, without any other charges for tuition. Three dollars a year are to be paid also in advance by each student, for contingent expenses. Parents unable to make the donation of fifty dollars, (which is applied to pay off the debt incurred for the buildings) can have their sons educated, by paying the sum above mentioned for fuel, &c. No scholar received unless he knows how to read, and bears a good moral character.

The institution aims chiefly at a classical education, without losing sight of the English and Mathematical departments. French is also taught. Rules for conduct are prescribed and enforced by the superintendence of one of the professors.

There are two examinations each year; the one private, the first week in March; the other public, the last week in July; after which, bulletins are sent to parents, stating the proficiency, conduct, &c. of their sons. On the first Tuesday in August, the exhibition and distribution of premiums take place at three o'clock, P. M.; from this day the annual vacation commences, and ends on Monday after the 15th of September;—no other vacation during the year.

Four or five boarding houses have been opened for the accommodation of boys from a distance, and others may be found—their charge is $100 per annum, for board, washing and mending, payable half yearly in advance. Should a student be taken home on account of sickness, a propor-

tionate deduction will be made, for the time of his absence, by the proprietors of boarding houses. The undersigned does not receive boarders, but prescribes regulations to the respective houses, and sees as much as he can, by himself or others, that they are observed. Strict attention is paid to religious instruction, as also to religious observances, both essential to form the moral character of youth.

JOHN McELROY.

The following are the Rev. Gentlemen attached to the academy:

Rev. John McElroy, S. J. *Superior.*
Rev. Benjamin A. Young, S. J.
Rev. James Power, S. J.

Besides the above, there are two scholastics and three lay-brothers, in the institution.

The present number of pupils is 115.

## MONS. A. BOURSAUD'S

### French and English Boarding School.

This institution, established in October, 1839, at the suggestion of the most respectable inhabitants of the City of Baltimore, is situated in that convenient and spacious building, at the corner of Lexington and Cove streets: a more suitable location for the object could hardly be found, as it enjoys all the advantages of the country, and is at the same time readily accessible from all parts of town, at all hours, and in all seasons of the year.

The object of this institution being, to afford pupils an opportunity of acquiring in a short period of time a thorough knowledge of the French language, to prepare them for College or for commercial pursuits; the French is the only language used in the family.—The study of the French Mathematics, Book-keeping, and such general instruction as will qualify the student for the course of life he intends to pursue, form the great object of the school. Very particular attention is also paid to the English language: of which, a competent gentleman residing in the family, takes charge. The discipline of the school is mild and parental, but at the same time strict and firm.

Mons. B. flatters himself, that pupils intrusted to his care will find in his establishment, with every advantage of education, all the comforts of a home. To parents wishing their sons to be familiar with the French language, now so generally understood and so important in this country, no better opportunity can be offered.

### TERMS.

For tuition, with boarding, lodging, washing and mending,

the price is, $250 per annum, payable half-yearly in advance; for Half-boarders, $125; for Day scholars, $65.

Books and Stationary furnished at current prices.

# CONVENTS AND FEMALE ACADEMIES.

## CONVENT OF THE VISITATION OF THE B. V.

AT GEORGETOWN, D. C.

This community consists at present of seventy-one members, twenty-seven of whom are of the rank of choir-sisters, nine associate, sixteen domestic sisters, fifteen novices, and four out-sisters.

## LADIES' ACADEMY OF THE VISITATION,

AT GEORGETOWN, D. C.

THE COURSE OF INSTRUCTION, commencing from the elements of a junior education, comprises Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Geography, the use of the Maps and Globes, Sacred History, Profane History, ancient and modern, Chronology, Mythology, Rhetorick, Versification and Poetic Composition, Popular Astronomy, with the assistance of a newly invented Geocycle, Philosophy, French and Spanish languages, Music on the Harp, Piano-forte and Guitar, Vocal Music, Drawing, Painting in water colors, Painting on velvet, Plain and Ornamental Needle-work, Tapestry, Lace work, Bead work, &c.

TERMS.

| | |
|---|---|
| Entrance, . . . . . | $5 00 |
| Board, tuition, &c. per annum, . . . | 150 00 |
| Mending, . . . . . | 4 00 |
| Ink, quills, and paper, ditto, . . . . | 5 00 |
| Day scholars, (per annum) pay . . | 40 00 |

EXTRA CHARGES.

| | |
|---|---|
| For each of the languages, except English, quarterly, . . . . . | $5 00 |
| Drawing, Painting on Velvet, &c. in water-colors, quarterly, . . . . | 5 00 |
| Harp, and its use, . . ditto . . . . | 20 00 |
| Piano, . . . . . ditto . . . . | 12 00 |
| Use of Piano, . . per annum, . . . | 3 00 |
| Use of Philosophical Apparatus, ditto . . | 5 00 |
| Doctor's fees, and medicines, ditto . . | 3 00 |

Boarders pay the current charges, semi-annually, in advance. Day scholars, quarterly.

As the recess forms a part of the exercises of the Academy, no deduction on that consideration is made from the semi-annual account. Day scholars are not subject to this regulation. When a quarter has been commenced, the parents become subject to the full expense of board and tuition.

During the last year, there were 120 young ladies in the Academy, 75 of whom were boarders.

## CONVENT OF THE VISITATION OF THE B. V.

*Corner of Park and Centre streets,*

BALTIMORE, MD.

This community consists of twenty-five members; thirteen choir-sisters, three lay-sisters, and nine novices.

## YOUNG LADIES' ACADEMY of the VISITATION.

*Corner of Park and Centre streets,*

BALTIMORE, MD.

The ladies who conduct this institution, occupy a spacious and commodious edifice, in a central and healthy part of the city, and affording every convenience for the purposes of a boarding-school. The grounds attached to the Academy are sufficiently extensive, and offer to the pupils, during the hours of recreation, ample space for exercise. The halls for meals, study, &c. have been constructed with a view to promote the comfort as well as the mental improvement of the young ladies. The dormitories are large and well ventilated.

The course of instruction, commencing from the elements of a junior education, comprises: Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Geography, the use of Maps and Globes, Sacred History, Profane History, ancient and modern; Chronology, Mythology, Rhetoric, Philosophy, Popular Astronomy, Botany, French and Spanish languages, Music on the Piano-forte, Harp and Guitar, Vocal Music, Drawing and Painting in water colors, Painting on Velvet, Plain and Ornamental Needle-work, Tapestry, Lace-work, Bead-work, &c.

The ladies charged with the duties of the Academy, will be vigilant in requiring by every mild yet efficient means, an exact compliance with every rule of the Institution and the forms of polite deportment.

Premiums are awarded at the end of the year to the pupils who may have excelled in their respective classes, or who may have distinguished themselves by their good deportment.

Pupils of every religious denomination are admitted into the institution: for the sake of order, all boarders are required to observe the general regulations of exterior worship.

Letters written or received by the young ladies, are examined previously to their delivery. With the approbation of their parents or guardians, they may be allowed to visit their friends once a month; they must, however, have returned before night.

The annual vacation commences on the Thursday after the 15th of July. The exercises re-commence on the 1st Monday in September.

Age of admission from 7 to 14 years.

TERMS:

FOR BOARDERS.

| | |
|---|---|
| Board and tuition, per annum, | $150 00 |
| Washing, mending, &c. ditto | 20 00 |

FOR HALF-BOARDERS AND DAY SCHOLARS.

| | |
|---|---|
| Half boarding, per annum, | 60 00 |
| Tuition in the higher branches, | 60 00 |
| Elementary instruction, | 40 00 |

EXTRA CHARGES:

| | |
|---|---|
| Ink, quills, &c. per annum, | 5 00 |
| Ordinary Infirmary charges, ditto | 3 00 |
| Each of the languages except English, quarterly, | 5 00 |
| Music on the Piano, do. | 15 00 |
| Music on the Harp, do. | 20 00 |
| Music on the Guitar, and use of instrument, do. | 12 00 |
| Use of Piano or Harp, do. | 3 00 |
| Drawing and Painting, do. | 5 00 |

Boarders pay the current charges semi-annually in advance; day scholars, quarterly. No deduction is made for the annual recess from the semi-annual and quarterly account.

Should a pupil be withdrawn before the expiration of the quarter, no deduction will be made for the remaining time.

Boarders are required to bring with them the ordinary table furniture, consisting of two knives and a silver fork, two silver spoons, a silver tumbler, six table napkins and six towels.

They are also to be provided with bed and bedding, or pay ten dollars per annum if furnished by the institution. The parents or guardians of the young ladies who reside at a distance, are required to designate some correspondent in the city who will be charged to liquidate their bills when due.

The present number of pupils in the academy is 85; 31 boarders and 54 day scholars.

## ST. JOSEPH'S SISTERHOOD,

NEAR EMMITSBURG, MD.

This is the mother-house of the Sisters of Charity, founded in 1809. The community numbers at present, one hundred

and nine members, forty-five of whom are professed sisters, fifty-seven novices and seven candidates. The *Mother Superior* is sister Mary Xavier. Besides the number of sisters above mentioned, there are one hundred and seventy-seven employed on different missions throughout the United States, principally in the direction of Orphan asylums and Free-schools.

A spacious and beautiful church in the Doric style, has been lately erected on the premises of this institution, and is rapidly advancing to a state of completion. The form of the building is that of the letter T; it measures 106 feet in length, 92 in its greatest width, and is 105 feet high to the summit of the steeple. While the beauty of this edifice is highly creditable to the talents of the architect, its costly construction reflects much honor on the zeal and disinterestedness of those who thus devote their temporal means to the glory of God.

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### ST. JOSEPH'S ACADEMY,

*Conducted by the Sisters of Charity,*

NEAR EMMITSBURG, MD.

The ordinary course of instuction embraces the English language, plain and ornamental Writing, Practical and Rational Arithmetic, Book-keeping, Principles of Algebra and Geometry, Geography, with maps and globes, Civil and Natural History, Mythology, Moral and Natural Philosophy, Astronomy, Chemistry, Embroidery, Tapestry, Lace-work, Bead-work, Embossed work, Plain work.

### ANNUAL ORDINARY CHARGES:

Board, ordinary tuition, doctor's fees, 6 months in advance, . . . . . $128 00

Bed and bedding, $7 00, washing and mending, $12 00, pocket money, $6 00, . . . . . $25 00

Clothing, books, postage, medicine, materials and implements used in the different branches of education, are charges which depend on circumstances, and the directions of parents.

### ANNUAL EXTRA CHARGES.

| | |
|---|---|
| Each foreign or ancient language, . . . . . | $20 00 |
| Drawing and Painting, . . . . . | 20 00 |
| Piano and its use, . . . . . | 44 00 |
| Guitar do. . . . . | 44 00 |
| Harp do. . . . . | 80 00 |

Vocal music accompanies instrumental without any additional charge.

The following branches are taught to those who wish to learn them;

| | |
|---|---|
| Transferring, Painting on Velvet, or Shell-work, | $5 00 |
| Japanning or Artificial Flowers, . . . . . | 10 00 |

Every young lady is expected to be provided at entrance with six changes of clothing, of a dark color and suitable to the seasons.

No deduction will be made, in charges in advance or in annual tuition, for partial absence from the Academy during the year, authorised by parents; or for the time of vacations, or for the remainder of a quarter when a pupil is finally removed before its expiration, unless sickness or some unexpected occurrence requires the removal.

At the close of the last academical year, there were 150 young ladies boarding in the academy.

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## CARMELITE CONVENT,

BALTIMORE, MD.

The present number of Sisters in this institution is 26, including five novices.

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### CARMELITE SISTERS' ACADEMY,

### For the Education of Young Ladies,

AISQUITH STREET, BALTIMORE.

The sisters having charge of this Institution propose a course of instruction which will comprise Orthography, Reading, Writing, Arithmetic, Book-keeping, Grammar, English Composition, Geography, the use of Maps and Globes, Sacred History, Ancient and Modern History, Chronology, Mythology, Botany, Rhetoric, Natural Philosophy, Astronomy, French, vocal and instumental Music, Drawing and Painting in water colors, Painting on Velvet in oil colors, plain and ornamental Needle work, Embroidery in gold and silver, Tapestry, Lace-work, Bead-work, &c.

The greatest attention will be bestowed on the young ladies committed to the charge of the Sisters, and the most untiring exertions used to forward them to literary attainments, and inculcate in their minds the duties of morality and politeness.

Premiums will be awarded at the end of the year, to those pupils whose diligence and industry have caused them to excel in their respective classes.

## TERMS.

Tuition, per quarter, comprising twelve weeks, payable in advance.

| | |
|---|---|
| First class, | $10 00 |
| Second class, | 8 00 |
| Third class, | 6 00 |
| Fourth class, | 4 00 |
| Stationary, | 37½ |
| Fuel for the season, | 1 00 |

## EXTRA CHARGES.

| | |
|---|---|
| French, per quarter, | $5 00 |
| Drawing and Painting, per quarter, | 5 00 |
| Painting on Velvet, do. | 5 00 |
| Music on Piano, do. | 10 00 |
| Use of instrument, | 1 50 |

The children of Catholic parents will be instructed in the tenets of their faith, but the principles of other religious denominations will not be interfered with.

Present number of pupils, 55.

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## ST. JOHN'S FEMALE BOARDING SCHOOL,

FREDERICK, MD.

This institution is conducted by the Sisters of Charity. Sister Rose White, *Directress.*

## REGULATIONS FOR BOARDERS.

No one received for a shorter space of time than six months. The age of admission from 8 to 14 years of age, unless, in extraordinary cases, this rule might be dispensed with. The boarders are not permitted to visit or receive visits without the parents' or guardians' special permission. There are two examinations each year, the one private, the second week in March; the other public, at the end of July; after each, bulletins are sent to parents, stating the proficiency, conduct, &c. of their daughters. On the Wednesday after the first Tuesday in August, the distribution of premiums will take place at 9 o'clock, A. M. From this day, the annual vacation commences, and ends on Monday after the 15th of September—no other vacation during the year. No distinction will be made in the admission of scholars on account of religion.

## TERMS.

Board and tuition, with washing and mending, per annum, $100.

Doctor's fees and medicine, $3 per annum.

Music, Drawing and French, will be taught if required, at the usual prices.

Each pupil will provide bed and bedding—or, if they prefer, pay $5 per annum for the use of these articles.

In every case six months' board must be paid in advance. No deviation from this rule.

N. B.—All letters to be directed, post paid, to the Directress of St. John's Boarding School, Frederick, Md.

The number of pupils boarding in the Academy is 50.

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## MISS E. MARCILLY'S ACADEMY

### For the Instruction of Young Ladies,

S. E. CORNER OF CHARLES AND CENTRE STS. BALTIMORE.

The course of instruction embraces Reading Writing, Grammar, Rhetorick, Composition, Arithmetic, Algebra, Geography, Astronomy, History, Chronology, Mythology, Logic, Ethics, Natural Philosophy, Chemistry, French, Spanish, Music, Dancing, Drawing, Plain and Ornamental Needle-work.

To those who wish to acquire a knowledge of the French language, this institution offers peculiar advantages. It is the language of the family, and all the pupils are compelled to use it in the class-rooms, and during their hours of recreation.

TERMS.

| | |
|---|---|
| Board and Tuition, per annum, . . . . . | $200 00 |
| Half-boarders, tuition not included, . . . . . | 60 00 |
| Day scholars, . . . . . | 60 00 |

EXTRA CHARGES.

| | |
|---|---|
| French, per annum, . . . . . | $20 00 |
| Spanish, Music, Drawing and Dancing, at the Professor's charges, . . . . . | |
| Use of Piano, per quarter, . . . . . | 3 00 |
| Ordinary Infirmary charges, not including Doctor's fees, . . . . . | $3 00 |
| Each scholar must he provided with bed and bedding, or pay $10 if furnished by the institution. | |
| Washing, per annum, . . . . . | 20 00 |

Boarders pay the current charges, half-yearly in advance; day scholars, quarterly.

Parents and guardians, residing at a distance, are required to appoint a responsible agent in the city.

The vacation commences the Monday on or after the 25th of July, and lasts until the first Monday in September.

## THE MISSES COTTRINGER'S SEMINARY

### For Young Ladies.

NO. 8 FRANKLIN, BETWEEN HOWARD AND PARK STS. BALT.

The course of instruction embraces Reading, Writing, History, Arithmetic, Orthography, Grammar, Parsing, Geography, Composition, Rhetorick, Algebra, Natural Philosophy, Botany, Globes, Astronomy, Geometry, Latin, French, Italian, Spanish, Music, Dancing, Drawing, Chemistry, Useful and Ornamental Needle-work.

### TERMS.

| | |
|---|---|
| Board and English Education, not including the higher branches, per annum, | $170 00 |
| Half-boarders, not including tuition, per annum, | 60 00 |
| Washing, | 20 00 |
| Bed, bedding and towels, if not provided by parents, per annum, | 10 00 |
| Music, vocal and instrumental, per quarter, | 20 00 |
| Piano, do. | 15 00 |
| Preparatory class of Music, do. | 12 00 |
| Use of Piano, do. | 3 00 |
| French, Italian, or Spanish, do. | 5 00 |
| Drawing, do. | 8 00 |

DAY SCHOLARS.

| | |
|---|---|
| First class, per quarter, | $15 00 |
| Second class, do. | 10 00 |
| Third class, do. | 5 00 |
| Dancing, do. | 15 00 |

TERMS.—Payable half yearly in advance. Day scholars quarterly.

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## THE MISSES McNALLY'S SEMINARY

### For Young Ladies.

WASHINGTON PLACE, BALTIMORE.

The Misses McNally, some of them natives of France, and all of them educated in the capital of that country, under the care and in the house of their father, a member of the University of France, have formed an establishment in Baltimore for the education of a limited number of young ladies under a certain age.

The course of instruction will comprise French, Italian, Music, Piano and Harp, Drawing, Embroidery, Fancy work

and Tapestry, History, Belles-Lettres, Geography, and daily Composition in French.

TERMS.

The entire scheme of instruction, with board, mending, books in the French and Italian languages, the same in Latin and Greek Classics, Stationary, (no extra charges whatever,) per annum, $450.

Pupils have the privilege of omitting, wholly or temporarily, Music, Drawing, Dancing, for which deductions are made: for Music $100, Drawing $40, Dancing $40 per annum.

## SCHOOL FOR COLORED GIRLS,

UNDER THE DIRECTION OF THE SISTERS OF PROVIDENCE.

The Sisters of Providence are a religious society of colored women, established in Baltimore, in June, 1829. The present number of Sisters is 15, besides 2 novices.

Besides the care bestowed on the religious education of their pupils, they teach them English, French, Cyphering and Writing, Sewing in all its branches, Embroidery, Washing and ironing.

TERMS.

| | |
|---|---|
| Boarding and tuition, monthly, payable in advance, | $4 00 |
| Fuel for the winter quarter, . . . . . | 1 00 |
| Half-boarding and tuition, monthly, payable in advance, . . . . . | 2 00 |
| Fuel for the winter quarter, . . . . . | 50 |

DAY SCHOLARS.

| | |
|---|---|
| Tuition quarterly, payable in advance, . . . . | $2 00 |
| Fuel for the winter quarter, . . . . . | 50 |
| For the use of books, day scholars pay annually, . | 37 |

Boarders pay an extra charge for books and stationary, the care of the sick, washing and mending—unless parents choose to attend to these objects themselves—the whole may be furnished by the school for the sum of $24 annually,—but in case of protracted sickness the doctor's bill is added.

The pupils are to be provided at their entrance with bed and bedding, or are furnished by the Sisters for $8.

## CHARITABLE INSTITUTIONS.

ST. MARY'S FEMALE ORPHAN ASYLUM and Free School, Franklin street, Baltimore, which supports 50 orphans, and affords daily instruction to about 220 poor children. It is served by five Sisters of Charity. Sister MARY MAURICE, *Sister Servant.*

HOSPITAL FOR THE INSANE, under the care of ten Sisters of Charity, in Front street, Baltimore. Sister MARY OLYMPIA, *Sister Servant*. The Sisters having retired from the Maryland Hospital which belongs to the State, have purchased several acres of ground in a very eligible and healthy spot, on the skirts of the city, where they intend to open a hospital, as soon as the buildings can be prepared for the purpose. At present, they occupy a house in Front street, in which only a few patients can be accommodated.

BALTIMORE INFIRMARY, connected with the Medical College, in which there are generally from 50 to 60 patients. The house is served by 7 Sisters of Charity. Sister AMBROSIA, *Sister Servant*.

ST. JOHN'S ASYLUM and Free School, connected with the Academy in Frederick city. It has 13 orphans and 75 pupils. This institution and the Academy adjoining it are served by 8 Sisters of Charity. Sister ROSE, *Sister Servant*.

FREE SCHOOL, at the Convent of the Visitation, Georgetown, D. C., in which upwards of 100 girls receive daily instruction.

ST. VINCENT'S ASYLUM and Day School in Washington, D. C., attended by 5 Sisters of Charity. Sister MARTHA, *Sister Servant*. There are 40 orphans and 120 pupils in the establishment.

AT MT. ST. MARY'S COLLEGE, 5 Sisters of Charity are employed in superintending the household department and the infirmary. Sister FELICITAS, *Sister Servant*.

FREE SCHOOL for girls at St. Joseph's, near Emmitsburg, average number of Pupils, 50.

CATHOLIC MALE FREE SCHOOL, in Saratoga street, Baltimore—which is attended by 100 poor children.

CATHOLIC FEMALE FREE SCHOOL, near St. Patrick's Church, Fell's Point, Baltimore, in which about 100 pupils receive daily instruction.

SUNDAY SCHOOL for girls, Franklin street, Baltimore.

SUNDAY SCHOOL for colored girls in Baltimore.

MALE ORPHAN ASYLUM.—A large building has been erected in Baltimore and will soon be completed, which is intended for the education of male orphans. The institution will be under the care of the Sisters of Charity.

## CHARITABLE RELIEF SOCIETY.

"This charitable association has for its great object, the visiting of the sick, and particularly the poor sick, in order to afford them spiritual assistance and consolation; and as far as in its power temporal relief."

The association consists, at present, of 70 members.

## FEMALE MUTUAL RELIEF SOCIETY.

"Before all things have a mutual charity among yourselves, for charity covereth a multitude of sins." 1 *Peter*, ch. iv.

The principal object of this association, as its name indicates, is to provide for its members a resource in the time of sickness. Besides the temporal assistance afforded to them, they enjoy many spiritual advantages. Since the establishment of the Society, upwards of five hundred dollars have been appropriated for the relief of the sick. There are at present 112 members in the Society.

## LADIES' ORPHAN SOCIETY.

The object of this association, is one of a most benevolent character, to aid the funds of "St. Mary's Female Orphan Asylum and Free School," in Franklin street.

## St. James' Indigent and Sick Society.

This association has for its object to relieve the wants of the poor and sick. It was established in 1838.

## CALVERT MALE BENEFICIAL SOCIETY.

The object of this association, is to afford relief to its members, when prevented by sickness from pursuing their ordinary occupations, and to provide after their death for the assistance of their widows and orphans.

## TOBIAS SOCIETY.

This charitable association has for its object the decent burial of Catholic coloured persons. It is governed by excellent regulations tending to the practice of religion and the special exercise of fraternal charity.

## MUTUAL RELIEF SOCIETIES

### For Colored Persons in Baltimore.

The monthly contributions of those who belong to these societies, form a fund which is applied to the relief of the members in the time of sickness, and after death, to the payment of their funeral expenses. There are two institutions of this kind among the Catholic colored people of Baltimore.

# RELIGIOUS INSTITUTIONS.

## CATHEDRAL FUND ASSOCIATION.

The object of this association is, to collect money to reduce the debt of the Cathedral in Baltimore, complete the building and enclose and improve the grounds. It has been in existence eighteen months, during which period about $5,000 have been subscribed for the above mentioned purposes. The Board of Managers has been increased to the number of seventy-two, six for each ward in the city, in order to facilitate the collection of funds. They evince much zeal in the discharge of their duties, and as an evidence of the active spirit which prevails among them, as well as of the liberality of the Baltimoreans to whom they have appealed, may be mentioned the beautiful iron-railing which will shortly be completed, and which will have the double effect of ornamenting and protecting the Cathedral-grounds.

## Catholic Tract Society of Baltimore.

The ends contemplated by this association are, "to encourage virtue, to expose misrepresentation, and give a more extensive circulation to the doctrines of the Roman Catholic religion." Any person may become a member of the society by subscribing one dollar annually to the funds. For this sum he will be entitled to three copies of every tract issued from the press.

Since the commencement of this Society in December, 1839, it has published a tract regularly every month, and its publications have been of such a character as effectually to promote the great objects of its institution. The encouragement, however, which it receives in a pecuniary point of view, is chiefly confined to the city of Baltimore, though an appeal has been made for support to the Catholic body spread throughout the United States. They are all interested in its beneficent operations, and indeed, equally so with the conductors of the society. It is, therefore, much to be desired, that the Rev. Clergy of the different diocesses will awaken an energetic spirit among their flocks, in relation to this excellent work, and obtain for it their active co-operation. Subscribers' names may be forwarded to the Secretary, Rev. P. S Schreiber, Cathedral, and their contributions, to the Treasurer, Mr. Benedict I. Sanders, South Frederick street, near Pratt, Baltimore.

### Maryland Catholic Temperance Association.

This association was organized at St. Peter's Church, in Baltimore, on the 19th of July, 1840, and has been productive of much good. It numbers at present 400 members. The pledge which they take, obliges them to abstain from all ardent spirits, and in the use of other beverages that may have an intoxicating effect, not to go beyond the bounds of moderation. Even these drinks must be laid aside by those individuals who would be exposed by the use of them to fall into excess.

CATHOLIC TEMPERANCE SOCIETY of Washington, D. C.

## CATHOLIC CIRCULATING LIBRARY Of Baltimore.

This institution was established in Baltimore, on the 27th of September, and opened on the 5th of October, 1840. Its object is to afford the Catholic community of that city and others who may wish to avail themselves of it, greater facilities of religious, moral and useful instruction, than are presented by other libraries, either public or private. Our public literary collections contain but few books that could be put into the hands of an individual who is in search of information relative to the doctrines and practices of the Catholic church, and offer no greater advantages to those whose inclinations lead them to study assiduously the science of the saints. On the other hand, private libraries are not sufficient to meet the wants of a reading community, nor are they always accessible to the literary and religious student. To supply these deficiencies, the CATHOLIC CIRCULATING LIBRARY OF BALTIMORE will be furnished with works sufficiently numerous and various to meet the wants of the people, and at the same time calculated to promote the end of its institution, the communication of sound and useful knowledge.

The Library is to be kept at the residence of the Most Rev. Archbishop, corner of Charles and Mulberry streets, and is under the superintendence of the Rev. Chas. I. White, Librarian. Donations, either in money or books, are earnestly solicited.

Any person who pays one dollar a year, will be entitled to the use of the books in the Library, according to the rules. Non-subscribers will pay for the use of books, at the rate of five cents a week.

Application for books must be made to the Librarian during the forenoon, from 8 till 11 o'clock.

## BROTHERHOOD OF ST. ALOYSIUS.

This Society has for its object, to promote the practice of religion and the frequentation of the Sacraments among young men who profess the Catholic religion. It was lately established in Baltimore.

### RECAPITULATION.

| | |
|---|---|
| Churches, | 56 |
| Chapels, | 12 |
| Churches building, | 2 |
| Other stations, | 10 |
| Clergymen on the mission | 38 |
| Clergymen otherwise employed, | 31 |
| Ecclesiastical Seminaries, | 4 |
| Literary Institutions for young men, | 5 |
| Female religious institutions, | 5 |
| Female Academies, | 9 |
| Charitable institutions, | 21 |
| Religious institutions, | 6 |

# DIOCESS OF RICHMOND.

THE Diocess of Richmond which embraces the state of Virginia, was formed in the year 1820. The Most Rev. Samuel Eccleston, Archbishop of Baltimore, has the administration of it during the vacancy of the See.

## CHURCHES AND CLERGY.

### VIRGINIA.

*Richmond*, Henrico Co.—St Peter's—Service every Sunday—Rev. Timothy O'Brien, Rev. John O'Brien.

*Petersburg*, Dinwiddie Co.—An elegant brick church has been erected here, and is nearly completed.

*Norfolk*, Norfolk Co.—St. Mary's—Service every Sunday—Rev. A. Hitselberger.

*Portsmouth*, Norfolk Co.—St. Paul's—Service every Sunday—Rev. W. Moriarty.

*Martinsburg*, Berkely Co.—Rev. Richard Whelan, who attends occasionally, *Winchester*, *Waterford*, and other stations.

*Harper's Ferry*, Jefferson Co.—St Peter's, } Attended from
*Bath*, Morgan Co.—St. Vincent's, } Martinsburg.

*Hampshire Co.* } Attended occasionally from Cumberland,
*Hardy Co.* } Maryland.
*Wheeling*, Ohio Co.—Service every Sunday—Rev. James Hærner.

## FEMALE ACADEMIES.

### St. Vincent's Female Benevolent School.

MARTINSBURG, VA.

*Sister Basilia, Directress.*

This School, under the care of three Sisters of Charity, was established at Martinsburg, Berkely County, Va. in January, 1838. The system of instruction embraces Spelling, Reading, Writing, Grammar, Composition, Arithmetic, Geography, History, Philosophy, and Fancy Needle and Bead work, and Tapestry.

TERMS.

| | |
|---|---|
| Board, tuition, &c. per annum, . . . . | $90 00 |
| Materials for tapestry, if learned, . . . | 5 00 |

Books and other materials charged as given.

FOR DAY SCHOLARS.

| | |
|---|---|
| Entrance, per annum, for fuel, servants' wages, &c. | $2 00 |
| Monthly advance for quills, ink, &c. . . . | 12½ |
| Tapestry, if learned, . . . . . | 5 00 |
| Materials per annum, . . . . . | 5 00 |
| Other Fancy work, if learned, . . . . | 5 00 |

Each boarder is required to bring with her a sufficient supply of clothing for the season, with at least four towels, and if parents desire that their further wants in this particular be supplied by the directress of the school, they will please leave on deposite a sum sufficient for the purpose. Books will be furnished on terms as moderate as possible, and it is preferred for many reasons, that they be purchased at the school. The annual vacation commences on the 1st of July, and the duties of the school are resumed on the 1st of August. During the recess, and at no other time, are children from a distance allowed to leave the school, and no deduction is ever made for such absence, as the expenses of the institution must continue, and it is optional with the parents to take their children home, or leave them with the Sisters. Nor is any deduction whatever made, in case a child leave school after having commenced a quarter.

All communications to be addressed, postage paid, to the "Directors of St. Vincent's School," or to the subscriber.

RICHARD WHELAN.

## St. Joseph's Female Academy,

RICHMOND, VA.

*Sister Mary Damian, Directress.*

This institution is situated on Shockoe Hill, corner of I and 4th streets, in a most delightful and healthy part of the city of Richmond. It is under the care of three Sisters of Charity. Their object is to implant moral and religious principles, together with those of a literary and scientific education, and thus to prepare their pupils for domestic society. As lucre does not enter into their views, being bound by their institute to the service of their neighbour, their terms for boarders and day scholars are very moderate, and any surplus which may accrue over the expenses are devoted to the education and support of the Orphan and the Fatherless.

The course of studies in this institution embraces Orthography, Reading and Writing, Grammar, Composition, Ancient and Modern History, Geography, Practical and Rational Arithmetic, Botany, Natural Philosophy, Chemistry. Pupils are also taught Plain and Ornamental Needle-work, Tapestry, Embroidery, Artificial Flower or Shell-work, &c. &c. The government of the school is mild, but firm and regular. Pupils of every religious denomination are admitted into the institution; but no conversation on the subject of religion allowed at any time.

Boarders will not be permitted to visit or receive visits, without the written consent of the parents or guardians, and they will always be required to return to the institution before night.

There will be but one annual vacation, at the commencement of which, premiums of merit will be distributed among such of the young ladies as have distinguished themselves during the academical year. The vacation will commence on the 1st of July, and end on the 15th of August. No deduction will be made for the boarders during this time, as they are at liberty to remain at the institution if they prefer it.

### TERMS.

*Semi-annually in advance.*

| | |
|---|---|
| Boarding, tuition, use of bed and bedding, and doctor's fees per annum, . . . . | $106 00 |

DAY SCHOLARS.

| | |
|---|---|
| *First Class*—Embracing Orthography, Reading, Writing, Grammar, Arithmetic, per quarter, in advance, | $4 00 |
| *Second Class*—Orthography, Reading, Writing, Grammar, Letter-Writing, History, Geography, Practical and Rational Arithmetic, | 5 00 |
| *Third Class*—Orthography, Reading, Writing, Grammar, Ancient and Modern History, Geography, Practical and Rational Arithmetic, Composition, Botany, Natural Philosophy and Chemistry. | 6 00 |

No charge tor day scholars during the vacation.

EXTRA CHARGES.

| | |
|---|---|
| Drawing and Painting, | $4 00 |
| Painting on Velvet, | 6 00 |
| Chenille Embroidery, | 3 00 |
| Shell-work, | 6 00 |
| Artificial Flowers, | 5 00 |
| Stationary, | 50 |
| Fuel for the season, | 1 00 |

All letters addressed (post paid) to the Directress, or to REV. T. O'BRIEN.

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ST. MARY'S SCHOOL FOR GIRLS, in Norfolk, under the charge of three Sisters of Charity. Sister JULIA, *Sister Servant.* The number of pupils is between 40 and 50.

## CHARITABLE INSTITUTIONS.

ST. JOSEPH'S ORPHAN ASYLUM, in Richmond, attached to St. Joseph's Academy, contains 8 orphans.

ST. MARY'S ASYLUM for female orphans, connected with St. Mary's school in Norfolk. There are 7 orphans in the establishment.

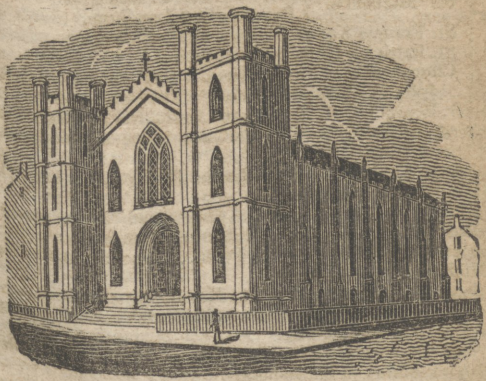
INFIRMARY at Richmond, under the care of four Sisters of Charity. Sister JOSEPHINE, *Sister Servant.* The average number of patients is 40.

BENEVOLENT FUND SOCIETY, in Norfolk, for the support of indigent families. It continues to do much good.

## RECAPITULATION.

| | |
|---|---|
| Churches, | 7 |
| Churches Building, | 1 |
| Stations occasionally visited, | 12 |
| Clergymen on the mission, | 6 |
| Female Academies, | 3 |
| Charitable institutions, | 4 |

# DIOCESS OF PHILADELPHIA.



ST. JOHN'S CHURCH.

THE Diocess of Philadelphia, which includes the States of Pennsylvania and Delaware, and the western portion of the State of New Jersey, was created in 1808. The present incumbent is the Right Rev. Dr. Conwell, with whom the Right Rev. Dr. Kenrick has been associated as Coadjutor and Administrator.

## CHURCHES AND CLERGY.

### PENNSYLVANIA.

Right Rev. Henry Conwell, D. D. *Bishop of Philadelphia.*
Right Rev. Francis Patrick Kenrick, D. D. *Bishop of Arath and Coadjutor of the Bishop of Philadelphia.*
Very Rev. Edward Barron, D. D. *Vicar General.*
Rev. Francis X. Gartland, *Secretary.*

*Philadelphia.*

St. Mary's, { Very Rev. E. Barron, D. D. / Rev. Charles J. Carter. / Rev. John P. Dunn.
St. Joseph's, { Rev. Peter Havermans, S. J. / Rev. Felix Barbelin, S. J.
St. Augustin's, { Rev. P. E. Moriarty, D. D. O. S. A. / Rev. Thomas Kyle, O. S. A. / Rev. John O'Dwyer, O. S. A.

*Philadelphia.*

Holy Trinity—Rev. Otho Borgess.
St. John the Evang. { Rev. F. X. Gartland. Rev. E. J. Sourin.
St. Michael's. { Rev. Terence J. Donaghoe. Rev. William Loughran.
St. Francis Xavier's—Rev. William Whelan.
St. Patrick's Chapel—Rev. Daniel F. X. Devitt.
Church of St. Philip of Neri, not yet completed.—Rev. John P. Dunn of St. Mary's is to be the pastor.

*Beaver*, Beaver Co.—SS. Peter and Paul—Rev. Andrew Gibbs.

*Bedford*, Bedford Co.—St. Thomas, twice a month—Rev. Thomas Heyden.

*Bellefonte*, Centre Co.—St. John the Evang. twice a month—Rev. Patrick Nugent.

*Blairsville*, Indiana Co.—SS. Simon and Jude, twice a month—Rev. Jacob A. Stillinger of Youngstown.

*Brownsville*, Fayette Co.—St. Peter's, twice a month—Rev. Michael Gallagher.

*Butler*, Butler Co.—St. Peter's—Rev. Ferdinand Kuhr.

*Cameron's Bottom*, Indiana Co.—St. Patrick's, once a month, —Rev. Terence M'Girr.

*Carlisle*, Cumberland Co.—St. Patricks, once a month—Rev. Patrick Maher of Harrisburgh.

*Carbondale*, Luzerne Co.—St. Rose of Lima, three times a month—Rev. H. Fitzsimmons.

*Chambersburg*, Franklin Co.—Christ's Church—Rev. James A. Miller.

*Chartier's Creek*, Alleghany Co.—St. Philip's, once a month—Rev. A. Gibbs.

*Cherry Township*, Lycoming Co.—St. Basil's, attended occasionally—Rev. J. V. O'Reilly of Friendsville.

*Clearfield*, Clearfield Co.—St. Francis of Assissium, once in two months—Rev. P. Nugent of Bellefonte.

*Columbia*, Lancaster Co.—St. Peter's, twice a month—Rev. Bernard Keenan of Lancaster.

*Conewago*, Adams Co.—Church of the Sacred Heart—Rev. Matthew Leken, S. J. Rev. Michael Dougherty, S. J. Rev. Virgil Barber, S. J. and Rev. Francis Henry Kendeler.

*Cussewago Creek*, Crawford Co.—St. Philip Beniti—Rev. P. Prendergast, of Erie.

*Derry Township*, Westmoreland Co.—Our Lady of Mount Carmel, occasionally—Rev. J. A. Stillinger of Youngstown.

*Doe Run*, Chester Co.—St. Malachy's, once a month—Rev. B. M'Cabe of West Chester.

*Easton*, Northampton Co.—St. Bernard's, once a month—Rev. James Maloney.

*Ebensburgh*, Cambria Co.—St. Patrick's, once a month—Rev. P. Lemké of Loretto.

*Elizabethtown*, Lancaster Co.—St. Peter's, once a month,—Rev. P. Maher of Harrisburgh.

*Erie*, Erie Co. { Immac. Concep. (Ger.)–Rev. J. Leviz, O.S.F. / Chapel, (English)—Rev. Pat'k Prendergast.

*Elk Creek*, Erie Co.—St. Francis of Assissium's, once in six weeks—Rev. John Leviz, O. S. F. of Erie.

*Free Port*, Butler Co. St. Mary's, once a month—Rev. J. Cody of Sugar Creek Township.

*Frenchville*, Clearfield Co.—St. Mary's, occasionally—Rev. P. Nugent of Bellefonte.

*Friendsville*, Susquehannah Co.—St. Francis Xavier's, once a month—Rev. J. V. O'Reilly.

*Gettysburgh*, Adam's Co.—St. Francis Xavier's,—Rev. M. Dougherty of Conewago.

*Goshenhoppen*, Berk's Co.—Church of the Most Holy Sacrament—Rev. Augustus Balli, S. J. and Rev. ———

*Grampian Hills*, Clearfield Co.—St. Bonaventure's—Rev. P. Nugent of Bellefonte.

*Harman's Bottom*, Bedford Co.—St. John the Baptist's, once a month—Rev. T. Heyden of Bedford.

*Harrisburgh*, Dauphin Co.—St. Patrick's twice a month—Rev. P. Maher.

*Harford Township*, Delaware Co.—St. Dennis, twice a month—Rev. J. Balfe, D. D. of St. Charles' Seminary.

*Hart's Sleeping Place*, Cambria Co.—St. Joseph's, once a month—Rev. P. Lemké of Loretto.

*Haycock*, Buck's Co.—St. John the Baptist's, once a month—Rev. James Maloney of Easton.

*Huntingdon*, Huntingdon Co.—Church of the Holy Trinity, once a month—Rev. J. Bradley of Newry.

*Jefferson*, Cambria Co.—St. Bartholomew's, twice a month—Rev. P. Rattigan of Johnstown.

*Johnstown*, Cambria Co.—St. John Gualberts, once a month—Rev. P. Rattigan.

*Lancaster*, Lancaster Co.—St. Mary's—Rev. B. Keenan.

*Lebanon*, Lebanon Co.—St. Mary's, once a month—Rev. F. X. Marshall of Reading.

*Lewistown*, Mifflin Co.—All Saints, once in two months—Rev. P. Nugent of Bellefonte.

*Littlestown*, Adams Co.—St. Aloysius', twice a month—Rev. M. Dougherty of Conewago.

*Little York*, York Co.—St. Patrick's—Rev. P. Rafferty.

*Loretto*, Cambria Co.—St. Michael's—Rev. P. Lemké.

*Manayunk*, Philadelphia Co.—St. John the Baptist's—Rev. D. Mulholland.

*Massillon*, Berk's Co.—St. Henry's, once a month—Rev. F. X. Marshall of Reading.

*Meadville*, Crawford Co.—St. Hippolytus'—once in nine weeks—Rev. J. Leviz, O. S. F. of Erie.

*Mercer*, Mercer Co.—St. Raphael's, monthly—Rev. A. Gibbs.
*Milton*, Northumberland Co.—St. Joseph's, twice a month—Rev. Daniel Magorien.
*M'Sherry's Town*, Adams Co.—Chapel, attended from Conewago.
*Monongahela City*, Washington Co.—Chapel, once a month—Rev. M. Gallagher of Brownsville.
*Mount Pleasant Township*, Wayne Co.—St. Juliana's, once a month—Rev. H. Fitzsimmons of Carbondale.
*Mountain Church*, Cumberland Co.—St. Ignatius', once a month—Rev. M. Dougherty of Conewago.
*Norristown*, Montgomery Co.—St. Patrick's, three times a month—Rev. Patrick Donahue.
*Newry*, Huntingdon Co.—St. Patrick's, three times a month—Rev. James Bradley.
*Oil Creek*, Crawford Co.—St. Stephen's—Rev. P. Prendergast.
*Paradise*, Adam's Co.—Chapel—Rev. J. W. Beschter, S. J.
*Path Valley*, Franklin Co.—St. Ferdinand's, once a month—Rev. T. Heyden of Bedford.
*Phœnixville*, Chester Co.—Church not yet built, once a month—Rev. P. Donahue of Norristown.
*Pigeon Hill*, Adams Co.—St. Mary's Chapel—attached to College Retreat.
*Pine Creek*, Alleghany Co.—St. Mary's, attended occasionally from Pittsburgh.
*Pittsburgh*, Alleghany Co.—St. Paul's—Rev. John O. Reilly, and Rev. William Ivers.—St Patrick's—Rev. Edward F. Garland.—St. Philomena's—Rev. F. X. Tschenhens and Rev. Peter Czakert.
*Pottsville*, Schuylkill Co.—St. Patrick's—Rev. Edward Magennis and Rev. Hugh Gallagher.
*Reading*, Berk's Co.—St. Peter's, twice a month—Rev. F. X. Marshall.
*Red Bank*, Clarion Co.—St. Nicholas Tolentino's, once a month—Rev. J. Cody of Sugar Creek Township.
*Shamokin*, Northumberland—Church not dedicated, once a month—Rev. D. Magorien of Milton.
*Shippenville*, Clarion Co.—St. Michael's, four times a year—Rev. F. Kuhr of Butler.
*Silver Lake*, Susquehanna Co.—St. Augustine's, once a month—Rev. J. V. O'Reilly of Friendsville.
*Sugar Creek Township*, Armstrong Co.—once a month—Rev. J. Cody, Worthington the nearest Post Office.
*Tamaqua*, Schuylkill Co.—St. Jerome's once a month—Rev. J. Maloney of Easton.
*Waynesburgh*, Franklin Co.—St. Andrew's, once a month—Rev. J. A. Miller of Chambersburgh.
*Waynesburgh*, Green Co.—St. Anne's, once a month—Rev. M. Gallagher of Brownsville.

*Westchester*, Chester Co.—Christ's Church, twice a month,—Rev. B. M'Cabe.
*Warren County*—Attended occasionally from Erie.
*Youngstown*, Westmoreland Co.—St. Vincent of Paul's—twice a month, Rev. J. A. Stillinger.

### DELAWARE.

*Wilmington*—St. Peter's—Rev. Patrick Reilly.
*New Castle*—St. Peter's, once a month—Rev. P. Reilly.
*Concord*—Chapel, once a month—Rev. B. M'Cabe of West Chester, Pa.
*Coffee Run*—St. Mary's—Vacant.

### NEW JERSEY.

*Pleasant Mills*—Church of the Assumption, once a month—Rev. W. Loughran of St. Michael's, Philadelphia.
*Trenton*—St. John the Baptist's, three times a month—Rev. John Gilligan, who attends also, occasionally, two or three other minor missions.

## ECCLESIASTICAL AND LITERARY INSTITUTIONS.

### THEOLOGICAL SEMINARY
### Of St. Charles Borromeo—Philadelphia.

INCORPORATED IN 1838.

This institution, the immediate object of which is to educate candidates for the ministry, in order to supply the missions of the Diocess of Philadelphia, is conveniently and pleasantly situated at the N. E. corner of Schuylkill 5th and Race streets. It had been in existence on a limited scale since 1832, but in order to place it on a more secure and permanent foundation, and to extend the sphere of its usefulness, application was made in 1838 to the Legislature of Pennsylvania, and a charter of the most liberal description was obtained, and about the same time the present building was purchased. The institution is under the superintendence of a board of Managers, of which the administrating Bishop of the Diocess is *ex-officio* President. The acting President of the Seminary and the Professors of Theology and Scripture, are also *ex-officio* members of the Board. Five lay gentlemen complete the number of the Managers. This establishment looks for its support, principally to the voluntary, annual and

other contributions of the faithful of the diocess, for whose benefit it has been established. The annual subscription is $1; life subscription $15. A considerable amount has been thus far received from the diocess at large, from these and other sources, but not sufficient to support the institution. The deficit has been supplied mainly by generous donations from religious associations on the continent of Europe. Considering the small amount of the annual subscription, the great importance of the object in view, and the number of Catholics in the diocess of Philadelphia, which cannot fall short of 100,000, it is confidently expected that auxiliary Societies will be efficiently and permanently organized throughout every part of this extensive diocess, so as to afford to St. Charles' Seminary, a constant and liberal support, and to render it independent of aid from abroad, which ought not to be looked for, and cannot always be depended upon, considering the numberless demands made upon foreign sources by the various missions throughout the world. Certain it is, that there is no religious establishment more entitled to the cordial and generous support of the faithful, than a theological seminary.

By a resolution of the Board of Managers of this institution, a *single bourse*, that is, the right to present one student to receive ecclesiastical education and maintenance for five years, may be secured by the payment of $500; and a *perpetual bourse* may be founded by a donation of $2000. A perpetual bourse gives the privilege, a privilege descending to the legal heir forever, of always having one student in the Seminary. Gentlemen not of the diocess of Philadelphia, wishing to study for the ecclesiastical state, will be received for $150 per annum, payable semi-annually in advance. The number of students at present in the institution is 22.

BOARD OF MANAGERS.

Right Rev. Dr. Kenrick, *President of the Board.*
Rev. Michael O'Conner, D. D. *Vice Prs't. of the Board and Pres't of the Seminary.*
Rev. Joseph Balfe, D. D. *Professor of Theology.*
Rev. Edward J. Sourin, A. M. *Professor of Scripture and Secretary of the Board.*
M. A. Frenaye, *Treasurer.*
John Keating.
Joseph Dugan.
John Diamond.
Michael Magrath.
Rev. Peter Steinbacher resides at the Seminary, and is *Professor of Moral Philosophy and of the German and French Languages.*

## ST. MARY'S SEMINARY FOR BOYS,

WILMINGTON, DELAWARE.

This Seminary is situated in a retired, elevated and delightful part of the northern suburbs of this proverbially healthy city. The building is capable of accommodating 40 students; the play-ground is large; the Brandywine passes within a few hundred paces, on whose banks the students are often allowed to spend their hours of recreation, always accompanied by the principal or assistant teacher.

The course of studies embraces all the branches of a good English, Mathematical and Classical education, viz: English Orthography, Reading, Grammar, Composition, Geography, History, Writing, Arithmetic, Algebra, Geometry, Plane Trigonometry, Surveying, Greek and Latin.

Strict attention will constantly be paid to the health, and to the moral and literary improvement of each student.

TERMS AND REGULATIONS.

The annual pension for board, tuition in all the branches above specified, washing, mending linen and stockings, and use of bedding, is $150.

Books, stationary, clothes if ordered, and, in case of sickness, medicine and doctor's fees, will form extra charges.

Payments will be made semi-annually in advance.

The age of admission is from 9 to 15 years.

Students entering in the Spring, must bring with them three suits of Summer clothing; those entering in the Fall, will bring with them three suits of Winter-clothing. All are required to have six shirts, six pairs of stockings, six towels, six handkerchiefs, and three pairs of shoes or boots.

The scholastic year will commence on the 16th of August, and terminate in the first week of July. No deduction will be made for absence during the vacation.

REFERENCES.—Right Rev. Dr. Kenrick, Rev. Messrs. Gartland, Sourin, Carter, Donoghue, Devit, of *Philadelphia:* Very Rev. Dr. Power, Rev. Messrs. Quarter and Byrne, *New York:* Rev. J. O'Donnel, *Brooklyn:* Rev. P. Moran, *Newark, N. J.* Rev. J. Kelly, *Albany.*

REV. P. REILLY, *Principal.*

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## St. Joseph's English and Classical Academy,

WILLING'S ALLEY, PHIL.

The Jesuit Fathers who are stationed at St. Joseph's church, have opened an English and Classical Academy. An institution of this kind, where Catholic parents could

safely place their sons for education, without the fear of their being continually, or at least, occasionally insulted on account of their religion, has been long needed in Philadelphia. We doubt not that St. Joseph's Academy, while it will supply this desideratum, will at the same time, under the skilful management of the Fathers of the Society of Jesus, be enabled to impart to our Catholic youth, for whose especial benefit it is intended, as sound and thorough an education, as any other institution of the kind in this country. We anticipate great good from this school, should it only meet with that liberal support, which it is the interest of the Catholic community of Philadelphia to give to it, and which we are satisfied it will receive.

### ST. PETER'S BOARDING SCHOOL
### For Young Ladies.

WILMINGTON, DELAWARE.

This school is conducted by the Sisters of Charity, to whom it belongs. It is situated on Quaker Hill, a most delightful and healthy part of the city. The building is large; the play ground is spacious and well arranged for amusement and recreation. The number of scholars varies from twenty to thirty, most of whom are under the age of twelve years.

The course of instruction comprises Orthography, Reading, Writing, Arithmetic, English Grammar, Geography, Ancient and Modern History, Plain and Fancy Needle-work, &c. &c.

TERMS.

Boarding and tuition, as also washing and mending, per annum, $100—payable half-yearly in advance.
For bed and bedding unless provided by parents, $6 yearly.

## CHARITABLE INSTITUTIONS.

### ST. JOSEPH'S ORPHAN ASYLUM,

PHILADELPHIA.

THIS institution which occupies a large and commodious building erected within the last two or three years, for this express purpose, at the S. W. corner of Spruce and Seventh sts. is under the charge of six Sisters of Charity, Sister Petronilla, *Sister Servant*. It was founded in 1807, and a Society was formed and chartered by the Legislature to aid in its support. The corporate name of the Society is: "*The Roman Catholic Society of St. Joseph for educating and maintaining poor*

*orphan children.*" The affairs of the Society are in the hands of a Board of Managers, who are annually elected on the 19th of March, the feast of St. Joseph. The annual subscription of members of the Society is $3—$25 constitutes a life-subscriber. There are at present 97 destitute female orphan children in this establishment. The regular income of the institution from real estate, annual subscriptions, &c. is by no means sufficient for its support.

St. John's Orphan Asylum was established in 1829. In 1833, application was made to the Supreme Court of Pennsylvania and a charter obtained, incorporating the Board of Managers of *The St. John's Orphan Asylum.* This institution is located in Chestnut street between 12th and 13th, in the building well known in Philadelphia as "*The Gothic Mansion,*" which was purchased for this purpose previous to the application for a Charter. It maintains at present 60 destitute male orphan children. It is supported, like St. Joseph's Asylum, by voluntary contributions principally, and the proceeds of some real estate, which has been bequeathed to the institution. The regular income from these sources is, however, not sufficient to support the institution, upon which there is a debt of $10,000. It is under the care of eight sisters of Charity, Sister Mary Aloysia, *Sister Servant.* Besides the charge of the Asylum, they have also the direction of two day schools, viz:

St. John's Day School for Boys, which is kept in one of the apartments of St. John's Asylum, and is attended by 50 boys from 4 to 10 years of age, and

St. John's Day School for Girls, which numbers about 120 scholars. This school occupies a considerable portion of the basement of St. John's Church, where the sisters have also a class for young women, who live at service, and who wish to be instructed in reading and writing. This class assembles twice in the week and numbers from 30 to 40 members—much good has been effected by it.

St. Mary's Free School, is situated in Sixth street, near Spruce, in the building formerly occupied by St. Joseph's Asylum—is under the direction of the Trustees of St. Mary's church, and is supported by some legacies left to them in trust for the purpose. Three Sisters of Charity have the charge of it; Sister Sebastian, *Sister Servant.* The number of female children who attend it, is about 200. The Sisters of this school have also a class of young women similar to that at St. Johns, which assembles twice in the week.

St. Paul's Orphan Asylum and Day School in Pittsburgh, is under the charge of four Sisters of Charity; Sister Mary Chrysostom, *Sister Servant.* It maintains 20 female orphans, and affords instruction to 125 children.

ST. MARY'S SCHOOL in Pottsville, Pa. under the charge of two Sisters of Charity; Sister Mary Irene, *Sister Servant.*

ST. PETER'S DAY SCHOOL in Wilmington, Delaware, under the charge of one of the Sisters from the Boarding School for Young Ladies.

## Pennsylvania Catholic Total-Abstinence Society.

FOUNDED JUNE 25TH, 1840.*

Encouraged by the many beneficial results that have every where followed the total-abstinence movement in Ireland, and urged thereto by the repeated and pressing solicitations of several of his clergy, the Right Rev. Dr. Kenrick, in the month of June of the past year, issued a Pastoral, directed particularly against the infatuating and destructive vice of intemperance; in which he expressly encouraged and invited the pastors of the various congregations, throughout the diocess under his charge, to imitate the zeal of their brethren across the atlantic, and, by the establishment of total-abstinence or other kindred societies, to do all in their power towards the effectual suppression of this soul-destroying vice. The effects of the stand thus taken by this zealous prelate, have been most glorious, and peculiarly gratifying to every friend of morality and religion, and the blessings of thousands are upon him. Up to the 1st of last October, over 10,000 certificates of total-abstinence had been distributed among the clergy of the diocess, and almost all of them taken. In most instances the pastors themselves were the first to take the pledge, in order to set an example to their respective flocks. In Philadelphia alone, more than 5000 individuals had joined the Society; and here, as well as elsewhere, many persons of standing and respectability of both sexes had joined in the holy work, as an encouragement to others. Every where it is remarkable with what wonderful fidelity the pledge has been kept, but very few instances being known of its violation.

On all sides, we are assured, are to be seen the evidences of the beneficial effects of this Society, particularly, however, among the poor, many of whom have been greatly improved both morally and physically by this glorious movement. And instead of looking upon their pledge as a substitute for those channels of grace, which Christ has left to his Church for the benefit of poor sinners, as it was feared they would, many are now hastening to the sacraments, who had been long absent from them, because they had not the courage to do of themselves, that which they are now encouraged to do by the

* Communicated for the Directory.

force of the united example of so many disinterested individuals. So long as they were unwilling to resign the infatuating cup, they could not get the better of their bad habits: and now having determined to renounce the cause of their sin, they seek in the grace of the sacraments the strength to be faithful to their resolutions, that strength which can come from God alone.

The principles upon which this society has been established, are; that while the moderate use, and consequently the manufacture and the sale of vinous, malt or distilled liquors are of themselves lawful, yet considering the great prevalence of the vice of intemperance, and considering also the fact that nothing short of total abstinence will, generally speaking, suffice for the cure of persons of intemperate habits, at the same time daily experience proving the difficulty of inducing such persons to take this first step towards a thorough reformation; the generality of the members of the society, actuated by motives of the purest charity towards their brethren, unite together and voluntarily, and without any actual necessity on their own part, pledge themselves before the minister of God to abstain entirely from the use of all intoxicating drinks, in order thereby to induce them to follow their example, for whom the pledge of total abstinence is, in a manner, almost indispensably necessary.

Temperance Society at Pottsville, Pa. established on the 21st of March, 1840.

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RECAPITULATION.

| | |
|---|---|
| Churches, | 80 |
| Chapels, | 11 |
| Clergymen on the mission, | 57 |
| Clergymen otherwise employed | 2 |
| Ecclesiastical seminary, | 1 |
| Clerical students, | 22 |
| Academies for boys, | 2 |
| Female academies, | 1 |
| Schools, | 6 |
| Orphan asylums, | 3 |
| Religious associations, | 2 |

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# DIOCESS OF BOSTON.

This diocess which includes all the New England states, is governed by the Rt. Rev. Benedict Fenwick.

## CHURCHES AND CLERGY.

### MASSACHUSETTS.

*Boston.*
- Cathedral of the Holy Cross—Rt. Rev. B. Fenwick, Very Rev. William Tyler, Rev. Mr. Fennelly, Rev. Richard Hardy, Rev. J. B. McMahon, Rev. John Fitspatrick.
- Chapel of the Holy Cross—Rev. A. Williamson.
- St. Mary's Church—Rev. Patrick O'Beirne.
- St. Patrick's—Rev. Thomas Lynch.
- St. Augustine's—Rev. Michael Lynch.

*Charlestown*, St. Mary's—Rev. Patrick Byrne.
*Salem*, St. Mary's—Rev. John D. Brady, who visits also *Lynn, Glocester, Ipswich.*
*Lowell*, St. Patrick's—Rev. James McDermot, Rev. James Conway.
*Taunton*, St. Mary's—Rev. Wm. Wiley.
*Fall-River*, St. John Baptist—Rev. Ed. Murphy.
*Waltham*, (Church not dedicated)—Rev. Terence Fitsimmons, who visits also, *Sandwich*, St. Peter's; *Randolph, Canton.*
*Wareham, Newbedford,* } Served occasionally from Newport, R. I.
*Newburyport*—Served from Dover, N. H.
*Worcester*, Rev. James Fitton.

### RHODE ISLAND.

*Providence*, SS. Peter and Paul—Rev. John Corry.
*Pawtucket*, (Church not dedicated)—Served by the same.
*Newport*, St. Joseph's—Rev. Mr. O'Reilly.

### CONNECTICUT.

*Hartford*, Trinity Church—Rev. John Brady, Rev. James Strain, who attend also *Cabbotsville, Middletown, Springfield.*
*New Haven*, Christ's Church—Rev. James Smyth.
*Bridgeport*—Served from New Haven.
*New London*—Served from Worcester, Mass.

### NEW HAMPSHIRE.

*Claremont*, (Church not dedicated)—Rev. John B. Daly.
*Dover*, St. Aloysius'—Rev. Patrick Kanavan.
*Portsmouth*—Served by the same.

## VERMONT.

*Burlington.* St. Mary's Church, alas! is now no more. This once beautiful edifice, erected by the contributions of the faithful only a few years ago, was set on fire during the night of the 11th of May, 1838, by a band of fanatics, in hatred of the Catholic religion and reduced to ashes!

The Catholics of this District, fifteen hundred in number, have no place of worship in which they can assemble to pray, even for their persecutors! How long in a country, *called free*, is this state of things to continue?

The citizens of the town of Burlington immediately after the event called a public meeting to inquire into this Vandal act, and to report. They did inquire, and in their inquiry found out more than they thought it prudent to report. They will never report on the subject. O land of freedom! Shall we say that the respectable inhabitants of Burlington connived at this horrid outrage, and that it is, consequently, a stain upon both city and country?

The Rev. Jeremiah O'Callaghan officiates, for the present, wherever he can. A new lot of land has been purchased in a more central situation, on which it is intended to erect a stone Church, as soon as the necessary funds can be raised.

*Vergennes*, *Montpelier*, } Served from Burlington.

*Middlebury*, (Church not dedicated)—Rev. John B. Daly.

*Castleton*, (Church not dedicated) *Pitsford*, *Bennington*, *Manchester*, *St. Alban's*,—Rev. Richard Waters. } Served by the same.

*Swanton*, *Berkshire*, *Shelden*, } Served by the same.

## MAINE.

*Portland*, St. Dominick's—Rev. P. Flood.

*Whitefield*, St. Dennis—Rev. Dennis Ryan.

*Augusta*, (Church not dedicated) *New Castle*, St. Patrick's, *Gardiner*, } Served by the same.

*Bangor*, St. Michael's—Rev Thomas O'Sullivan.

*Old Town*, St. Ann's *Bucksfort*, } Served by the same.

*Pleasant Point*, St. Ann's—Rev. M. Desmilliers.

*Eastport*, St Joseph's—Served by the same.

*Benedicta*, (Church not dedicated)—Served at present by Very Rev. William Tyler.

This is a new and thriving Catholic settlement, on a tract of land purchased six years ago by Bishop Fenwick, of about 12,000 acres. It lies in Penobscot Co. in Township No. 2, *Fifth Range*, between the Salmon and Moluncus rivers. The object of this purchase was to induce those among the Irish Catholics, who were desirous of purchasing small farms, of from 50 to 100 acres, to settle together, as they could thus be more easily provided with a priest, and enjoy the benefit of their religion. The settlement promises well, possesses a saw-mill and shingle machine, a splendid academy, and consists at the present time of sixty families—and is daily increasing. The soil is of first rate quality, and the situation exceedingly healthy.

# INSTITUTIONS.

## MOUNT ST. JAMES',

WORCESTER, MASS.

This institution is situated on a most delightful eminence, bounding on the South, the flourishing town of Worcester.

The course of instruction comprises all the branches of a sound, correct and practical English and classical education, the same as is pursued in all other similar establishments throughout the country.

When the pupils are well grounded in the essential rudiments of Spelling, Reading and Grammar, they proceed, according to the time they are to remain, to Writing, Arithmetic, Book-keeping, Geography, Ancient and Modern History, Composition, Astronomy, &c. &c.

The expenses for boarding, lodging, washing, mending and tuition, and for the use of books, pens, ink, paper, slates and pencils, are *one hundred dollars* per annum, to be paid semi-annually, in advance; and to those who pursue a classical course there is an extra charge of five dollars per quarter, and the expenses of finding their own classical books.

Each student, who, upon entrance shall have completed his eighth year, must be provided with two suits of wearing apparel, one of which should consist of a round blue cloth jacket and pantaloons, together with a cloak or overcoat for winter. All articles of clothing will be provided by the bursar, if required, as cheap as can be purchased at Boston or New York.

The expense for young gentlemen farther advanced in life, of whom there are a number who attend during the fall and winter months, is *thirty dollars* per quarter, which is the entire charge for boarding, washing, tuition, stationary, fuel, &c.

All communications to be directed to

Rev. JAMES FITTON, *Pres't.*

## URSULINE CONVENT AND ACADEMY,

BOSTON, MASS.

The Ursuline Sisters occupy in Boston a large and convenient house in which only a select number of boarders is received; but any number of externs will be admitted to enjoy the benefits of the school, which is conducted upon the same plan that was so successfully pursued on Mount Benedict, and which embraces all the various branches of a polite education, together with the usual accomplishments of Music, Drawing, Painting, &c

## SISTERS OF CHARITY.

There is a large school of female children, under the direction of four of these Sisters, in Atkinson street, No. 22, Boston, whose instructions are attended with the most beneficial effects. Sister Ann Alexis, *Sister Servant.*

TEMPERANCE SOCIETIES, established at *Boston*, April 12th, at *Worcester*, May 10th, at *Lowell*, at *Northampton*, July 24th, at *Fall River* in August, at *Claremont* in September, and at *Providence.*

### RECAPITULATION.

| | |
|---|---|
| Churches, | 30 |
| Other stations, | 15 |
| Clergymen on the mission, | 31 |
| College for boys, | 1 |
| Female religious institution, | 1 |
| Female academy, | 1 |
| Charitable institution, | 1 |

# DIOCESS OF DETROIT.

THE diocess of Detroit which embraces the state of Michigan and Wisconsin Territory, was formed in 1833. The present bishop of the diocess is the Rt. Rev. Frederick Rézé, D. D.*

* In the directory of 1840, it was stated by mistake that the see of Detroit was vacant.

## CHURCHES AND CLERGY.

### MICHIGAN.

*Detroit*, Cathedral of St. Ann,—Rt. Rev. Frederick Rézé, D. D. Very Rev. F. V. Badin. Rev. Louis Dufour. Rev. Joseph Freygang. Sermon in French and German.

*Trinity Church*,—Rev. Martin Kundig.

*Rivière Rouge*, St. Croix } Occasionally—V. Rev. F. V.
*Rivière aux Ecorses*, } Badin.

*Rivière aux Hurons*, } Rev. Mr. Carabin.
*Rivière aux Signes*, St. Charles }

*St. Philip Neri's*, near Detroit—Rev. Mr. Bowens.

*St. Paul's*, Pointe à Guignolet, }
*Ste. Felicité's*, Anse Creuse, } Attended alternately
*St. Francis de Sales'*, Clinton river, } by Rev. Mr. Boheme,
*Ste. Felicité* of St. Clair, }
who visits also *Rivière aux Sables* and *Black River*.

*St Ann's*, Island of Michillimakinac—Rev. Mr. Santillé, who visits also *Pointe St. Ignace*, and *Saulte Ste. Marie*.

*Arbre Croche*—Rev. Mr. Pierz, who attends some other stations.

*Monroe*, St Antoine—Rev. Mr. Carabin.

*Erie bay Settlement*, St. Joseph—Rev. Mr. Warlop.

*Bertrand*,—Rev. S. Lalumiere, of the diocess of Vincennes.

*Ann Arbour*, }
*Northfield*, }
*Dexter*, } Rev. Mr. Cullen.
*Marshall*, }

*Grand Rapids*, Rev. Mr. Vizosky, Rev. Mr. Kopp. Sermons in French, English, German and Indian.

*Connor's Creek*, Chapel of the Assumption—Vacant.

### WISCONSIN TERRITORY.

*Green Bay*, Brown Co. St. John the Evangelist, Rev. Floriment Bonduel. Sermon in French and English.

*Little Chûte Cockalin*—Rev. Theodore Vandenbrock. Sermon in Indian and French.

*Milwaukie*, Milwaukie Co. St. Luke's,—Rev. P. Kelly, who attends several stations.

*Southport*, Racine Co.—A church is to be erected in this place.

*Prairie du Chien*, Crawford Co. St. Gabriel's, Rev. L. Ravoux. Sermon in French and English. The church, 100 feet long by 50 wide, is nearly finished.

*Van Buren*, Grant Co., St. Thomas', attended from Dubuque.

*Fond du lac*, Lake Superior, La Croix—Rev. F. Baraga.

*Mineral Point*, *Gratiot Grove*, and other stations, attended by Rev. S. Mazzuchelli, of Burlington, Iowa.

# LITERARY INSTITUTIONS.

## ST. PHILIP'S UNIVERSITY,

NEAR DETROIT, MICHIGAN.

*Under the auspices of the Rt. Rev. Dr. Rézé.*

The course of instruction pursued in this college will embrace the Latin, Greek, French and English languages, Poetry, Rhetoric and Oratory—Reading, Writing, Geography, Mathematics and Book-keeping. A favorable opportunity to become well conversant with the French language, will be found in the intercourse with the pupils, whose native tongue is French.

The price of the scholastic year is fixed at the moderate sum of $100, including board and tuition, payable quarterly in advance. Washing, mending, medical attendance and medicine, at the expense of the parents. No deduction will be made for absence except in cases of protracted sickness or dismission, neither in consequence of a student's leaving the college before the end of the quarter.

REV. MR. BOWENS, *President.*

## TRINITY CHURCH ACADEMY.

This school was founded in 1838 by the congregation of Trinity church, in order that the children might be educated under the superintendence of their pastor. The number of pupils is 90, 16 of whom are orphans, and are clothed and educated by the congregation. The school is held in the basement story of St. Ann's cathedral.

ACADEMY for Young Ladies at Prairie du Chien, Wisconsin Territory.

Schools are held in the basement of the Cathedral for the French, English and Germans. The first numbers about 300, the second 200, and the third 40.

Schools are conducted at St. Joseph's, Grand river, Arbre Croche, Greenbay, and Little Chûte Cockalin.

# CHARITABLE INSTITUTIONS.

## LADIES OF PROVIDENCE.

There is a society at Detroit, the members of which are called *Ladies of Providence*, and which has for its object to

render corporal and spiritual assistance to the poor. It is truly edifying to see them so perpetually engaged in their work of mercy.

### YOUNG LADIES' CHARITABLE SOCIETY.

This society consists of thirty-five members, and applies its funds to the relief of the poor.

## RELIGIOUS ASSOCIATIONS.

### CHRISTIAN DOCTRINE SOCIETY.

This association was formed for the purpose of supporting the Sunday schools and establishing a library. It consists of 84 members, and the pastor of Trinity church is president *ex officio*. In the Sunday school there are 50 boys and 70 girls. The library contains 800 volumes, which are issued weekly to the members of the society.

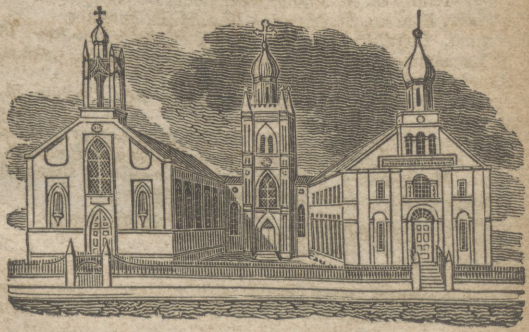
### ST. CECILIAN SOCIETY.

This society was established in 1837 by Rev. Mr. Kundig, under the auspices of Bishop Rezé, for the purpose of organizing choirs for the Catholic churches of Detroit. It consists of 52 members. The singing department is conducted by Rev. Mr. Kundig, *director*. The officers are, a president, vice-president, secretary, treasurer, and a committee of three, all of whom are chosen annually.

### RECAPITULATION.

| | |
|---|---|
| Churches and chapels, | 25 |
| Other stations, | 25 |
| Clergymen on the mission, | 17 |
| Clergymen otherwise employed, | 1 |
| Literary institutions for boys, | 1 |
| Schools, | 10 |
| Charitable institutions, | 2 |
| Religious societies, | 2 |

# DIOCESS OF CINCINNATI.



CATHEDRAL OF CINCINNATI.

THE Diocess of Cincinnati, which embraces the State of Ohio, was established in 1821. It is now governed by the Right Rev. John B. Purcell.

## CHURCHES AND CLERGY.

OHIO.*

*Cincinnati*, Cathedral of St. Peter,
Right Rev. John B. Purcell, D. D.
Very Rev. Edward T. Collins,
Rev. Edward Purcell.
Holy Trinity, (German) Very Rev. John M. Henni,
Rev. Francis L. Huber,
Rev. Mr. Hammer.
Rev. Michael E. Olivetti, auxiliary priest *pro tem.* at Cincinnati.

*CATHOLIC SETTLEMENT.—There is a first rate opportunity now offered by Mr. Patrick Quin, of the neighborhood of Wilksville, Gallia county, Ohio, for the securing of small and valuable farms, or larger tracts to suit purchasers, at the distance of only eighteen miles from the city of Gallipolis, on the Ohio river. Mr. Quin is owner of several thousands of acres in that vicinity, and he has already proposed such inducements to the bishop as will lead to the building of a Catholic church, an institution of learning and the residence of a Pastor on, or near the premises

*Au Glaize*, A large German settlement, post town *Kaleida*, Putnam co.—Rev. J. M. Horstman.

*Canton*, Stark co. St. John's, Rev. Mathias Wurtz.

*Canton*, vicinity of, St. Louis, Rev. Louis De Gæsbriand.

*Chilicothe*, Ross co. St. Mary's—Rev. H. D. Juncker.

*Cleveland*, Cuyahoga co. Our Lady of the lake—Rev. P. M'Laughlin, who also attends *Cuyahoga Falls*, *Akron*, *Ravenna*, and several other stations.

*Columbus*, Franklin co. St. Remigius—Rev. Joshua M. Young.

*Doylestown*, (Chippewa, P. O.) St. Francis Xavier's—Rev. Basil Shorb, whe attends also *Canal*, *Fulton* and *Randolph*.

*Dayton*, Montgomery co. St. Emanuel's—Rev. Emanuel Thienpont, who serves also *Troy* and *Piqua*.

*Delaware*, *Piketon*, *Portsmouth*, } No churches—attended rarely by Rev. H. D. Juncker of Chilicothe.

*French settlement*, Shelby co. (Jacksonville P. O.)—Rev. Louis Navarron, who attends also a congregation near Greenville, in Darke co. There is a small church in each of these places.

*Hamilton*, Butler co. St. Stephen's—Rev. T. R. Butler, who visits also, occasionally, *Oxford*, *Trenton*, *Middletown*, *Princeton* and *Springdale*.

*Lancaster*, Fairfield co. St. Mary's—Rev. J. Young, who attends also *Logan* in Hocking co. where a church is being built.

*West Liverpool*, Medina co.—Rev. B. Shorb.

*East Liverpool*, Ascension, *New Lisbon*, vicinity of, St. Paul's, } Columbiana co.—Rev. Jas. Conlan of Steubenville.

*Marietta*, Washington co. St. Mary's—Rev. James M'Caffrey, who likewise has charge of *Waterford*, *Beverly*, *Deavertown*, *M'Connelsville*, *Sunday Creek Ch. and Sherlock's settlement* on Meig's creek.

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which he now occupies. The hills and valleys all around abound in coal and iron ore, and there is abundance of salt at no great depth from the surface. This region of the country must, in course of a little time, become immensely valuable, and we would therefore turn towards it the attention of settlers. Mr. Quin proposes to sell two hundred and twenty acres, one mile from the town of Wilksville, having sixty acres cleared, well improved with fruit trees of different kinds, with abundance of meadow and a never failing spring of most pure and wholesome water, which could be conveyed to almost any desired height, in a dwelling house.

This property to encourage an industrious and a respectable settler to make a beginning, Mr. Quin would sell for the very low sum of two thousand dollars, cash, or for two thousand three hundred dollars, whereof one thousand in hand and the balance (1300) in two years.

Any person anxious to purchase on such eligible terms, can obtain further information by applying at the Catholic Bookstore, Sycamore street, Cincinnati.—*Catholic Telegraph.*

*Norwalk*, Huron co. St. Alphonzo's—This numerous and interesting congregation and the adjoining stations, are at present, occasionally visited by the Rev. clergy from Tiffin, Canton and Chippewa, the Redemptionists having been directed by their superior to reside in community at Pittsburg.

*St. Dominick's*, Guernsey co.
*St. Joseph's*, Monroe co.
*Arcker's settlement*, Duck creek,
} Rev. Wm. Murphy.
(*Batesville*, P. O. Guernsey co.)

*Steubenville*, Jefferson co. St. Pius—Rev Jas. Conlan.

*St. Joseph's*, Perry co. near Somerset—Very Rev. Chas. P. Montgomery, O. S. D. Rev. N. D. Young, O. S. D. Rev. J. H. Clarkson, O. S. D. Rev. G. J. Wilson, O. S. D.

*Somerset*, Perry co. Trinity church,
*St. Patrick's*, near Somerset,
*Rehoboth*, Perry co. St. Louis Bertrand,
} Attended from St. Joseph's.

*St. Martin's*, Brown co.—*St. Patrick's* Fayetteville—(P. O. Fayetteville)—Rev. Claude Gacon, Rev. William Cheymol and Rev. Joseph O'Meally, who attend also *Stonelick church* in Clement co. four miles from Batavia, Ripley, West-Union, Hillsboro' and Georgetown.

*Sapp's Settlement*,
*Mt. Vernon*,
*Newark*,
} Rev. John Lamy.

*Stallostown* or Minster, Mercer co.
St. Henry's,
*St. John Baptist*, Shelby co.
} Rev. Mr. Herzog.

*Taylorsville*, Muskingum co. St. Ann's,
*Zanesville*, Muskingum co. St. John Baptist's,
} Rev. G. J. Wilson.

*Waynesburg*—Rev. B. Shorb.

*Wilksville*, Gallia co.—Two thousand acres of land, part of a large tract owned by Mr. P. Quin, abounding with iron, salt, &c., one of the finest wheat regions in the west, only eighteen miles from the Ohio river, and having ample water power, have been very liberally granted for the support of a pastor, an asylum for orphans, and schools. Industrious Catholics would find it to their advantage to settle in this vicinity.*

# INSTITUTIONS.

## ECCLESIASTICAL SEMINARY

OF ST. FRANCIS XAVIER, AT CINCINNATI.

It has for its object to educate young gentlemen for the service of the church.

*See *note*, pp. 121, 122.

### DOMINICAN CONVENT,

AT ST. JOSEPH'S, PERRY CO. OHIO.

The fathers residing in this institution are:
Very Rev. Charles P. Montgomery, *Provincial.*
Rev. N. D. Young,
Rev. J. H. Clarkson,
Rev. G. J. Wilson, and two others,
who attend several missions in their vicinity. In the convent there are, moreover, two lay brothers professed, and two postulants.

# LITERARY INSTITUTIONS.

### ST. XAVIER COLLEGE FOR YOUNG MEN,

CINCINNATI, OHIO:

*Hitherto known as the Athenæum.*

This literary establishment, was opened on the first Monday of November, 1840, under the direction of the fathers of the Society of Jesus, and the patronage of the Right Rev. Dr Purcell, Bishop of Cincinnati.

The buildings are spacious, airy, and well adapted for school purposes; the diet is wholesome and abundant. The disciplinary government firm and paternal. The professors, six in number, are members of the Catholic clergy, exclusively devoted to the education of youth in virtue and science; they will spare no pains to improve the hearts and inform the minds of their pupils They will be aided in this undertaking by five assistant tutors.

#### PLAN OF INSTRUCTION.

The regular course of education will embrace the Latin, Greek, English and French languages, Poetry, Rhetoric, History, the use of the Globes, Mythology, Book-keeping, Arithmetic, Algebra, Mathematics, Logic, Metaphysics, Chemistry, and Moral and Natural Philosophy.

The Spanish and German if required, will be taught without any additional charge.

The English will be the ordinary language of communication in all the classes, the French excepted; but the students may speak French or English indiscriminately, during the hours of recreation.

## GENERAL REGULATIONS.

The scholastic year, consisting but of one term, will in future commence on the first of October, and end about the middle of August, when a public exhibition and a distribution of premiums will take place. A general examination of all the classes will be held on the days immediately preceding the exhibition.

During the recess or annual vacation, the students will be allowed to visit their parents, or to enjoy the amusements of the country, in the healthy neighborhood of Cincinnati. On the first Wednesday of every month, the different places obtained by the pupils in their respective classes will be publicly proclaimed and medals and ribands given, as badges of distinction to the most deserving in each class. The following day will be a general recreation day, as also every Thursday in the year. On these days the students will be permitted to amuse themselves with suitable relaxation in the country.

The pupils will at all times be under the superintendence of one or more of the tutors or prefects.

At the expiration of every quarter, bulletins will be sent to the parents or guardians to inform them of the conduct, health and proficiency of the boarders. On the first Thursday of every month, the students will be allowed to visit their parents or guardians if they live in the city, or its vicinity; but they must return before dark. No other absence will be allowed during the course of the session.

An experienced physician will daily visit the college, and the sick will be attended with the greatest care and punctuality.

Violations of the established discipline will be repressed in a mild but effectual manner. Those who, in spite of all efforts to correct them, prove refractory, or of corrupted morals, will be timely sent back to their parents or agents.

The public exercises of religion will be those of the Catholic church; but boarders of all denominations will be received, provided they be willing, for the sake of order and uniformity, to assist at the public service and prayer with their companions.

No student will be admitted as a boarder under the age of 12 years, nor above that of 16 years, unless for special reasons; and in all cases it will be required that he have a good moral character, and know how to read and write his vernacular tongue. Should he have been at any other college, he must bring testimony of good behaviour from the president or faculty of such institution. No student will be received for a less term than one year, or a full session; and the course of studies entered upon, must be pursued till the end of the session.

Externs or day-scholars, under the age of 12 years, and such as do not know how to read and write, will be admitted to the preparatory department.

## TERMS.

Entrance money to be paid but once: for boarders and half-boarders, $10; for externs, $5.

| | |
|---|---|
| The terms, including board, and all the branches taught in the departments, . . . . | $150 00 |
| Washing and mending of articles washed, if done at the institution, . . . . . | 20 00 |
| Physician's fees, unless parents wish to incur the risk of paying a full bill, . . . . . | 5 00 |
| Stationary; consisting of paper, quills, ink, &c. if furnished at the institution, . . . . | 5 00 |
| For such as spend their vacation at the college, an additional charge will be made of . . . | 20 00 |
| Total, | $200 00 |

Music, Drawing, Fencing and Dancing, will form extra charges. Medicines and school books will be furnished at the store prices.

Half-boarders will be received at $100 per annum. They will breakfast, dine and study in the college.

Externs, who follow the regular course, will pay $40 per annum; such as belong to the preparatory department, $24 per annum, or $6 per quarter. In all cases the payments must be made semi-annually, or quarterly in advance, and no deduction will be made for absence, except in cases of sickness or dismission.

### SPECIAL DIRECTIONS FOR PARENTS AND GUARDIANS.

On entering, each boarder must be provided with a uniform to be worn upon public occasions. It consists of a blue or black frock coat, with pantaloons of the same cloth for winter, and white pantaloons for summer. He must also be provided with, at least two suits of clothes for each season, (summer and winter,) eight shirts, eight pairs of socks, six napkins, six towels, four pairs of shoes or boots, a black fur hat, a cap, a cloak or overcoat for winter, a knife, fork, spoon, tumbler, combs and brushes. All these articles can be purchased by the college, provided the parents place in the hands of the procurator a sum sufficient to meet the expenses. Bed and bedding may be furnished by the parent, or will be supplied at the institution for $8 per annum. The bedsteads being all of the same form and size will invariably be furnished by the college. The bedding, when supplied by the parents, must consist of a mattress of about 6 by 2½

feet, a pillow and at least two pairs of sheets, and two double blankets, and a white counterpane.

No student will be allowed to have money in his own custody. With regard to pocket money, it is the wish of the president that no more than 12½ or 25 cents a week be allowed to the students, and that the money intended for that purpose, ($6 50 or $13 a year,) be deposited with the procurator.

No advances will be made by the institution for the clothing and other expenses of the students, if no sum to meet such expenses be deposited by the parents. This regulation is considered indispensable, and will, in all cases be strictly adhered to.

When at the end of the session, parents or guardians wish to have their sons or wards sent home, they must give timely notice to the president, settle all accounts, and forward what is necessary for their travelling expenses.

Parents who live at a distance are requested to appoint an agent in Cincinnati and New Orleans, who must be answerable for the payment of all expenses, and to whom the pupil may be directed, on leaving the institution.

Mr. P. HUCHET KERNION, No. 95 Conde street, New Orleans, will act as regular agent of the St. Xavier College, for Louisiana, Mississippi, Mexico, Cuba, &c. will receive the payments and send on such youths as may be recommended to his care by the parents or guardians.

All letters sent or received by the students, unless they be to or from their parents, will be subject to the inspection of the president.

All letters written by the parents or others to the students, or to the president or agents of the institution, must be directed free of postage, or they shall be liable to remain at the post office.

REFERENCES.

Further information may be obtained from the Right Rev. Dr. Purcell, Thos. D. Carneal, Reuben and Charles Springer, and M. P. Cassilly, Esqs. Cincinnati; Dr. Charles F. Snowden and T. Barret, Esq, New Orleans, Rev. J. O'Reilly and Capt. James May, Pittsburg, Pa.; Henry Moore, Esq. Wheeling, Va.; and Rev. J. M'Gill, Louisville, Ky.

J. A. ELET, *President.*

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**Female Community of the Order of St. Dominick.**

SOMERSET, PERRY CO. OHIO.

There are eight professed sisters in this institution, and three novices. The following academy is under their charge.

## ST. MARY'S FEMALE SEMINARY,

SOMERSET, PERRY COUNTY, OHIO.

This institution combines in its plan of education, together with the benefit of christian instruction, every advantage that can be derived from a punctual and conscientious care, bestowed on the pupils in every branch of science, suitable to their sex; and from the uninterruped attention which is given to the neatness, correct manners, and moral principles of the young ladies.

### THE SYSTEM OF EDUCATION

Embraces the English and French languages, Orthography, Reading, Writing, Arithmetic, Geography, Elements of Astronomy, the use of the Globes, Sacred and Profane History, Ancient and Modern Chronology, Composition, Rhetorick, Natural and Moral Philosophy, Music on the Piano Forte, Plain and Ornamental Needle-work, Tapestry, Lace and Bead-work, Embroidery, Filligree, Italian Wax-work, Chenille, Net and Shell-work, Painting on Velvet and Satin, Drawing and Painting in Water colors.

### TERMS FOR BOARDING AND TUITION,

| | |
|---|---|
| Are as follows: Boarding and tuition, in the common branches, viz: Orthography, Reading, Writing, Arithmetic, Grammar, Geography, Plain Sewing, Marking and Needle-work, per annum, . | $80 00 |
| Boarding and tuition in all or any of the following branches, viz: Sacred and Profane History, Ancient and Modern Chronology, Elements of Astronomy, Composition, Rhetoric, Natural and Moral Philosophy, per annum, . . . . . | 100 00 |
| An extra charge for Music, Vocal and Instrumental and use of Piano, . . . per annum | 24 00 |
| Do. Guitar, . . . do. . | 24 00 |
| Do. French, . . . do. . | 20 00 |
| Do. Drawing, Painting, Chenille-work and Embroidery, . . . do. . | 20 00 |
| Do. do. Oil Painting on Velvet, Filligree and Artificial work, . . . . do. . | 20 00 |

Parents and guardians must furnish bed, bedding and cot, or if found by the institution, will pay per annum $8, or $2 per quarter. They must also furnish wash bowl, towels, &c.

On week days the pupils may wear any decent garment, whatever; on Sundays and festivals, they dress in uniform, which consists of a black dress, white apron, cape, and sun bonnet trimmed with blue ribbon.

## TERMS OF DAY SCHOOL.

Orthography, Reading, Writing and Arithmetic, $8 per annum; $2 per quarter.

| | |
|---|---|
| English Grammar, Geography, (with the use of the Globes,) History and Ornamental Needle-work, per quarter . . . . . | $3 00 |
| French, do. do. . . . . | 5 00 |
| Music, do. do. . . . . | 6 00 |
| Drawing and Painting, do. do. . . . . | 4 00 |

### NECESSARY REGULATIONS FOR ENTRANCE INTO THE SEMINARY.

1st. Payment for each quarter must be made in advance—any notable failure will induce the painful necessity of sending the pupil home.

2d. No boarder will be received for a shorter period than a quarter.

3d. No deduction will be made in the charge for absence unless through sickness.

4th. Children afflicted with contagious diseases will not be received in the seminary.

5th. The pupils will not be allowed to visit the town or its vicinity unless by the express wish of parents, and then not more than once a month.

6th. The pupils will not be allowed to receive visiters, unless they be parents or guardians.

7th. Letters written or received by the pupils, must be examined by the directress of the seminary.

6th. Wednesday and Saturday evenings will be allotted for recreation.

9th. The pupils at entrance must be supplied with books, &c. necessary for the branches they intend studying.

10th. All communications respecting the seminary, to be addressed (post paid) to the sisters of St. Mary's seminary, Somerset, Perry county, Ohio.

The present number of pupils is 70.

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## ACADEMY FOR YOUNG LADIES,

*Conducted by the Sisters of Notre Dame,*

CINCINNATI, OHIO.

An institution for the education of young ladies will soon be opened at Cincinnati, under the charge of eight of these sisters, who have many flourishing boarding-schools in Europe. Their mother-house is at Namur, in Belgium.

## St. Peter's Orphan Asylum and Free School.

CINCINNATI.

In this institution there are 30 female orphans, and from 150 to 200 day-scholars, under the care of five Sisters of Charity. Sister SERAPHINA, *Sister Servant.*

ALOYSIAN SCHOOL. This is a pay and free school for the youths of both sexes belonging to the German congregation of Cincinnati. It is attended by 500 children of both sexes.

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## Society for the Diffusion of Religious Knowledge,

ESTABLISHED IN 1839, AT CINCINNATI.

This society was established in November 1839, under the patronage of the Right Rev. Bishop; its object is to lay before the public correct views of Catholic doctrine. For this purpose it has taken under its management the publication of the *Catholic Telegraph*, a weekly paper devoted to the diffusion and vindication of Catholic principles. Aware that the wanderings of a large number of our separated brethren in the mists of error, arise solely from ignorance of our doctrines, and that they would follow the truth with gladness, if once made known to them, the society publishes at short intervals, small works of controversy in a cheap form. By this means, too, Catholics will be strengthened in their faith, and better enabled to dissipate the prejudices of their sectarian acquaintances, and cope with the teachers of false doctrines that so numerously abound; conscious also, that however strong may be the polemical reasons in favor of Catholicity, there is no argument so convincing as a well-regulated practice of its doctrines, on the part of its professors, the society will devote part of its attention to the publication of works of piety, as soon as the state of its funds will warrant. In furtherance of these objects a bookstore has been established, for the sale of standard Catholic works. As the society believes that the objects it has in view, can be more efficiently and legitimately accomplished by the living teaching ministry of the Church, the profits arising from the publications and bookstore will be devoted to the education of seminarians.

The business department is managed by a superintending committee of five, elected every quarter, who make a monthly report to the society of the state of its affairs. Meetings of the society are held on the third Sunday of every month.

ROMAN CATHOLIC TOTAL ABSTINENCE ASSOCIATION, established on the 29th of March, 1840, at Cincinnati, Ohio. TEMPERANCE SOCIETY, at Cleveland, Ohio, formed in March, 1840.

### RECAPITULATION.

| | |
|---|---|
| Churches, | 38 |
| Other stations, about | 16 |
| Clergymen on the mission, | 34 |
| Clergymen otherwise employed, | 1 |
| Ecclesiastical seminaries, | 1 |
| Colleges for young men, | 1 |
| Religious communities, | 3 |
| Female academies, | 2 |
| Charitable institutions, | 2 |
| Religious associations, | 3 |

# DIOCESS OF VINCENNES.

THE diocess of Vincennes, which includes the State of Indiana, and the eastern part of Illinois, was created in the year 1834, by his present Holiness, Gregory XVI. and the Rt. Rev. Simon G Bruté was appointed its first bishop. He was succeeded by the Rt. Rev. Celestin de la Hailandière, who was consecrated on the 18th of August, 1839.

## CHURCHES AND CLERGY.

### INDIANA.

*Knox Co.*

Vincennes, Cathedral of St. Francis Xavier, Rt. Rev. Celestin de la Hailandière, D. D. Rev. A. Parret.

Queret's Prairie is attended every other Sunday from Vincennes, by Rev. John Corbe.

Faux-Chenal, Ste. Gèneviève, attended every other Sunday from Francisville, by Rev. Lewis Ducoudray.

Carlisle and Shaker's Prairie, are sometimes attended from Vincennes.

*Davies Co.* { Washington, Rev. Simon Lalumière.
St. Mary's, Rev. Claudius François.
St. Peter's, Rev. Julian Delaune, who visits occasionally Paoli.
St. Patrick's, attended from St. Peter's by Rev. J. Delaune.

*Marion Co.*—Mount Pleasant.—Attended by Rev. Claudius François.

*Dubois Co.* { Jasper, St. Joseph's, Ferdinand, } Rev. Joseph Kundek, who visits also Freedonia.

*Perry Co.*—St. Mary's, near Rome—Rev. Augustus Bessonies, who also visits Cassidi and Troy stations.

*Vanderburg Co.* { Evansville, Rev. Anthony Deydier, Rev. Roman Weinzœpflen, who attend Mount Vernon, New Harmony, and Princeton.

*Jefferson Co.* { Madison, St. Michael's, Rev. Michael Shawe, who also visits Vernon, Columbus, Scipio, Rokford, once a month.

*Floyd Co.*—New Albany, the Knobs, Assumption—Rev. Lewis Neyron, who visits occasionally Jeffersonville, Clarke, Charlestown, Salem, and Corydon.

*Dearborn Co.* { St. John's, St. Paul's, } Rev. Joseph Ferneding, who visits also Laurenceburg, Richmond, Greensburg, and Napoleon.

*Ripley Co.*—Blue creeks,
*Rush Co.*—Salt creeks, } Rev. Conrad Schniederjans.

*Shelby Co.* { St. Vincent, Indianapolis, } Rev. Vincent Baquelin.

*Cass Co.*—Logansport, St. Vincent of Paul, Very Rev. Aug. Martin, who attends also, Dolphy, Peru, Legros and Wabashtown.

*Allen Co.* Fort Wayne, St. Augustus, Rev. Julian Benoit, Rev. Joseph Hamion. They visit also Huntington, and two German settlements.

*St. Joseph's Co.*—Southbend,—Rev. A. Bernier, who attends St. Mary's of the Lake, Laporte, Michigan city, and two Indian stations.

*Vigo Co.*—Terrehaute, St. Joseph,—Rev. Stanislaus Buteux. St. Mary's in the woods, every other Sunday, Rev. S. Buteux, who visits occasionally Montezuma, Clinton, Merom.

## ILLINOIS.

*Cook Co.* { Chicago—Rev. Maurice de St. Palais, Rev. Francis Joseph Fischer, who visit also *Little-fork* once a month.
Juliet, St. Patrick's—Rev. Hippolyte Dupontavice, who attends also to Dusden.
Corkstown—Rev. John Guéguen.

*Edgar Co.*—North arm of the Grand Prairie, St. Aloysius, every third Sunday—Rev. S. Buteux, who attends also *Darwin, York, &c.*

*Effingham Co.* Teutopolis,—Rev. N. Masquelet.

*Jasper Co*, Picquet colony, St. Mary's—Rev. Lewis Müller, who visits also *Lawrenceville, Mt. Carmel* and *Vincennes* once a month.

*Lawrence Co.* St Francisville—Rev. Lewis Ducoudray, who visits also *Coffee.*

*Gallatin Co.*, *Shawneetown*, *Carnia*, } Rev. Elisha Durbin of Kentucky.

# INSTITUTIONS.

## THEOLOGICAL SEMINARY

### AT VINCENNES, INDIANA.

The Rev. gentlemen of this institution and of the college attached to it, are members of the Society of Eudists. There are at present nine ecclesiastical students, five of whom are at St. Gabriel's college. Two of them attend the class of divinity, and two that of philosophy. The seminary is under the direction of Rev. John Corbe.

## ST. GABRIEL'S COLLEGE,

### VINCENNES, INDIANA.

This institution was commenced nearly three years ago, under the patronage of the late Right Rev. Dr. Bruté, Bishop of Vincennes, and enlarged under that of his successor, the present Bishop, Right Rev. Dr. De la Hailandière. It is now permanently established, and confidently solicits the support of an enlightened public.

The numerous faculty consists of professors in all the various branches of education, who are permanently connected and identified with the college, who have devoted their lives to the business of instruction, and received their education in some of the most distinguished colleges of Europe, and whose number can be immediately increased as occasion may require. Whatever profits may accrue are applied to the enlargement of the institution, and the increase

of its facilities for instruction, so as to raise it into a seat of learning of which the friends of education may be justly proud.

They have purchased from the university of Vincennes, the college edifice so admirably calculated for all the purposes of a seminary. It enjoys a beautiful, elevated and healthful situation adjacent to the town, is extensive and commodious, and at present fitted up for the reception of one hundred boarders, and can easily be enlarged so as to accommodate a much greater number. It is surrounded by a large square, divided into gardens and lawns, and embracing an extensive play ground. This latter is surrounded on all sides by double rows of trees, so as to present every facility for recreation, whether by exercise or repose, and in this plat it is designed to erect an extensive gymnasium, under the care of a competent master.

The course of instruction is designed to be as extensive as that of any college in the United States, and at present embraces, among other branches, the following, to wit:

The Hebrew, Greek, Latin, French, German, Spanish, Italian, Portuguese and English languages; of which the French, German and English are taught by professors, to whom these languages are vernacular.

All the branches of Mathematics, Astronomy, Navigation, Natural Philosophy, Chemistry, Geology, Botany, Physiology, Human and Comparative Anatomy.

Drawing, Painting, Music, Vocal and Instrumental, among others, upon the following instruments: Piano, Violin, Guitar, Flute and Clarionet.

Moral and Mental Philosophy, History, Belles-Lettres, Elocution, Logic, &c.

Grammar, Geography, Reading, Writing and Arithmetic, and in a word, every usual branch of college and school education.

As the English language must necessarily be the foundation of a thorough practical American education, particular attention is paid to that study in all its branches. The students will be exercised every week in declamation in the presence of the professors and pupils, and a knowledge of belles letters and the philosophy of grammar will be inculcated by lectures, familiar instruction, and every other possible means.

The president is about to publish a text book for the use of the institution, on Algebra, Geometry and Trigonometry, containing only so much of those branches as is pre-requisite for the study of Surveying. The institution is provided with a splendid philosophical apparatus, an extensive library, and elegant specimens for the study of Anatomy, all of which will be rapidly increased. There is also in preparation a

botanical garden, designed to contain the greatest possible variety of plants.

The discipline of the college although mild is strict. There is no interference whatever with the religious belief of the pupils, but for the sake of order, boarders are expected to comply with the external forms of Catholic worship, which is the religion professed by the members of the college.

No students are admitted from other colleges, without a certificate from the president thereof, and none will be permitted to remain who are refractory and incorrigible.

Private examinations will be held at the end of each quarter, and bulletins sent to the parents or guardians of the students, informing them of their health, standing and proficiency. Public examinations will take place at the close of each session and premiums awarded at the end of the year.

The collegiate year commences on the first Monday of September, ends on the 15th of July, and is divided into two sessions of twenty-two weeks, and four quarters of eleven weeks. No boarder is admitted for less than a session, and no day scholar for less than a quarter, the fee is considered due at the commencement thereof, and from this rule there is no deviation.

## TERMS.

| | |
|---|---|
| BOARDERS.—Boarding, washing, mending, bed and bedding, medical attendance, paper, quills, ink and books, per session, | $70 00 |
| Half-boarders, | 35 00 |

## EXTRA-CHARGES.

| | |
|---|---|
| Music, per quarter, | 7 00 |
| Drawing, do. | 7 00 |
| Modern languages: for one per quarter, | 2 00 |
| two do. | 3 00 |
| three do. | 4 00 |
| Philosophical apparatus, | 2 00 |
| DAY-SCHOLARS—1st. Spelling, writing, third class of Arithmetic, | $4 00 |
| 2d. Reading, Writing, English Grammar, second class of Arithmetic, Book-keeping, History and Geography, | 5 00 |
| 3d. Third class of Arithmetic, English Composition, Public Speaking, higher branches of Mathematics, Latin and Greek, or any of those branches, | 6 00 |
| EXTRA CHARGES.—The same as for boarders: and fuel for the season, | 1 50 |

THE MEMBERS OF THE FACULTY ARE AS FOLLOWS:

Rev. Peter Bellier, *President, Prof. of Hebrew, higher Math. Nat. Philos. and Chem.*
Rev. M. Berel, *Vice President, Prof. of Hist. Geog. and Book-keeping.*
Rev. J. Vabret, *Prefect of Studies.*
Rev. M. Shawe, *Prof of Belles-Lettres, English Comp. and Public Speaking.*
Rev. John Chasse, *Prof. of Latin and French.*
Rev. J. Corbe, *Prof. of Drawing and Painting.*
M. O'Rorke, *Prof. of Arith. Geom. and Alge.*
M. Clarke, *Prof. of Eng. Gram. Read'g and Comp. and conjunct with Mr. Shaw.*
Peter Trone, *Prof. of Greek, and adjunct to Mr. Chasse.*
Ernest Audren, *Assist. Teach. of Drawing and Painting.*
James Fisher, *Prof. of German.*
Peter Lucas, *Teacher of Writing.*

Dr. Stahl, the Physician of the college, will deliver courses of lectures on Anatomy and Physiology.

Payment and remittances to be made to Benjamin M. Thomas, Esq. Counsellor at law, Vincennes, Indiana, who is appointed receiver for the college.

Letters upon the other business of the college to be addressed, (post paid) to Rev. P. Bellier, *President.*

There are 50 pupils in the college, ten of whom are boarders.

## SISTERS OF PROVIDENCE,

AT ST. MARY'S IN THE WOODS, NEAR TERREHAUTE, VIGO CO.

This institution has lately been established. The sisters occupy a very fine building newly erected for their purposes, in a retired and healthy situation, three miles from Terrehaute. They will devote themselves to the instruction of female youth, to attendance upon the sick, and to the care of orphans. There are twelve members in the community, four professed sisters and eight novices. Next year they will open a school.

## ST. MARY'S FEMALE ACADEMY,

AT VINCENNES.

*Under the direction of four Sisters of Charity from St. Joseph's Community, Md. Sister Benedicta, Sister Servant.*

The exercises of this institution commence on the first Monday of September, and end on the 15th of July. The

branches taught in the academy are, Orthography, Reading, Writing, Grammar, Arithmetic, Geography, Drawing Maps, Ancient and Modern History, Natural Philosophy, Chemistry, Book-keeping, Rhetoric, Plain and Fancy Needlework, French language, Music on Piano Forte, Vocal Music, Drawing and Painting in water colours.

### TERMS.

| | |
|---|---|
| Board and tuition, including bed and bedding and washing per annum, | $100 00 |
| Day scholars, in first and second classes, per quarter, | 4 00 |
| Do. in third and fourth classes, do. | 3 00 |
| Use of pens, ink and reading books, do. | 50 |
| Fuel for season, | 1 50 |

### EXTRA.

| | |
|---|---|
| For Music and use of instrument, per quarter, | $7 00 |
| Drawing and Painting, do. | 5 00 |
| French language, do. | 4 00 |

There are at present in the academy, 50 pupils, 10 of whom are boarders.

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## FREE SCHOOLS.

Male Free School at Vincennes, in which the average number of pupils is 65.

Female Free School connected with the academy under the Sisters of Charity. Number of pupils 55.

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### RECAPITULATION.

| | |
|---|---|
| Churches, | 27 |
| Churches building, | 10 |
| Other stations, | 29 |
| Clergymen in the ministry. | 25 |
| Clergymen otherwise employed, | 5 |
| Theological seminary, | 1 |
| Ecclesiastical students, | 9 |
| Religious communities, | 2 |
| College for young men, | 1 |
| Female academy, | 1 |
| Free schools, | 2 |

# DIOCESS OF DUBUQUE.

THIS diocess which comprises Iowa territory, was erected by his present Holiness, on the 28th of July, 1837; and the Very Rev. Mathias Loras, Vic. Gen. of Mobile, was appointed its first bishop. He was consecrated at that place on the 10th of December of the same year, by the Right Rev. M. Portier, assisted by the Right Rev. A. Blanc.

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## CHURCHES AND CLERGY.

### IOWA.

*Dubuque*, Cathedral of St. Raphael—Right Rev. Mathias Loras, D. D. Very Rev. Joseph Cretin, Rev. James Causse. Sermon and catechism every Sunday in English and French: six hundred Catholics.

*Makoquata*, Dubuque co. St. Patrick's—built in the year 1839, visited by a clergyman from Dubuque, every second Sunday of the month; sermon in English: two hundred and sixty Catholics.

*Davenport*, Scott co. St. Anthony's—Rev. A Pelamourgues. Sermon in English: three hundred Catholics. The clergyman of Davenport visits the Catholics of Rock Island co. (Illinois.)

*Burlington*, Des Moines co. St. Paul's—a brick church, erected in the year 1840, with convenient rooms for schools. Very Rev. S. Mazzuchelli. Sermon in English. There are four stations attached to this parish: 1st. *Madison*, Lee co. 2d. *Half-breed tract*, same county: 3d. *Iowa city*, Johnson co. 4th. *Bloomington*, Muscatine co. The number of Catholics in this parish and its stations, is about twelve hundred. A good church will be built this year in Iowa city, the capital of Iowa territory, on a lot already obtained for that purpose, and a clergyman be permanently located there.

*St. Peter's*, at the falls of St. Anthony—Rev. P. Galtier, who visits the Catholics of lake St. Croix, Wisconsin territory. The number of Catholics under the care of this missionary is three hundred. A church will this year be erected at that place.

# INSTITUTIONS.

ACADEMY for young ladies, at Dubuque, under the care of Mrs. O'Reilly.

ACADEMY for boys, at Dubuque, conducted by Mr. Collins.

SUNDAY SCHOOLS, at Dubuque, Makoquata, and Davenport.

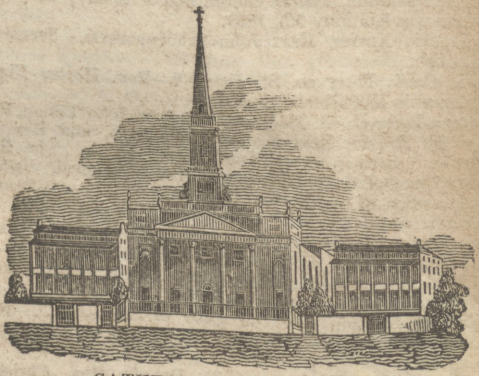
CATHOLIC COUNTRY SCHOOL, near Dubuque, under the care of Mrs Langton.

DUBUQUE CATHOLIC SOCIETY. This association was formed in 1837, for the purpose of aiding the funds of the cathedral. It does much good.

## RECAPITULATION.

| | |
|---|---|
| Churches, | 5 |
| Other stations, | 4 |
| Clergymen on the mission, | 8 |
| Literary institutions, | 2 |
| Religious institutions, | 5 |

# DIOCESS OF ST. LOUIS.



CATHEDRAL OF ST. LOUIS.

THE diocess of St. Louis, which embraces the state and territory of Missouri, the state of Arkansas and the western moiety of Illinois, was formed in 1826. The Right Rev. Joseph Rosati now occupies the see of St. Louis.

## CHURCHES AND CLERGY.

### MISSOURI.

*St. Louis*, St. Louis co. cathedral of St. Louis,
Right Rev. Joseph Rosati, D. D.
Rev. Joseph A. Lutz, *Secretary*.
Rev. James Fontbonne,
Rev. Joseph Renaud,
Rev. John P. Fisher.
Sermon and catechism every Sunday in English, French and German.

Chapel of St. Aloysius, attended by the Rev. fathers of the Society of Jesus. A splendid church, contiguous to the university buildings, 120 feet in length and 80 in width, has been commenced, and the work is steadily progressing. Sermon every Sunday in English and German.

Chapel of St. Vincent of Paul, hospital, attended by the clergymen of the cathedral.

Sacred Heart, clergymen of the cathedral, sermon every Sunday in English, by the Rev. gentlemen of the university.

Soulard's addition, Trinity church and seminary; the corner stone was laid May 5th, 1839.

St. Francis Xavier, Rev. John Schoenmakers. Sermon in English.

*Apple Creek*, Perry co. St. Joseph's—Rev. Hector Figari. Sermon in English and German.

*Barrens*, Perry co. St. Mary's—Very Rev. John Timon, Rev. Joseph Paquin, Rev. Michael Domenach, and Rev. T. Burke. Sermon every Sunday in English. The Rev. gentlemen of the seminary visit also *Bois Brulé Bottom*, Conception of the B. V. Mary; and *Brazeau Settlement*, Perry county.

*Cape Girardeau*, Cape Girardeau co.—St. Vincent of Paul, Rev. John Brands, C. M. assisted by two other clergymen. Sermon in English and German. The Rev. Mr. Brands visits also Commerce and Jackson.

*Carondelet*, St. Louis co.—Our Lady of Mt. Carmel. Rev. Edmund Saulnier. Sermon in French, and occasionally in English.

*Dardennes*, St. Charles co.—St. Peter's—Rev. Christian Walter, S. J. Sermon in English and German. Manchester, Merrimac, &c. visited from this place.

*Florissant*, St. Louis co.—St. Ferdinand—Rev. J. L. Gleizel, S. J. and Rev. H. Van Mierlo, S. J. Sermon in English and French.

*Two miles from Florissant*, St. Louis co.—Chapel of St. Stanislaus, novitiate of the Society of Jesus.—Rev. P. Devos, S. J. Sermon in English.

*Fredericktown*, Madison co.—St. Michael's—Rev. F. Cellini. Sermon in French and English.

*Gravois Settlement*, St. Louis co.—St. Peter's—visited once a month by a clergyman from St. Louis. Sermon in English.

*New Madrid*, New Madrid co.—St. John Baptist—Rev. Ambrose Heim. Sermon in French, English and German. The Portage, where a church is building, is attended by the same Rev. gentleman.

*Old Mines*, Washington co.—St. Joachim—Rev. Bartholomew Rolando, C. M. and Rev. Joseph Mignard, C. M. Sermon in French and English. St. Stephen's church, *Richmond*, attended once a month, also *Grande Rivière*, and *Vallee's mines* occasionally.

*Portage des Sioux*, St. Charles co.—St. Francis of Assisium. Rev. Judochus Vanassche. Sermon in French and English.

*Potosi*, Washington co.—St. James—Rev. Lewis Tucker. Sermon in English. The same clergyman attends Obuchon's and Timmer's settlement.

*Little Canada*, St. Francis co.—St. Ann's—Rev. Hyppolitus Gandolfo, of St. Genevieve. Sermon in French and English.

*Salt River*, Rall's co.—St. Paul's—Rev. Peter Lefevre. Sermon in English. The same Rev. gentleman visits also *Cincinnati*, Rall's co. St. Mark's; 2. *Louisville*, Lincoln co. St. Simeon; 3. *Pine creek*, Pike co. 4. *Indian creek*, Monroe co. St. Stephen's; 5. *Wyaconda river*, Lewis and Clark co.; 6. *Cedar creek*; 7. *North Santa Fe*, Clark's co.; 8. *Marion city*; 9. *Half Indian tract*.

*St. Genevieve*, St. Genevieve co.—St. Genevieve—Rev. F. X. Dahmen, C. M. and H. Gandolfo, C. M. Sermon in French, English and German. Same gentlemen visit also the River of Aas and Establishment.

*St. Charles*, St Charles' co.—St. Charles—Rev John B. Smedts, S. J. and another father of the same society. Sermon in English, French and German.

*Westphalia*, Gasconade co.—St. Joseph—Rev. Ferdinand Helias. He visits also, 1. French village; 2. Jefferson city; 3. Bailey's creek; 4. Hancock Prairie; 5. Portland; 6. Fulton; 7. New Boston, Montgomery co.; 8. Rocheport, Boone co.; 9. Fayette, Franklin co.; 10. Mount Pleasant; 11. Lay Creek; 12. Bourbeuse; 13. Columbia.

*Washington*, Franklin co.—St. Francis Borgia—Rev James G. Buschotts, S. J. Sermon in German. He visits also Marthasville.

## ILLINOIS.

*Upper Alton*, St. Mathias' church—Rev. George Hamilton.

*St. Augustine*, Fulton co.—St Augustin's—Rev. Timothy Conway, once a month. Sermon in English.

*Beardstown*, Morgan co.—Annunciation—Visited by the Rev. J. B. Raho, of Lasalle, once a month. Sermon in English.

*Belleville*, St. Clair co.—St Barnabas—Visited by the Rev. Regis Loisel. Sermon in English.

*Cahokias*, St. Clair co.—Holy Family—Rev. R. Loisel. Sermon in French.

*Commerce*, Hancock co.—Saviour's—Rev. T. Conway. Sermon in English.

*Crooked Creek*, Hancock co.—St. Simon—Rev. T. Conway. Sermon in English.

*English settlement*, Monroe co.—St. Augustin's—Rev. John Kenny. Sermon in English.

*French Village*, St. Clair co.—St Philip—Rev R. Loisel. Sermon in French.

*Galena*, Joe Davies' co.—St. Michael's—Rev. R. Petiot of Iowa, who visits also, *Free Port*, *Crary's Mill*, *Dixon's Ferry*, &c. Sermon in English.

*Jacksonville*, Morgan co.—Rev. J. B. Raho. Sermon in English.

*James' Mills*, Monroe co.—SS. Philip and James—Rev. J. Kenny. Sermon in English.

*Johnson settlement*, St. Clair co.—St. Thomas—Rev. Charles Meyer. Sermon in English and German.

*Kaskaskias*, Randolph co.—Conception of B. V.—Rev. Irenæus St. Cyr. Sermon in English and French. Chapel of the Convent of the Visitation—Rev. Irenæus St. Cyr. Sermon in English.

*Libory settlement*, St Clair co.—St. Thaddeus—Rev. Caspar H. Ostlangenberg. Sermon in German and English.

*La Cantine*, St. Clair co.—Visited by the Rev. R. Loisel. Sermon in French.

*Lasalle*, Lasalle co.—Holy Cross—Service every Sunday—Rev. J. Blase Raho, Rev. Louis Parodi, Rev. Joseph de Muchi.

*Ottawa*, Lasalle co.—Holy Trinity—Service every Sunday, attended from Lasalle. *Marseilles*, *St. Lazarus*, *Dayton*, and other stations, are also visited from the same place.

*Peoria*, Peoria co.—St. Philomena—Church not yet built,
*Kickapoo*, Peoria co.—St. Patrick's,
*Black Partridge*, Tazewell co.—St. Raphael's,
*Pekin*, Tazewell co.—St. Lawrence,
} Visited regularly every other month, by Rev. J. B. Raho, of Lasalle.

*O'Hara's settlement*, Randolph co.—St. Patrick's—Rev. J. Kenny. Sermon in English.
*Prairie du Rocher*, Randolph co.—St. Joseph's—Rev. Vitalis Van Cloostere. Sermon in French.
*Quincy*, Adam's co.—Ascension, for the Germans—Rev Augustus Brickwedde. Sermon in German.
English church—Rev. Hilary Tucker. Sermon in English.
*Shelbyville*, Shelby co.—Rev. J. B. Raho. Sermon in English.
*Shoal creek*, St. Clair co.—St. Boniface—Rev. Henry Fortman. Sermon in German and English.
*Springfield*, Sangamon co.—St John, visited occasionally.
*Teutonia*, St. Clair's co.—St. Andrew—Rev. Charles Meyer. Sermon in German.

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## ARKANSAS.

*Pine Bluff*, Jefferson co.—St. Irenæus—Rev. Joseph Richardbole—Rev. Augustus Paris. Sermon in French and English. They visit St. Mary's, New Gascony, Post of Arkansas, Little Rock, Napoleon and other places.

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## INDIAN MISSIONS.

*Kickapoo Village*, Indian Territory—St. Francis Xavier—Rev. Anthony Eisvogels, S. J. who visits also the Catholics of *Independence*, *Westport*, *Liberty* and *Plattsburg*.
*Pottowatomie Village*, on Sugar creek, Indian Territory, St. Mary's—Rev. H. G. Aelen, S. J. and Rev. N. Point, S. J. The number of Catholic Indians is about six hundred. A school has recently been opened at this place, for the instruction of Indian youth. The number of pupils is 80.
*Pottowatomie Village*, near Council Bluff, Indian Territory—St. Ignatius'—Rev. Felix Verreydt, S. J. and Rev. Christian Hoecken, S. J. Catholic Indians about two hundred. The school contains 30 pupils.
*Flat Heads*—Rev. T. De Smet, S. J. has proceeded on a visit to the Flat Head Indians, on the other side of the Rocky Mountains. It is probable that the fathers of the Society of Jesus will, ere long, establish a mission in the Oregon Territory.

# ECCLESIASTICAL INSTITUTIONS.

## ST. MARY'S THEOLOGICAL SEMINARY,

BARRENS, PERRY CO. MO.

This institution is under the direction of the Lazarists, or priests of the congregation of the mission; and has 12 students. The following are the names of the clergymen resident in the seminary:

Very Rev. John Timon, C. M. *Superior.*
Rev. Joseph Paquin, C. M. *Assistant.*
Rev. John B. Tornatore, C. M. *Prof. of Divinity.*
Rev. M. Maller, C. M. *Prof. of H. Script.*
Rev. Hector Figari, C. M. *Prof. of S. Lit. and Cer.*
Rev. Francis Burlando, C. M. *Procurator.*
Rev. Michael Domenach, C. M.
Rev. J. B. Robert, C. M.
Rev. Thomas Burke, C. M.
Rev. M. Cercos, C. M.
Rev. N. Stethe, C. M.
Rev. Donatian Olivier.
Rev. Joseph Wiseman.

The novitiate of the congregation of the missions, is likewise here. Rev. M. Cercos, *Director.*

## Novitiate of the Society of Jesus,

AT FLORISSANT, ST. LOUIS CO. MO.

Rev. P. De Vos, *Master of Novices,* who are 18 in number; 12 scholastics and 6 lay-brothers.

# COLLEGES.

## ST. MARY'S COLLEGE.

PERRY CO. MO.

The directors of this institution are now making additions to the building, which will greatly contribute to the convenience and advantage of the pupils. Since the year 1822, (when the institution was incorporated) continual exertions have been made to increase its utility. The advantages of a most healthy situation, and of seclusion in a neighborhood

where the contagion of bad example is little to be dreaded, were the great motives which induced its first founders to select its present location. Actuated by the same motives, the directors continue to take a paternal interest in the health of their pupils: abundant and wholesome diet, the succession of the classes in a pleasing variety, with the regular intervention of recreations and innocent diversions, are the means which heretofore have made, and it is hoped will continue to make this establishment one of the most healthy in the country. The same watchful care is extended to the morals of the pupils, to strengthen and perfect them in the principles of Christian morality: whilst the teachers and directors scrupulously refrain from interference with the religious opinions of the youth entrusted to their care.

The college is ten miles from the river Mississippi, in the most healthy portion of the state. The places of landing are: St. Mary's landing, Prattee's landing, and Vital's landing, each ten miles from the college. The course of instruction, as heretofore, embraces a complete mercantile and classical education, either united or separately, at the option of parents and guardians.

## THE SYSTEM OF EDUCATION INCLUDES:

Reading, Writing, Grammar, History, Poetry, Mythology, Geography, the use of the Globes, Book-keeping, Arithmetic, Algebra, Geometry, Plane and Spherical Trigonometry, Mensuration, Surveying, Theoretical and Practical Astronomy; the Latin, Greek, French, Spanish, German and Italian languages; Moral and Natural Philosophy, and Chemistry: Music and Drawing.

The college is supplied with a chemical laboratory, and a complete philosophical apparatus.

The professors of the modern languages are gentlemen, for whom the language which each one teaches is his mother tongue.

The scholastic year commences on the first Monday in October, and ends on the last Thursday in August, on which latter day the annual commencement is held, premiums are distributed to the meritorious and degrees are conferred.

The terms for boarding, lodging, tuition, washing and mending and doctor's fees are $150 per annum, payable half-yearly in advance. An extra charge of $10 will be made for those, who study Spanish, German or Italian, also for Natural Philosophy and Chemistry, to pay for breakage of apparatus, &c. Bed and bedding will be charged $8 per annum, if furnished by the college. Music and Drawing are also extra charges.

If parents desire their children to be clothed at the institution, it will be necessary to place a sufficient sum in the hands of the treasurer, the Rev. F. Burlando.

Semi-annual bulletins, giving information of the health and progress of the pupils, will be forwarded to parents and guardians. Those who may send from foreign countries or remote districts, are requested to appoint a responsible agent at New Orleans or St. Louis.

The following are the officers and professors in the college:

Rev. Joseph Paquin, *President.*
Rev. Hector Figari, *Vice President and Prefect.*
Rev. John B. Robert, *Second Prefect.*
Rev. John B. Tornatore, *Prof. of Moral Philosophy.*
Rev. Joseph V. Wiseman, *Prof. of Rhetorick.*
Mr. Donnelly, *Prof. Mathematics.*
Mr. Howard, *Prof. Ancient Languages.*
Rev. M. Domenach,
Rev. M. Maller,
Rev. M. Cercos,
Rev. Mr. Stalhe, } *Profs. of Modern Languages.*

There are, moreover, eight or nine assistant teachers.

## ST. LOUIS UNIVERSITY,

### MISSOURI.

This literary establishment was incorporated by the State Legislature, in 1832, and empowered to confer degrees and academical honors in all the learned professions. The buildings are spacious, neat and commodious. The site in the western suburb of the city of St. Louis, airy and salubrious. The diet wholesome and abundant. The government firm and paternal. Two experienced physicians attend at the university, and the sick are nursed with the most tender care.

The course of instruction embraces two departments, the classical and the mercantile. The student may apply himself to either or both. The French, German, Spanish and Italian languages are taught without additional charge. Music, Drawing, Fencing and Dancing form extra charges. A museum or cabinet of natural history, a philosophical and chemical apparatus, and an extensive library are attached to the institution.

The scholastic year will henceforward commence on the first of October and end on the 16th of August, a few days after the annual commencement. The students may spend the time of vacations either at home or at the university.

Every three months, bulletins are sent to the parents. The public exercises of religion are those of the Catholic church, but students of all denominations are admitted. The age of admission for boarders is from 12 to 16. None are admitted for a less term than one year or a full session, and the course entered upon must be pursued till the end of the session. In all cases those admitted must have a good moral character, and bring testimonials of good behavior, if they have been at any other institution. A regular course of Latin and Greek, of Mathematics and Philosophy, is required to obtain the degree of A. B.

The terms, including all the branches taught in both departments; washing and mending of linen and socks, physician's fees, and stationary, are $200 per annum, payable half-yearly or quarterly in advance; and $10 entrance fee. From such as use the physical and mathematical apparatus an additional sum of $10 per annum is required. A deduction of $20 will be made for such as spend their vacations at home; $20 for washing and mending, $5 for physician's fees, and $5 for stationary; so that the price for board, including tuition, will be reduced to $150. Half-boarders pay $100. Externs $40 per annum. No deduction will be made for the quarter begun, except in cases of sickness or dismission.

A uniform is necessary for public occasions. It consists of a blue or black frock or body coat, with pantaloons of the same cloth for winter, and white pantaloons for summer. On entering, the student must be provided with a sufficient quantity of clothing for both seasons. No student is permitted to have money in his own custody; but 12½ or 25 cents per week is given them at the institution, and a few dollars for vacations, if they have a sum deposited for the purpose.

Bed and bedding may be furnished by the parents, or will be supplied at the university for $8 per annum.

When parents wish to call their children home, they must settle all accounts, give timely notice of it to the president, and forward what is necessary for their passage and travelling expenses. Such as live at a distance should have an agent in St. Louis or New Orleans.

Mr. P. Huchet Kernion, No. 95, Conde street, New Orleans, is the regular agent of the university for Louisiana, Mississippi, Mexico, Cuba, &c. and the Rev. S. Mazzuchelli, for the upper part of Illinois, and for Wisconsin and Iowa territories.

N. B. No advances of money will be made by the institution for clothing, pocket-money, or other expenses of the students, unless there be a sufficient sum deposited for this purpose.

The following gentlemen reside in the institution:

Very Rev. Peter J. Verhœgen, *Super. of the Miss. of the S. J. in Mo. La. and Oh. and Pres. of the Fac.*
Rev. J. Van De Velde,
Rev. G. E. Carrell,
Rev. P. Mignard,
Rev. J. Van Sweevelt,
Rev. P. Verheyden,
Bev. J. B. Emig.

The number of students in the university at the close of the last academical year, was 172; 141 of whom were boarders.

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## St. Vincent's Male Academy,

CAPE GIRARDEAU.

The course of instruction in this institution embraces those branches which are usually taught in English academies: as Orthography, Reading, Writing, Grammar, Arithmetic, Geography, the use of the Globes, History Ancient and Modern, Chronology, Rhetoric, Natural Philosophy; together with the Latin, Greek, French and Spanish languages.

### TERMS.

| | | | | | |
|---|---|---|---|---|---|
| For tuition in the lower banches per quarter, | | | | | $4 00 |
| do. | do. | higher branches, | do. | extra, | 3 00 |
| do. | do. | classics, | do. | do. | 3 00 |
| do. | do. | French and Spanish, | do. | do. | 3 00 |

The professors will devote every attention to the improvement of the pupils, who may be committed to their charge. Good boarding can be had on accommodating terms, in many respectable private houses in town.

The following gentlemen are attached to the institution:

Rev. John Brands, *Principal.*
Rev. John Healy, } *Professors.*
Rev. Michael Collins, }
Mr. Mooney, *Assistant Teacher.*

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## SCHOOLS.

CATHOLIC DAY SCHOOL, at St. Charles, Mo. Michael Hoey, S. J. teacher; number of pupils 50.

CATHOLIC DAY SCHOOL, at Old Mines, Washington co. Mo.; number of scholars 30.

CATHOLIC DAY SCHOOL, at Lasalle, Ill. under the supervision of the Rev. Blasius Raho; number of scholars 40.

CATHOLIC DAY SCHOOL, at Cahokias, Ill. under the supervision of the Rev. Regis Loisel. Mr O'Flinn, teacher; number of scholars 30.

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# CONVENTS AND ACADEMIES FOR YOUNG LADIES.

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## CONVENT AND ACADEMY

### Of the Ladies of the Sacred Heart,

ST. LOUIS, MO.

*Madame Catharine Thieffry, Superior.*

The following branches of useful and ornamental education are taught in the academy: English and French, Reading, Writing, Grammar, Arithmetic, Sacred and Profane History, Geography, use of the Globes, Projection of Maps, Mythology, Poetry, Rhetoric, Natural Philosophy, and Domestic Economy; Sewing, Marking, Lace, Muslin, Tapestry and Bead-work; Painting on Velvet and Satin, Drawing in water colors and crayons; Shell and Chenille work, Artificial Flower making, Filligree, Hair-work and Chrystallized parlor ornaments; Music, vocal and instrumental.

### TERMS.

Boarding, $120 per annum, payable in advance. No separate charge is made for tuition. Washing and mending, $12 per annum. Music, vocal and instrumental, $30 per annum. Articles necessary for the acquirement of other elegant accomplishments, are procured at the request and expense of the parents.

Quills, ink, paper and books, for the lower class, $6,
do. do. do. do. higher, $10 per ann.

No deduction is made to the pupils for any absence unless occasioned by sickness.

The number of religious in this institution is 20; number of young ladies, boarders, 60; day scholars, 110. Orphans educated and supported in the establishment, 30.

## CONVENT AND FEMALE ACADEMY,

### Of the Ladies of the Sacred Heart,

AT. ST. FERDINAND,

Commonly called Florissant, about 15 miles from St. Louis. Price of boarding and tuition, $80 per year. Madam Philippine Duchesne, *Superior*. Number of religious, 5; of young ladies, boarders, 26; of externs 30; of orphans 1.

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## CONVENT AND FEMALE ACADEMY,

AT ST. CHARLES, MO.

Conducted by the ladies of the same religious order. Madam Lucille Matheron, *Superior*. Number of religious, 8; of young ladies, boarders, 30; of externs, 36.

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## Convent and Academy of the sisters of Loretto,

BETHLEHEM, PERRY CO. MO.

*Sister Barbara Clemens, Superior.*

The course of instruction in this institution, embraces Reading, Writing, Grammar, Arithmetic, Geography, History, Painting, French, Needle-work, Embroidery, Music, &c. A great maternal care will be taken of the health and morals of the pupils. Young ladies of any religious profession will be received without the least preference. Though the teachers profess the Catholic religion, yet no one shall be in the least troubled with regard to her peculiar religious opinions, nor will any undue influence be used over her belief.

The rates of tuition will be $10 per annum for the common branches of an English education, including plain sewing; $5 a year more will be required if painting and embroidery be taught; $5 per annum extra for French, and $10 per annum extra, if the piano be taught.

Should any of the young ladies wish to board, they can be boarded at the house at $1 per week, but none will be received for less than three months. The washing and mending will, if required, be done for $10 per annum. The payment is required to be made half in advance. Parents will please to send bed and bedding with their children.

There are 11 religious, and 26 pupils in the institution.

## CONVENT AND FEMALE ACADEMY
### Of the Sisters of Loretto,

AT ST. GENEVIEVE, MO.

*Sister Catharine Vallè, Superior.*

The number of Sisters in this institution is 9; of boarding pupils 20; of day scholars 65.

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**Convent and Academy of the Sisters of Loretto,**

AT CAPE GIRARDEAU, MO.

*Sister Benedicta Fenwick, Superior.*

There are seven religious and about thirty scholars in this institution.

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**St. Mary's Convent of the Sisters of Loretto,**

AT PINE BLUFF, JEFFERSON CO. ARK.

*Sister Mary Teresa Mattingly, Superior.*

There are seven religious and thirty pupils in the institution.

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## CONVENT OF THE VISITATION,

AT KASKASKIA, ILL.

*Sister Seraphina Wickham, Superior.*

The number of religious in this house is 18.

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## YOUNG LADIES' ACADEMY OF THE VISITATION,

AT KASKASKIA, ILL.

The course of instruction, commencing with the elements of an English education, embraces Orthography, Reading, Writing, Arithmetic, English and French Grammar and Composition, Geography, Sacred and Profane History, Ancient and Modern Chronology, Mythology, Poetical Composition, Rhetoric, Philosophy, Chemistry, Astronomy, use of the Maps and Globes. Also Music, Vocal and Instrumental, on the Harp, Piano and Guitar; Painting in water colors and on Velvet; Plain and Ornamental Needle-work, Tapestry, Lace and Bead-work, &c.

### TERMS.

| | |
|---|---|
| Board and tuition, per annum, . . . . . | $125 00 |
| Tuition alone for day scholars, do. . . . . | 24 00 |
| Paper, quills and ink, do. . . . . | 4 00 |

## EXTRA CHARGES.

| | |
|---|---|
| French language, quarterly, per annum . . | $5 00 |
| Drawing, and Painting on Velvet, per annum . | 5 00 |
| Harp and its use, do. . . . . | 16 00 |
| Piano, do. . . . . | 12 00 |
| Guitar, do. . . . . | 6 00 |
| Medical attendance, do. . . . . | 75 |
| Mending of clothes if done at the institution, do. | 1 00 |
| Bed and bedding, unless furnished by the parents, do. . . . . | 1 75 |

N. B. Boarders are requested to pay semi-annually, and day-scholars quarterly in advance.

When in sickness extraordinary expenses are incurred, a bill of the same will be presented.

There are at present 70 pupils in the academy, 50 of whom are boarders. There are also 12 orphans in the house.

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**Convent and Female Academy of the Sisters of the Order of St. Joseph,**

AT CAHOKIAS, ILL.

*Sister Febronia Fontbonne, Superior.*

The number of sisters is 7; of boarders, 5; of day-scholars, 27.

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**CONVENT AND FEMALE ACADEMY**

**And Deaf and Dumb Asylum of the Sisters of St. Joseph,**

AT CARONDOLET, MO.

*Sister Celestine, Superior.*

There are six sisters in this institution, 75 day scholars, and 3 deaf and dumb girls.

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## CHARITABLE INSTITUTIONS.

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**ORPHAN ASYLUM AND DAY SCHOOL FOR BOYS,**

AT ST. LOUIS, UNDER THE CHARGE OF FIVE SISTERS OF CHARITY.

*Sister Mary Angela Hughes, Sister Servant.*

The number of male orphans in the house is 62; of day scholars between 40 and 50.

## HOSPITAL AT ST. LOUIS,

UNDER THE CARE OF TEN SISTERS.

*Sister Francis Xavier Love, Sister Servant.*

The number of patients in this establishment, is generally from one hundred to one hundred and twenty. The number of patients during the last year exceeded one thousand. An addition has been made with very comfortable accommodations for lunatics.

## ORPHAN ASYLUM AT ST. LOUIS,

UNDER THE LADIES OF THE SACRED HEART.

*Madam Harriet de Kersaint, Directress.*

The number of female orphans in the house is thirty.

ORPHAN ASYLUMS at Bethlehem in Missouri, and Kaskaskia in Illinois. See above.

A new female Orphan Asylum is to be erected in St. Louis, upon a whole square, and will be placed under the direction of the Sisters of Charity. The spacious lot is a donation from Mrs. Ann Biddle, who will also erect the buildings at her own expense.

## CATHOLIC MALE BENEVOLENT ASSOCIATION,

ST. LOUIS, MO.

The object of this society is to aid the funds of the Male Orphan asylum. The members contribute twenty-five cents a month, and one dollar upon entering the association.

## LADIES' CATHOLIC ASSOCIATION

*For Charitable Purposes.*

ST. LOUIS. MO.

## RECAPITULATION.

| | |
|---|---|
| Churches, | 56 |
| Churches building, | 9 |
| Other stations, about | 60 |
| Clergymen on the mission, | 50 |
| Clergymen otherwise employed | 23 |
| Ecclesiastical seminaries, | 2 |
| Colleges for young men, | 2 |

| | |
|---|---|
| Academies for boys, | 1 |
| Female Convents, | 10 |
| Academies for young ladies, | 10 |
| Schools, | 4 |
| Charitable institutions, | 8 |

# DIOCESS OF NEW ORLEANS.

THE diocess of New Orleans, which embraces the State of Louisiana, was established in 1793. It is now governed by the Rt. Rev. Anthony Blanc, D. D.

## CHURCHES AND CLERGY.

### LOUISIANA.

Rt. Rev. Anthony Blanc, *Bishop.*
Very Rev. Aug. Jeanjean, *Vic. Gen.*
Very Rev. Stephen Rousselon, *Vic. Gen.*

*New Orleans.*

Cathedral of St. Louis—Rev. L. Moni, *Pastor.*
Rev. M. B. Anduze, Rev. P. Armand, Rev. B. Permoli, Rev. J. M. Benniot, Rev. Ph. Ascensio, *Assists.*
Rev. A. Mascaroni, *Master of Ceremonies.*
St. Mary's, (bishop's residence,) Rev. C. Maenhaut, *Rector.*
Rev. N. Fort, *Assist.*
St. Patrick's, Rev. J. J. Mullon.
St. Vincent of Paul's, Rev. E. D'Hauw.
St. Anthony's, Rev. F. Loperena.
St. Claude's chapel, Very Rev. S. Rousselon.
Immaculate Conception, Rev. N. Fort.
Ursuline church, (*pro tem.*) The Rt. Rev. Bishop or one of his vicars.
Hospital chapel, Male Orphan Asylum, Rev. C. Moracchini.

*St. Bernard's*, Terre aux bœufs—Rev. J. Caretta, who visits occasionally the parish of *Plaquemine*, where a church is to be built.
*St. Charles'*, German Coast—Rev. A. De Angelis.
*St. John the Baptist's*, Bonnet Carré—Rev. V. M. Mina.
*St. Michael's*, *St. James'*, Rev. L. Boué.

*Ascension*, Donaldsonville—Rev. J. Bouillier, C. M. *Rect.*
Rev. M. Amat, C. M. *Assist.*
One chapel and three missionary stations are attended from this place.
*Assumption*, Lafourche—Rev. P. Llebaria, C. M.
*St. Elizabeth*, Rev. J. Masnou, C. M. who attends a missionary station twice a month, and another once.
*St. Joseph's*, Thibodeauxville—Rev. J. Andizio, *Rector.*
Rev. V. Jouannault, *Assist.*
Who attend also two missionary stations in the parish of *Terrebonne.*
*St. Peter's*, New Iberia—Rev. J. Priour.
*Immaculate Conception*, Parish St. Mary—Rev. J. Priour.
*St. Martin's*, Attakapas—Rev. C. F. St. Aubin.
*St. John the Evangelist*, Vermillionville—Rev. P. F. Beauprez, who attends six missionary stations.
*St. Landry's*, Opelousas—Rev. V. Jamey—several stations.
*St. Charles'*, Grand Coteau—Rev. T. De Theux, S. J. *Rector.* Several stations.
*St. Francis of Assissium*, Natchitoches—Rev. J. Giustiniani, C. M. *Rector.* Rev. R. Pascual, C. M. and Rev. J. Alabau, C. M. *Assistants.* Three missionary stations, at each of which there is a chapel.
*St. Francis Xavier*, Alexandria—vacant.
*St. Paul's*, Avoyelles—Rev. N. Français.
*St. Francis*, Pointe Coupée—Rev. J. Martin.
*St. Mary's*, Fausse rivière—Rev. J. Martin.
*Missions* of St. Francisville—Rev. R. Doogan.
*St. Joseph's*, East Baton Rouge—Rev. J. Evrard.
*St. John's Plains* and Jackson—Rev. J. Evrard.
*St. John the Baptist*, West Baton Rouge—Rev. J. Evrard.
*St. Gabriel's*, Iberville—Rev. Enn. Dupuy.
*St. Francis Xavier*, Madisonville—attended occasionally by the clergy of the cathedral.

## ECCLESIASTICAL AND CLASSICAL INSTITUTIONS,
### *FOR YOUNG MEN.*

**Ecclesiastical Seminary of St. Vincent of Paul,**
UNDER THE DIRECTION OF THE LAZARISTS,
*In the Parish of Assumption.*

The superior of this institution is the Rev. Bon. Armengal, C. M. *Vic. Gen.* who is assisted by the following gentlemen: Rev. P. Chandy, C. M., Rev. J. B. Escoffier, C. M., Rev. E. Andrieu, C. M., Mr. J. Tiernan, in minor orders, and Messrs. M. Blanka and J. Cauhé, Coadjutors. There are nine students in the Seminary, two of whom are in the class of theology.

## ST. CHARLES' COLLEGE,

GRAND COTEAU, OPELOUSAS.

The situation of this college, in the Prairie of Grand Côteau, is a healthy and beautiful one.

The object of this institution being to prepare young gentlemen for their different occupations in the world, nothing will be neglected to make the system of instruction such as is required in a young and rising country.

The studies are divided into two courses, the *Classical* and the *Commercial*. The classical course comprises all the branches of a liberal education. The commercial differs in the exclusion of the learned languages.

Preparatory instructions will be given to those who are not sufficiently advanced to pursue either of these courses.

English, French and Spanish, form part of the ordinary studies of both courses. German and Italian, as well as Music and Drawing, are left to the option of the parents and charged to them apart.

To excite general emulation, to develope the talents of the pupils, and to create a love of order and habits of industry, will be the steady effort of the professors.

At stated seasons there will be exhibitions, to accustom the students to public speaking.

A judicious division of their time between study and recreation, wholesome and abundant diet, and various gymnastic exercises, concur with the position of the college, to preserve and invigorate the health of the pupils.

Every three months, circular letters are addressed to the parents, giving an account of the health, conduct and standing of their children.

An anniversary distribution of premiums takes place on the second Tuesday in December, immediately after the ordinary public and private examinations. The duties of the college are resumed on the third Thursday in January.

### TERMS.

The age of admission is from nine to fourteen years, unless for special reasons this rule be dispensed with by the president.

Students, the contagion of whose example there is reason to apprehend, will be immediately returned home. In such case, the balance of any sum paid in advance, will be refunded.

The price of boarding and tuition is $200 a year, payable, as well as the minor charges, half-yearly in advance.

The minor charges amount to $60 a year. In them are included:

Bed and mattress; washing and mending; the use of library, of maps and globes; paper, pens, ink; expenses for various means of emulation, encouragement and reward; physician's fees and fees of infirmary.

Class books are to be paid for separately, and the pupils find themselves in whatever may be necessary for the mending of their clothes.

Extra. For drawing, $4 per month; for music, $8 per month.

During a session, no student is allowed to leave the college, except in case of necessity, or for very grave reasons: and no deduction of charges will be made for any absence of less than a month.

No claim for reimbursement will be allowed any student, who may quit the college of his own accord, before the expiration of his half-year.

Dress, &c. Three pairs of sheets, two blankets, one coverlet, one pillow, (two and a half feet long,) twelve shirts, four drawers, twelve pairs of stockings, six cravats, twelve pocket handkerchiefs, black hat and cap, six towels, six napkins, silver spoon, silver drinking cup, knife and fork.

Uniform. On festivals, the students wear a uniform dress, consisting of a coat of deep blue cloth, with black velvet collar and plain guilt buttons, a black silk vest and black cravat, with pantaloons of deep blue cloth in winter and of white drillings in summer.

Every thing belonging to the pupils must be marked with their proper number.

All letters directed to the college, must be post paid.

Persons desiring places, or further information, are referred to the Rt. Rev. Bishop in New Orleans; to the Rev. Mr. Boué, at St. Michael's; and to the Rev. Mr. Jamey, at Natchitoches.

It is desirable that each student should have a small sum in the hands of the procurator or treasurer of the college, to be given him weekly for pocket-money, upon certificates of good conduct.

The following are the officers and professors in the institution:

Rev. Joseph Soller, S. J. *President.*
Rev. J. F. Abbadie, S. J. } *Directors.*
Rev. T. Deleeuw, S. J. }
Rev. T. De Theux, S. J. }
Rev. V. Paillasson, S. J. }
Rev. P. Pin, S. J. } *Profs. and Superintendents.*
Rev. J. Walsh, S. J. }
Rev. M. Dubois, }
Mr. H. Duranquet, S. J. }
Mr. P. Arnouldt, S. J. }

Mr. J. Boudreaux, S. J. } *Profs. and Superintendents.*
Mr. N. Mearns, S. J. }
Mr. P. J. Connelly, *Prof. of Eng. Lit.*
Mr. Gregoire, *Drawing Master.*
Mr. Lafargue, *Prof. of Music.*
Mr. J. Chauvet, }
Mr. C. Alsberg, } *Coadjutors.*
Mr. J. Morris, }
Mr. E. Barry, }

## CONVENTS AND FEMALE ACADEMIES.

### URSULINE CONVENT.

This institution is situated two miles below New Orleans. There are twenty-six religious and three novices in the convent. Madam St. Etienne Morin, *Superior.* The following academy is under the charge of these ladies, who have also 27 orphans under their care.

### YOUNG LADIES' ACADEMY,
### Under the Direction of the Ursulines,

TWO MILES BELOW NEW ORLEANS.

This institution, which the inhabitants of Louisiana and the adjacent states have so kindly favored with their patronage for more than a century, needs no particular recommendation to be introduced to public notice; it will therefore suffice to give an outline of the plan of education pursued by the tutoresses of this establishment.

#### MORAL EDUCATION.

The object constantly kept in view by the ladies, is the adorning of their pupils' minds with knowledge and the forming of their hearts to virtue. The young ladies are also accustomed to habits of order, cleanliness and polite manners. They are never suffered to go beyond the reach of a watchful but maternal superintendence, whose vigilance secures the preservation of morals and the willing observance of the rules. Though the members of this community are exclusively Catholic, pupils of all denominations are admitted, and no influence is used upon the score of religion, but for the sake of order, all are equally required to attend divine worship.

#### PHYSICAL EDUCATION.

The health of the scholars is an object of uninterrupted solicitude for the ladies, who are peculiarly attentive to the

food given to the pupils, and are careful that none be given but such as is wholesome, although abundant. The hours of relaxation are so distributed throughout the day, that neither the mind nor the body of the students suffer from their application to their classical duties.

When sick, they are attended by one of the ladies, and timely notice is given to their parents or guardians, when the distance allows of it; a physician is always at hand and immediately called for.

## TUITION.

The system of instruction embraces the following objects: the English and French languages, Writing, Arithmetic, Geography, the use of the Globes, History, Ancient and Modern, Mythology, Chronology, English and French Literature, the Elements of Astronomy, Plain and Fancy Needlework; the Elements of Natural Philosophy, of Botany and Chemistry, will be taught to those young ladies, whose parents desire it, as also Music, Drawing and Dancing.

## TERMS.

| | |
|---|---|
| Board and Tuition; payable quarterly in advance, | $48 00 |
| Day scholars per month, . . . . . | 8 00 |

## EXTRA CHARGES.

| | |
|---|---|
| Stationary and the use of the Maps and Globes, per annum, . . . . . | $4 00 |
| The use of the bedstead for the whole time of the stay, . . . . . | 2 00 |
| The use of the Library for the whole time of the stay, . . . . . | 2 00 |
| Washing per month, . . . . . | 2 00 |
| Drawing, including paper and pencils, per month, | 4 50 |
| Music per month, . . . . . | 12 00 |
| For the use of the musical instruments per month, | 1 00 |
| Dancing, . . . . . | 6 00 |

## DRESS AND FURNITURE.

No particular dress is required for days of classes, but on Sundays and Thursdays during winter, they must have a blue merino dress with a black belt; and in summer a white frock with a blue belt, and the cape tied in front with a blue riband. Each young lady must bring with her 12 changes of linen, 12 pocket-handkerchiefs, 12 pairs of stockings, 6 muslin and 6 cambric capes, 2 black silk aprons, 1 veil, 12 napkins, 12 towels, all marked with durable ink. A silver spoon and fork, a knife and silver tumbler, a press or trunk, a matress 5½ feet long by 2½ wide, a musquitoe bar 6½ feet high, a pillow and counterpane, 2 pairs of sheets, 2 blankets, a tooth-

brush, a wash-bowl and pitcher, a small tub or bucket, a toilet glass with a drawer to keep the combs, &c.

### OBSERVATIONS.

The pupils are permitted to spend the vacations with their parents; the 1st will commence on the 1st of June, and continue until the 8th of the same month, if the health of the city will permit; the second will take place on the 30th of December and continue until the 15th of January. Those young ladies who do not return on the day appointed, will be deprived of the following vacations, whatever may have been their reasons.

Visits paid to the scholars are limited to Sundays and Thursdays exclusively. They are only permitted to see their parents, guardians and near relations.

Number of boarders in the academy, 126.

## CONVENT OF THE SACRED HEART,

AT ST. MICHAEL'S, PARISH OF ST. JAMES, ACADIA CO. LA.

There are 42 sisters and novices in this institution. Forty orphans are supported and educated in the house. Madam Aloysia Hardey, *Superior*.

## YOUNG LADIES' ACADEMY,

AT ST. MICHAEL'S, ACADIA CO. LA.

This institution combines in its plan of education, together with the benefit of christian instruction, every advantage that can be derived from a punctual and conscientious care bestowed on the pupils, in every branch of science, suitable to their sex, and from the uninterrupted attention which is given to the neatness, politeness, correct manners, and moral principles of the young ladies. The health of the scholars is with the tutoresses an object of the most anxious solicitude.

The diet is good, wholesome and abundant; spacious grounds afford the pupils the facility of a pleasant walk and every useful bodily exercise. In sickness they are constantly attended to; in no place and at no time are they left beyond the reach of inspection.

The ladies of this institution offer their most grateful acknowledgments, to those who have so kindly and liberally contributed to its formation, gratitude demands that they should redouble their zeal and exertions (if 'tis possible) in order to repay a generous and enlightened public, who have hitherto honored them with their patronage, and for a continuance of which they earnestly solicit.

## TUITION.

The branches taught in this institution are as follow: Reading, Writing and Grammar, both English, French and Spanish, Arithmetic and the elements of Geometry, Geography and Chronology, Ancient and Modern History, Mythology, Polite Literature, Elements of Astronomy with the use of the Globes, Elements of Chemistry, Natural Philosophy and Botany, Domestic Economy, Plain and Fancy Needle-work, Embroidery, Marking, Lace-work, &c.

## TERMS.

The board is $40 per quarter, payable in advance. In this are included bed and stationary. Washing $9 per quarter. Music, Drawing and other Fine Arts are paid extra (and in advance.) No young ladies will be received for a shorter time than a year, and should a scholar be withdrawn by her parents before the expiration of the quarter, no deduction can be expected except in cases of sickness. Should parents, in order to make their children acquainted with house-hold economy, think proper to allow them a sum of money, for their private expenses, the scholars will, themselves, make and forward to their parents, every four months, a regular account of receipts and expenditures.

## DRESS AND FURNITURE.

Each scholar must have a red cotton dress, trimmed with black velvet eight inches wide, a cap of the same, a black ribbon belt, two white and two pink dresses, four petticoats, thirteen capes, one of which must be cloth or fur, six linen and six of muslin, a black and a white veil, two black aprons, twelve changes of linen, twelve pairs of stockings, twelve pocket handkerchiefs, six head handkerchiefs or night caps, three night wrappers, a sun bonnet, three pairs of sheets, two blankets, twelve napkins, a knife and fork, a silver cup and spoon, tooth brush, two combs, a japan dressing box and a work box, two bags for linen, a white muslin moschetto-net three yards high, with a ceiling five feet long by two.

No particular uniform is required for every day, but great neatness must be observed. In winter, on Sundays and holydays the uniform consists of the red dress, and in summer, the white or pink.

## OBSERVATIONS.

In order to avoid interruption of classes, visits are confined to Sundays only. Parents will, it is hoped, approve of this regulation; being aware that visits, unlimited as to time, would greatly impede the progress of their children. It is also hoped that they will not object to the rule which allows

of no visits but those of fathers and mothers, brothers and sisters, uncles and aunts, exclusive of all others, except they be authorized by parents. The religion professed by the tutoresses is the Catholic; but children of any protestant persuasion are admitted into the academy on the sole condition, that they will conform to the public duties of the house. No influence is exercised over their religious principles, consequently the study of the catechism is dispensed with.

There will be a yearly vacation of three weeks, which the children may spend with their parents. No other absence is permitted unless in case of sickness.

A quarterly report will be transmitted to parents or guardians, concerning the health, conduct and proficiency of their children.

There are at present 200 boarders in the academy.

## CONVENT OF THE SACRED HEART,

AT GRAND COTEAU, OPELOUSAS, LA.

In this institution there are twenty-four sisters. Madam Julia Bazire, *Superior*.

## YOUNG LADIES' ACADEMY,

AT GRAND COTEAU, LA.

This institution combines in its plan of education, together with the benefit of christian instruction, every advantage that can be derived from a punctual and conscientious care bestowed on the pupils, in every branch of science, suitable to their sex, and from the uninterrupted attention, which is given to form the manners and principles of the young ladies, and to train them up to habits of order, neatness and industry.

The diet is good, wholesome and abundant. Spacious grounds afford to the pupils the facility of pleasant walks and of every useful bodily exercise. Their health is the object of constant solicitude. In sickness they are affectionately attended to, and never are they left a moment beyond the reach of inspection.

### TUITION.

The branches taught are Reading, Writing and Grammar, both English and French, Arithmetic, History Ancient and Modern, Chronology, Mythology, English and French Polite Literature, Geography, Elements of Astronomy, the use of the Globes, Domestic Economy, Plain and Fancy Needlework, Embroidery, Marking, Lace-work, &c.

Music and Drawing are extra charges.

All the young ladies in the institution are required to conform to the public worship of the house; but no undue influence is exercised on their religious principles.

A quarterly report of the conduct, proficiency and health of the children is transmitted to their parents or guardians.

## TERMS.

The price of board is $40 a quarter, payable in advance. No deduction is made for a pupil withdrawn before the expiration of her quarter, except for urgent reasons. For the sake of uniformity, the cot, mattress and coverlet will be furnished by the establishment. Postage, books, stationary, doctor's fees, medicines and washing, are charged to the parents. Books and stationary are $10 a year for the higher classes, and $6 a year for the lower classes. Washing if done at the institution is $6 a quarter.

## CLOTHING.

On week-days the pupils may wear any garment whatever. On Sundays, in summer, they dress in white or pink, and in winter they wear a gown suitable to the season, which is procured by the house in order to preserve uniformity. On entering every one must bring two pairs of sheets, two pairs of blankets, a moschetto net of white muslin, 8 changes of linen, 8 napkins, 8 pairs of stockings, 8 pocket handkerchiefs, 6 nightcaps or head handkerchiefs, 1 white and 1 black lace veil, a silver cup and spoon, a knife and fork, a tooth brush, combs, a comb and work box.

## REMARKS.

In order to avoid interruption in the classes, visits are confined to Thursdays, and can only be made to pupils by their fathers, mothers, brothers, sisters, uncles and aunts, and such others as are formally authorized by the parents. There will be a yearly vacation of four weeks which the pupils may spend with their parents or in the institution. No other absence is allowed, unless in case of sickness. No boarder will be received for a shorter time than a year.

The present number of boarders is 115.

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### Congregation of our Lady of Mount Carmel,

IN ST. CLAUDE ST. NEW ORLEANS.

*Mother Theresa, Superior.*

The ladies of this congregation have a boarding and day-school for free children of color, and will devote themselves exclusively to the education of such persons, until the number of sisters be increased. The number of religious in the institution, is 9; of boarding pupils, 20; of externs, 65.

## CHARITABLE INSTITUTIONS.

CATHOLIC MALE ORPHAN ASYLUM, at New Orleans, which contains 72 orphans.

NEW ORLEANS FEMALE ORPHAN ASYLUM, under the care of seven Sisters of Charity. Sister Francis Regis, *Sister Servant*. There are 106 orphans in this establishment. Connected with it is a day-school which contains 26 children.

CHARITY HOSPITAL at New Orleans, under the charge of sixteen Sisters of Charity. Sister Regina Smith, *Sister Servant*. The average number of patients is 360.

### RECAPITULATION.

| | |
|---|---|
| Churches, | 31 |
| Chapels, | 7 |
| Other stations, about | 20 |
| Clergymen on the mission, | 39 |
| Clergymen otherwise employed, | 11 |
| Ecclesiastical seminaries, | 1 |
| Clerical students, | 9 |
| Colleges for young men, | 1 |
| Female religious institutions, | 4 |
| Female academies, | 4 |
| Charitable institutions, | 5 |

# DIOCESS OF NATCHEZ.

THE diocess of Natchez, which comprises the State of Mississippi, was established by Gregory XVI. on the 28th of July, 1837. The See is vacant.

### CHURCHES AND CLERGY.

MISSISSIPPI.

*Natchez*—Rev. Joseph Brogard.
*Vicksburg*—Rev. M. D. O'Reilly.

# DIOCESS OF MOBILE.

THIS diocess comprises the State of Alabama and the Territory of Florida, and is governed by the Rt. Rev. Michael Portier.

## CHURCHES AND CLERGY.

### ALABAMA.

Rt. Rev. M. Portier, D. D. *Bishop.*
Very Rev. John Bazin, *Vic. Gen.*
*Mobile*, Cathedral of the Immaculate Conception,
Rt. Rev. Michael Portier, D. D.
Rev. James Lesne,
Rev. Gabriel Chalon,
Rev. James McGarahan,
Rev. Antonio Lima.
*Springhill College*, St. Joseph's—Very Rev. J. Bazin.
*Summerville*, Chapel of the Visitation—Rev. James Lesne.
*Mount Vernon*, St. Paul's—visited by Rev. G. Chalon, who attends several other stations on both sides of Mobile bay.
*Montgomery*, St. Peter's—*Greensborough*, *Tuscaloosa*, *Huntsville*, *Tuscumbia*, *Florence* and *Swift Creek*, occasionally visited.

### WEST FLORIDA.

*Pensacola*, St. Michael's—Rev. S. Guinand, who visits also *Barranco*, *Perdido Bay*, *Escombia Bay*, and *Black Water*.
*St. Joseph's Bay*, *Apalachicola*, and *Tallahasse*, are visited by Rev. G. Chalon.

### EAST FLORIDA.

*St. Augustine*, St. Augustine's—Rev. C. Rampon, who attends also *Fernandina*, *Jacksonville* and other stations.

Many stations that are now visited only occasionally, will shortly be supplied with resident clergymen. Nine additional priests are daily expected in the diocess.

# INSTITUTIONS.

## COLLEGE OF SPRING HILL,

ALABAMA.

*Under the direction of the Right Rev. Dr. Portier, Bishop of Mobile.*

### TERMS.

1st. The price of the scholastic year is fixed at two hundred and sixty dollars; one half payable semi-annually in advance.

2d. The equivalent for this sum includes the board of the pupils, their washing, mending, lodging, (with some few exceptions,) tuition, books, stationary, and whatever else appertains to their studies.

The following gentlemen are attached to the institution:

Very Rev. J. Bazin, *President.*
Rev. J. M. Portier, *Prefect of Studies.*
Rev. P. Hackett, *Professor.*

There are at present 70 boarders in the college.

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ACADEMY FOR BOYS at St. Augustine, East Florida, The preparatory branches usually required to enter the colleges of this country, are well taught in this institution.

SCHOOL FOR BOYS, at Mobile, Alabama, under the patronage of the bishop.

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## CONVENT AND FEMALE ACADEMY

### Of the Visitation of the B. V. Mary,

AT SUMMERVILLE, WITHIN THREE MILES OF MOBILE.

There are eleven sisters in the convent, and 20 boarders in the academy.

SEMINARY FOR YOUNG LADIES, Pensacola, West Florida, conducted by the ladies of the Retreat.

SCHOOL FOR GIRLS, at Mobile, under the patronage of the bishop.

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### ORPHAN ASYLUM,

AT MOBILE,

Under the direction of the "Charitable Catholic Ladies' Society." It contains 24 orphans.

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### RECAPITULATION.

| | |
|---|---|
| Churches, | 7 |
| Stations, about | 23 |
| Clergymen, | 17 |
| Literary institutions for young men, | 2 |
| Female academies, | 2 |
| Female religious institutions, | 2 |
| Schools, | 2 |
| Orphan asylums, | 1 |

# DIOCESS OF CHARLESTON.

THE diocess of Charleston which comprises North and South Carolina and Georgia, was established on the 12th of July, 1820. It is now under the charge of the Rt. Rev. John England.

## CHURCHES AND CLERGY.

Rt. Rev. John England, D. D. *Bishop of Charleston.*
Very Rev. Richard S. Baker, *Vic. Gen.*
Rev. Timothy J. O'Sullivan, *Secretary.*

### SOUTH CAROLINA,

*Under the Patronage of St. John the Baptist.*

*Charleston,* Cathedral of St. Finnbar—V. Rev. R. S. Baker, *Pastor.*
Rev. T. J. O'Sullivan, *Assist.*

St. Mary's, (Annunciation,) Hassel st.—V. Rev. R. S. Baker, *Vicar;* Rev. Wm. Burke, *Assist.*

*Charleston Neck,* St Patrick's—Rev. Patrick O'Neil, *Pastor.* Rev. F. Gifford, Rev. Michael M'Grath, Rev. Patrick N. Lynch and Rev. Patrick M'Gowan, are general assistants for the city and its vicinity. In the above churches on Sundays and holydays, the communion mass is at 7 A. M.; the high mass and sermon at 10½ A. M.; vespers 3½ P. M. in winter, and at 4, or 4½ P. M. in summer; catechism for white children at 9 A. M., for colored children after vespers; daily mass at 7 A. M.

In summer mass is generally supplied on Sundays at *Summerville,* about twenty-five miles distant on the railroad, and at *Sullivan's Island,* at the entrance of the harbor.

*Colleton District,* St. James. The pastor of St. Patrick's church, Charleston, visits the church of St. James, and four other stations in the districts of *Beaufort* and *Colleton,* four times a year. Due notice of the visits is previously given.

*Columbia,* Richland district, St. Peter's—Rev. Timothy Bermingham, *Pastor.* High mass, sermon and vespers on Sundays and holydays. Catechism at 9 o'clock, A. M.

The Rev. James Wallace occasionally assists the pastor of St. Peter's; visits the Catholics at *Newberry district,* thirty miles distant, thrice in the year; those of *Fairfield district* as often; those of *Lexington* as often; at *Orangeburg* more frequently; also the camps on the lines of rail road construction from Branchville to Columbia, in all six stations, some of them once in three weeks.

*Sumter district,* BVM. of the assumption—Rev. Edward Quigley, *Pastor.* (P. O. *Sumterville.*) Mass on Sun-

days at 10 o'clock. Attached to this is the district of *Kershaw*, for which a church is now being erected in the town of Camden. The pastor visits it monthly, and officiates in a private house.—Also the district of *Chesterfield*, the few Catholics of which are attended in Cheraw twice in the year. There is another station more to the south east in Sumter district, making in all three stations.

The few Catholics in *Lancaster*, *Union*, *Chester*, *York* and *Spartanburg*, are occasionally visited by the Rev. T. J. Cronin, missionary for this region and the south western region of North Carolina.

The station at *Aiken* and the church of St. Andrew at Barnwell, are visited, the former four times, the latter twice in the year, from Augusta, Geo. The station at *Edgefield* is also visited once or twice in the year from Augusta, and that at *Abbeville* twice in the year from Locust Grove, Geo.

## NORTH CAROLINA.

*Fayetteville*, Cumberland co. St. Patrick's, } Rev. Thos. Mur-
*Raleigh*, Wake co. St. John the Baptist, } phy, *Vic. For. P.* who attends these places every other month. High mass, sermon and vespers. He attends also the station at *Halifax* two or three times in the year.

*Washington*, Beaufort co. St. John the Evangelist's—Rev. Thomas Molony, *Pastor*, who attends this place and *Newbern* every other month. At Newbern a church is now being built under the invocation of St. Paul the Apostle. The same clergyman visits the stations of *Edenton*, Chowan co. *Plymouth*, Washington co. and *Greenville*, Pitt co.

The counties of *Lincoln*, *Rowan*, *Mecklenburg*, and the others west of the Yadkin river, together with a portion of South Carolina, are served by Rev. T. J. Cronin.

*Wilmington*, New Hanover co.—attended four or five times a year from Charleston.

## GEORGIA.

*Augusta*, Richmond co. Holy Trinity—Rev. John Barry, *Vic. For. Pastor*. Communion mass at 7 A. M.; high mass and sermon at 10½; vespers at 3½ P. M., on Sundays and holydays. Catechism on Saturdays. Several stations in South Carolina are visited from this place.

*Savannah*, Chatham co. St. John the Baptist—Rev. Jeremiah F. O'Neil, *Pastor*. Communion mass at 7 A. M.; high mass and sermon at 10½; vespers at 3½ P. M. Catechism at 9 A. M. A station at Cockspur island at the entrance of the river, is attended from this place.

*Locust Grove*, Warren co. BVM. of the Purification—Rev. P. Whelan, *Pastor*. Mass with sermon three Sundays in the month, at 10½ A. M. Catechism before mass. (P. O.

*Double Wells*, Talliaferro co.) The stations belonging to this place are, *Washington*, Wilkes co. where a church is being built under the invocation of St. Patrick, and mass is celebrated one Sunday in the month; *Crawfordville*, Talliaferro co. *Athens*, Clarke co. and one in South Carolina.

*Columbus*, Muscogee co. SS. Philip and James—Rev. James Graham, *Pastor*. Mass on Sundays and holydays at 10½ A. M. Attached to this are *Macon*, Bibb co. visited four times in the year, and two other stations.

*Cherokee District*, in the north western section of the State, comprising five or six stations, is visited by Rev. Gregory Duggan, *Missionary*.

*South Eastern District*—Rev. Andrew Doyle, *Missionary*. He attends the stations at *St. Mary's*, Camden co. *Jekyll island* and *Brunswick*, Glynn co. and *Darien*, Mackintosh co.

## ECCLESIASTICAL AND CLASSICAL INSTITUTIONS.

### Seminary of St. John the Baptist,

CHARLESTON, SOUTH CAROLINA,

In which the small number of candidates necessary to sustain the missions of the diocess are educated. The present number of students is six, three in the class of divinity, and three in logic. They are taught by Very Rev. R. S. Baker, and superintended by Rev. T. J. O'Sullivan.

### SOCIETY OF ST. JOHN THE BAPTIST.

The Society of St. John the Baptist is a voluntary association, which creates by subscriptions and donations a fund to aid in the education of candidates for orders, and for supplying very poor and extremely destitute missions. The Bishop is President, the Vicar is Vice President. The priests of the diocess and twelve lay gentlemen, chosen at the annual meeting, form the committee for management. Treasurer, Rev. R. S. Baker; Recording Secretary, Mr. W. F. Forley; Corresponding Secretary, Mr. Patrick Cantwell. There are branches in Augusta, Savannah and Locust Grove.

### Society of Ladies in aid of the Seminary.

This is an association of ladies, who contribute by subscription and labour, to supply and keep in repair the bedding and furniture of the seminary. There is a monthly mass, and an anniversary high mass, for the living and deceased members.

### ASYLUM FOR AGED AND INFIRM CLERGYMEN.

The clergymen of the diocess have by their own voluntary contributions created a small fund, for the basis, it is to be

hoped of a larger one; and which, it is to be expected, will be increased by the contributions of the laity, for supporting aged, infirm, or destitute clergymen. This fund is at present vested in the bishop and two priests, as trustees, and by a statute of the diocess, each priest is bound henceforth, to contribute thereto in proportion to his means.

DAY SCHOOL for boys, at Charleston, in which an extensive course of classical education is carefully taught. Rev. Michael Magrath, *Principal.*

## CONVENTS AND FEMALE ACADEMIES.

### Convent and Female Academy of the Ursulines,

CHARLESTON, S. C.

*Rev. Mother Mary Borgia McCarthy, Superior.*
*Mother Mary Francis Molony, Assistant.*

This community consists at present of five professed nuns and a novice, and has been incorporated by the Legislature of South Carolina. The ladies are of the congregation of Paris, and a filiation from the monastery near Cork in Ireland, long known as one of the best houses of education in Europe.

They at present will receive only twenty boarders, and thirty day-pupils, which numbers are generally full.

### CONVENT AND FEMALE ACADEMY
### Of the Sisters of Our Lady of Mercy,

CHARLESTON, S. C.

*Sister Aloysius M'Kenna, Superioress.*

The objects of this congregation are: 1st. The education of female children whose parents' means are moderate; for which purpose they have accommodations for boarders and day pupils, who receive a solid and extensive plain English education. 2d. The instruction of poor and neglected female children, gratuitously. 3d. The care of destitute orphans who may be supported by the alms of the public. 4th. The care of a hospital for the destitute sick. 5th. The solace of the poor sick in their own dwellings. 6th. Generally such other works of mercy as may be designated by the bishop. The present number of sisters is seventeen. They make simple vows, at first for one year, then for two years, which may afterwards be extended. They have lately had a large and commodious edifice erected near the cathedral, for themselves, their boarders, and the orphans under their charge. They

can accommodate twenty-five boarders and as many orphans. At present they have eighteen of the former and twelve of the latter. Their day-school has upwards of sixty pupils, and in the poor-school there is about half that number of scholars.

Children who are under eight years of age, pay for board and tuition, $125 per annum, quarterly in advance. In the day-school the terms are those which are usual in the city.

## CHARITABLE INSTITUTIONS.

### HOSPITAL

Of the Society of Working Men, Brotherhood of St. Marino, an association of upwards of one hundred respectable well conducted mechanics and laborers, who support this hospital for their own benefit by stated contributions. This establishment is attended by the Sisters of Mercy.

Orphan Asylum, at the establishment of the Sisters of Mercy, in Charleston, which supports 12 orphans.

Free School for girls, conducted by the same sisters, in Charleston.

Free School for boys, at Charleston, in which 30 pupils are admitted.

### RECAPITULATION.

| | |
|---|---|
| Churches, | 14 |
| Churches building, | 3 |
| Other stations, | 47 |
| Clergymen on the mission, | 20 |
| Ecclesiastical institutions, | 4 |
| Clerical students, | 6 |
| Female religious institutions, | 2 |
| Female academies, | 2 |
| Charitable institutions, | 4 |

## DIOCESS OF NASHVILLE.

This diocess, comprising the State of Tennessee, was created in July, 1837, by his present Holiness, Pope Gregory XVI., who appointed the Very Rev. Richard Pius Miles, Provincial of the order of St. Dominick in the United States, its first Bishop. He was consecrated in the cathedral of Bardstown, Ky., on the 16th of September, 1838, by the Rt. Rev. Joseph Rosati, D. D. Bishop of St. Louis.

## CHURCHES AND CLERGY.

### TENNESSEE.

*Nashville*, Cathedral of the Holy Rosary—
Rt. Rev. Richard Pius Miles, D. D.
Very Rev. Joseph Stokes, V. G. *Pastor.*
Rev. Wm. Morgan, *Assist.*

*Memphis*, church not yet built—Rev. William T. Clancy, *Pastor*, who visits also *La Grange*, *Bolivar*, *Jackson*, and other stations in south-west Tennessee.

*Gallatin*, *Franklin*, *Columbia*, *Shelbyville*, *Fayetteville* and *Winchester*—attended from Nashville.

Numerous stations in middle, east and west Tennessee, attended by Rev. Michael McAleer and Rev. John Maguire.

The two last named gentlemen have been appointed to travel together throughout the diocess, to preach in every town not already provided with a pastor, and to administer the holy sacraments to all who may apply to them. It is confidently hoped, that a merciful God will bestow his blessing upon their zeal and labours, and enable them to announce with an apostolic spirit, the divine truths of our holy religion, that through them our doctrines may become more generally known and more practically respected.

## INSTITUTIONS.

### St. Joseph's Theological Seminary,

NASHVILLE, TENN.

In this seminary, young men designed for the missions of Tennessee are taught philosophy and theology. It contains, at present, two students of theology, under the direction of Very Rev. Joseph Stokes, V. G.

### ACADEMY FOR BOYS,

NASHVILLE, TENN.

Attached to the seminary is an academy for boys, in which the ordinary branches of a liberal education are carefully taught, the moral and religious instruction of the pupils attended to, and every facility afforded for the improvement of the mind and the cultivation of virtue. The academy is conducted by approved teachers, and superintended by the Rev. William Morgan, *President.*

RECAPITULATION.

| | |
|---|---|
| Churches, | 1 |
| Other stations, | 20 |
| Clergymen on the mission, | 6 |
| Ecclesiastical seminary, | 1 |
| Clerical students, | 2 |
| Academy for boys, | 1 |

# DIOCESS OF BARDSTOWN.

THE diocess of Bardstown, which embraces the State of Kentucky, was established in 1808. The See is now occupied by the Rt. Rev. Benedict J. Flaget, who is assisted by the Rt. Rev. Guy J. Chabrat, Coadjutor.

## CHURCHES AND CLERGY.

### KENTUCKY.

*Bardstown*, Nelson co. Cathedral of St. Joseph,
Right Rev. Benedict Joseph Flaget, D. D. *Bishop.*
Right Rev. Guy J. Chabrat, D. D. *Bishop of Bolina, Coadjutor.*
Right Rev. John B. David, D. D. *Bp. of Mauricastro.*
Rev. H. Deluynes, *Pastor.*
Five other stations are visited by the clergy of the Cathedral.

*St. Thomas' Church*, Nelson co.—Rev. A. A. Aud, who attends the church at *New Haven* and four stations.

*Fairfield*, Nelson co. St. Michael's, } Rev. J. Elliott, who at-
*Taylorsville*, St. Benedict's, } tends two stations.

*Nazareth*, Nelson co. St. Vincent of Paul—Rev. J. Haseltine.

*Bullett co.* St. John the Baptist, once a month—Rev. J. Haseltine.

*Louisville*, St. Louis—Rev. Ignatius A. Reynolds, *Pastor.*
Rev. J. M'Gill,
Rev. W. S. Coomes, } *Assistants.*
Rev. John Quinn,
German church—Rev. Charles Blanc, *Pastor.*
Rev. Mr. Decheux, *Assist.*

*Portland*, near Louisville—Rev. N. Perché, who attends also *Clare's creek church*, and two other stations.

*Grayson co.* St. Paul's,
St. Benedict's,
St. Augustine's, } Rev. A. Degauquier, who attends six stations.
*Breckenridge co.* St. Anthony's,
*Meade co.* St. Theresa's—Rev. J. C. Wathen, Rev. Charles Coomes, who attend seventeen stations.

*Hardensburgh*, Breckenridge co. St. Romuald, *Davies' co.* St Lawrence, } Rev. J. C. Wathen.

*Union co.* Sacred heart, St. Ambrose, *Graves co.* St. Jerome, } Rev. E. J. Durbin and Rev. A. Hagan, who attend four distant stations.

*Marion co.* Holy Cross—Rev. Robert Byrn, who also attends St. Vincent's in Nelson co. and five stations.

St. Charles', Raywick and three stations, } Rev. Louis Petit, S. J.

Lebanon, St Augustine's Holy Mary, } Rev. D. A. Deparcq.

Loretto, conv. and acad.—Rev. F. Fouché, S. J.

*Adair co.* St. Bernard's, *Mercer co.* Danville, St. Patrick's, } Rev. D. A. Deparcq, who attends also five stations.

*Washington co.* St. Rose—Rev. J. T. Jarboe, O. S. D. who with the gentlemen of that order, attend five stations.

*Scott co.* St. Pius', *Franklin co.* St. Patrick's at Frankfort, } Rev. J. A. Drew, who attends five stations.

*Covington*, St. Mary's—Rev. S. H. Montgomery, who attends *Maysville*.

*Lexington*, St. Peter's, Fayette co.—Rev. M. Spalding during the absence of Rev. Edward M'Mahon.

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## ECCLESIASTICAL INSTITUTIONS.

### DIOCESAN SEMINARY.

This seminary has been established in Marion co. under the direction of the fathers of the Society of Jesus.

### DOMINICAN CONVENT,

AT ST. ROSE, WASHINGTON COUNTY.

The following Rev. gentlemen reside in the institution: Rev. J. T. Jarboe, *Superior;* Rev. S. L. Montgomery, Rev. J. V. Bullock, Rev. C. D. Bowling, Rev. A. O'Brien, and Rev. A. Anderson. There are three professed novices, and two or three in the habit not professed, and two professed lay-brothers. The fathers attend five or six stations at seven or eight miles' distance from St. Rose.

# COLLEGES FOR YOUNG MEN.

## ST. JOSEPH'S COLLEGE,

BARDSTOWN, KY.

This college is situated in the suburbs of Bardstown. The site is beautiful, and equally as healthy as any in the state, or perhaps in the Union.

The branches actually taught, are the languages, viz: Latin, Greek, French, Spanish: Mathematics in all the branches; Latin and English versification, Rhetoric, including Composition and Elocution; Mental Philosophy, Natural Philosophy, including the elements of Chemistry, Pneumatics, Electricity, &c., illustrated by experiments. The apparatus for Natural and Experimental Philosophy, is as complete as any in the Western country, and will be occasionally increased by new invoices from Europe. History and Geography, with the use of the maps and globes, are taught with peculiar attention.

TERMS.

| | | |
|---|---|---|
| Tuition alone—in Reading, Writing, and Arithmetic, per annum, | - - - - | $20 00 |
| Do. in English Grammar, Geography, and Practical Surveying, | - - - - | 30 00 |
| Do. in the languages and higher branches, | | 50 00 |
| Do. including board, washing and mending, | | 150 00 |

The expenses already incurred in procuring and importing the apparatus, and those to be incurred yearly, for the experiments, mending and replacing instruments, create a necessity of making a small extra charge of $10 per annum, for the class of Natural Philosophy.

The following are the names of the officers and professors of the college:

Rev. J. M. Lancaster, *Prest., and Professor of Mental and Moral Philosophy.*
Rev. R. A. Abel, *Vice Prest. and Chief Disciplinarian.*
Rev. F. Chambige, *Agent and Professor of Chemistry, and Natural Philosophy.*
Rev. W. E. Clark, *Prof. of Ancient Languages, and Spanish.*
Rev. Mr. Vitale, *Prof. of French.*
Rev. Aug. Cissell, *Tutor in Latin.*
Mr. Jno. T. Talbot, *Tutor.*
Mr. Jno. R. McAtee, Mr. Wm. Simms, jr. } *Profs. of English & Mathematics.*
Mr. Ferdinand Heumuller, *Prof. of Music.*
Mr. Patrick Ward, *Assist. in Preparatory.*
Mr. Robert A. Spalding, *Clerk.*
Mr. J. S. E. Norman, Mr. James Shehy, } *Prefects.*

## ST. MARY'S COLLEGE.

INCORPORATED, JANUARY 31, 1837.

This literary establishment, founded in 1822, has been for the last four years, under the direction of the present Conductors. The system of study embraces all the branches commonly taught in other colleges.

### TERMS.

1. Board, Tuition, Washing, Mending, &c., per annum, half yearly in advance, - - $100 00
2. No deduction is made for the students who go home during the annual vacation.
3. Bed and bedding, when furnished by the college, 6 00
4. The only extra charges are for Music and Drawing, which will be taught on moderate terms, and for the philosophical apparatus.
5. Stationary can be furnished by the College, 4 00
6. Medical attendance and Medicines, unless parents prefer to pay the expenses incurred in case of sickness, - - - - - 2 00
7. Books, clothes, and other articles of this nature, will be furnished, according to the intention of parents or guardians, with due regard to economy.
8. None are admitted as day-scholars, whose parents or guardians do not live in the neighborhood.

The following gentlemen are attached to the college:

Rev. Peter Chazelle, S. J., *President.*
" Wm. Murphy, S. J., *Vice-president.*
" Thomas Legouais, S. J. }
" Vital Giles, S. J. }
" Lewis Petit, S. J. } *Professors.*
" F. X. Evremond, S. J. }
" F. Fouché, S. J. }

## MOUNT MERINO SEMINARY.

This institution is situated in a remarkably healthy part of Kentucky, on the Stage Road, ten miles from Brandenburg and fourteen miles from Hardensburg.

The course of instruction embraces Spelling, Reading, Writing, Arithmetic, English Grammar and Geography, with the use of Globes, Book-keeping, Rhetoric, and Declamation, History, the French language, the Greek and Latin Classics, Logic and mental Philosophy. Mathematics, Algebra, Geometry, Trigonometry, Surveying, Mensuration, Conic Sections and Astronomy, to which will be added soon, Civil Engineering and Lectures on Agriculture.

The year will be divided into two sessions. The first session begins on the 1st of September, and ends on the 7th of February. The second session begins on the 23d of February, and ends on the 1st of August.

The month of August will be vacation, with a recess of two weeks in February.

TERMS PER SESSION, IN ADVANCE.

| | |
|---|---|
| Board, including washing, mending, fuel and lights, - - - - - - - - - | $35 00 |
| Tuition in the Preparatory Branches, - - | 8 00 |
| Tuition (with the above) in Surveying, Book-keeping and Rhetoric, - - - - - | 12 00 |
| Tuition (with the above) in the languages, Mathematics and Philosophy, - - - - - - | 15 00 |

Each boarder finds bed and bedding, or pays for them $3 per Session.

☞Agents at Brandenburg, *Messrs. Wathen & Co.*

" Louisville, *Messrs. Niven & Blancagniel,* and *James Green, Sr.*

☞On business, address to Brandenburg, (post paid.)

JOHN B. HUTCHINS.

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**Academy** for boys at Louisville, containing 50 pupils.

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## CONVENTS AND ACADEMIES

### *FOR YOUNG LADIES,*

*Conducted by the Sisters of Charity.*

### FEMALE ACADEMY OF NAZARETH,

BARDSTOWN, KENTUCKY.

The Nazareth academy is three miles from Bardstown, and three quarters of a mile from the Louisville and Bardstown Turnpike. The site is pleasant, beautiful and healthy. The buildings are spacious, and erected in a handsome style; and peculiarly well arranged for the purpose of an extensive boarding school for young ladies. The yard and ground for recreation and promenade are neat, spacious, and in the summer pleasantly shaded with forest and grove trees.

The institution has obtained a charter of incorporation from the Legislature of Kentucky, and is conducted on principles similar to those of St. Joseph's College. It is under the protection and superintendence of the Rt. Rev. Bishop of Bardstown, and a board of trustees. The president and some of the faculty of St. Joseph's College examine the pupils, and en-

courage their progeess. At the end of each session, bulletins are transmitted to parents and guardians, informing them of the conduct, proficiency, and health of their children or wards.

The conductors of the institution assure its numerous patrons, and the public in general, that there is, and always shall be, a sufficient number of competent instructors and tutoresses in all the branches, professed to be taught in the academy. Every attention is given to the neatness, politeness, health and comfort of the pupils. The diet is good, wholesome and abundant. The sick are nursed with truly maternal tenderness, and the pupils receive in every respect a parental care and attention.

No solicitation or influence is used to change the *religious principles* or *creed* of the pupils: and should any manifest a desire for such change, the parents or guardians are informed of the same.

Nazareth has been a public boarding school for young ladies since the year 1822; during which time, it has received an extensive patronage from Kentucky, the southern and several of the western states. Each year has added to the comforts and conveniences of the institution; while experience has increased the qualifications and abilities of the conductors and tutoresses.

Nazareth is open for the reception of pupils at any time of the year: at least one hundred and fifty may be received and comfortably accommodated. The Bardstown and Louisville Stage will pass by Nazareth, whenever there are passengers to or from the academy. *Francis McKay*, merchant, Louisville, Ky., will take pleasure at any time in facilitating the conveyance of pupils to the institution, or in giving a prospectus or information of the same. The branches taught in this institution are as follows:

Reading, Writing, Arithmetic, English Grammar; Geography, with the use of the Globes; History, Rhetoric, the elements of Botany; Mental and Natural Philosophy; Astronomy, Optics, Chemistry, &c.; Plain Sewing, Marking, Needle-Work, Embroidery, Tapestry and Bead-Work, in all their variety; Drawing; Painting; Music on the Harp; Piano and Guitar; and the French, Italian, and Spanish languages. Lessons and exercises in polite literature will also be given, the institution being provided with a good library for the purpose.

THE TERMS ARE AS FOLLOWS:

| | |
|---|---|
| Board, Washing, and Tuition in the common branches, viz: Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking, and Needle-Work, per session, . | $50 00 |
| Board, and Tuition in any or all of the following | |

branches, viz: Embroidery, Drawing, Painting in water colors, History, Rhetoric, Botany and Philosophy, per session, . . . . . $57 00

Any of the common branches before mentioned, may be joined to the studies just named, without any additional charge.

EXTRA CHARGES.

| | |
|---|---|
| For each language, French, Italian, and Spanish, per session, . . . . . | $6 00 |
| Lessons on the Harp, with the use of the instrument, per session, . . . . . | 30 00 |
| Lessons on the Piano and Guitar, with the use of the instruments, each, per session, . . | 12 00 |
| Dancing, per quarter, . . . . . | 10 00 |
| Bed and Bedding when furnished by the institution, per session, . . . . . | 4 00 |
| The use of books for all or any of the classes, maps, paper, quills, &c. &c., per session, . | 3 00 |

Grecian Landscape Painting in imitation of oil-colors, the Mezzo-tinto, and Polish water-colors, will be hereafter taught in the institution, and will make, for a course of lessons, in each style, an extra charge of five dollars.

Payments are to be made in advance for each session.

A charge of two dollars per week will be made for students remaining in the Academy during the vacation.

No boarder will be received for a shorter time than a session. No deduction will be made for absence unless occasioned by sickness.

## SOME GENERAL REGULATIONS.

There will be an annual vacation from the Wednesday previous to the last Thursday of July, to the 1st Monday of September.

The pupils will not be allowed to visit in town or its vicinity, unless it be the parents' express wish; and unless the families whom they are to visit be designated. Those visits will, by no means, be more frequent than once a month, and then, so as not to cause the omission of any class.

In order to prevent all improper correspondence, the letters written or received by pupils, will be subject to inspection, (however, their correspondence with parents or guardians, will be entirely unrestrained.)

The winter school uniform will be dark colored merino. That of summer blue and pink colored ginghams and calicoes, with plain aprons and capes.

A sum of money, sufficient to purchase such articles as will be necessary during the first session, will be put into the hands of the treasurer, who will account for the same.

Pupils wishing to learn Music, will provide themselves with Music-books.

The use of a well selected Library may be had for $2 during the student's stay in the academy, at the option of the parent or guardian.

The year will be divided into two sessions; the first commencing on the first Monday in September, and ending the 14th of February; the second commencing the 15th of February, and ending the last of July.

If children should complain or express discontent in their letters, parents and guardians are requested to write, without delay, to some one of the directors of the academy, or some person (other than the children) in whom they can confide, in order to obtain correct information on the alleged subject of complaint.

The actual trustees are the Rt. Rev. Dr. Flaget, *Moderator;* Rt. Rev. Dr. David; Rev. J. Haseltine; Miss Catherine Spalding, *Mother Superior;* Miss Pelagia Vallee; Miss Columba Carroll; and Miss Serena Carney.

All communications respecting this academy, addressed to the Rev. J. Haseltine, *Superior;* or to Miss Catherine Spalding, *Mother Superior, Nazareth, near Bardstown, Ky.* will receive immediate attention.

F. McKay, merchant, Louisville, Ky. is agent for the academy, to whom remittances may be made.

## FEMALE SCHOOL OF ST. VINCENT OF PAUL,

NEAR MORGANFIELD, UNION CO. KENTUCKY.

The branches taught are as follows: Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, &c.; Drawing and Painting in Water-colors; Music on the Piano Forte: also Vocal Music.

THE TERMS ARE AS FOLLOWS:

Board and tuition in any or all of the following branches, viz. Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, Drawing and Painting, $76 per annum: or 19 per quarter.

There is an extra charge for Music and the use of Piano of $24 per annum, or $6 per quarter.

There are 7 Sisters and 35 boarders in this academy.

## ST. CATHARINE'S FEMALE ACADEMY,

LEXINGTON, KENTUCKY.

This institution is in a beautiful and healthy situation on North Mulberry street. The buildings already erected,

and those that are in progress of erection, will be sufficiently capacious to accommodate about fifty boarders.

The branches taught in this institution, are as follows: Reading, Writing, Arithmetic, English Grammar, Geography, (with the use of Globes,) History, Rhetoric and Composition; the Elements of Botany, Natural Philosophy, Astronomy, Optics, Chemistry, &c.—Plain Sewing, Marking, Needle-work, Embroidery, Tapestry, Bead-work, in all its variety: Drawing, Painting, Music (Vocal and Instrumental) and the French language.

THE TERMS ARE AS FOLLOWS:

| | |
|---|---|
| Boarding and Tuition in the common branches, viz. Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking and Needle-work, per quarter, . | $30 00 |
| Boarding and Tuition, in any or all of the following branches, viz. Embroidery, Drawing and Painting; History, Rhetoric, Botany and Philosophy, per quarter. . . . . | 33 00 |
| There is an extra charge for the French language, of . . . . . | 5 00 |
| There is also an extra charge for Music, and the use of Instruments, of . . . . | 10 00 |
| Bed and bedding, when furnished by the institution, . . . . . | 2 50 |

☞Payments are to be made quarterly in advance.

No boarder will be received for a shorter time than a quarter. No deduction will be made for absence, unless occasioned by sickness. The terms for the admission of externs will be made known on application to the conductors.

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FEMALE ACADEMY at Louisville, under the care of five Sisters of Charity.

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## CONVENTS AND ACADEMIES,

*Conducted by the Sisters of Loretto.*

The mother-house of the Lorettines is at Loretto, where there are 45 sisters. The number of members in the community is 156.

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## LORETTO FEMALE ACADEMY.

The LORETTO FEMALE ACADEMY, is in Marion County, Ky. on the road from Bardstown to Lebanon, twelve miles

from the former, and six from St. Mary's College. It was incorporated in 1827.

The conductors of Loretto, resolved to establish a permanent literary institution, have made choice and purchased an extensive domain, in a healthy and eligible section of country. The buildings are elegant, well adapted to the purposes of education, and sufficiently capacious for the comfortable accommodation of 150 pupils. The recreation grounds are spacious and set with trees and shrubbery.

Loretto is founded on principles similar to those of St. Mary's College; and the public are referred to the prospectus of that institution for the spirit and customs of this. It is directed by a board of trustees of which the Rt. Rev. Dr. Flaget, Bishop of Bardstown, is Moderator. The pupils are examined at the termination of the year, by some of the principal professors of St. Mary's College, and a statement of their moral standing and literary advancement is transmitted to parents and guardians.

The community, being numerous, are enabled to give the fullest and most prompt attention to every department. Propriety of deportment, politeness, personal neatness, and the principles of morality, are objects of unceasing assiduity. The sick are attended with tenderness and regularity. The institution is Catholic; but while it affords every facility for those who profess that faith, to reduce it to practice, it carefully abstains from any encroachment on the principles of others. All attend morning and evening prayer together, and divine service on Sundays.

The tutoresses of the Loretto Academy, as well as those who at all times preside over the pupils, have been carefully selected from the most numerous community in the West, with a view not only to talent and learning, but also to disposition and aptitude to fashion and habituate the young mind to what is useful, elegant and proper. The French language is taught by French ladies; and Painting, by ladies who have long taught with reputation.

For the accommodation of its patrons and friends, the institution has purchased a good stage, which will be kept in Bardstown, subject at all times to the command of those who wish to visit Loretto; inquire at any of the Hotels of Bardstown. It will, at the request of passengers, call at Liver's Springs, which are a little more than a mile from Loretto, and a few hundred yards from the stage-road. Mr. John Blandford has permanently settled at these springs, and will keep entertainment throughout the year.

The conductors have been at great expense in building and other improvements; and whatever expense and labor may be requisite, they are resolved that Loretto shall always be in accordance with the wishes of its patrons.

They persuade themselves that the improvements and real merits of the institution will be appreciated. The friends of female education and the public are requested to call and *see for themselves*. The branches taught are as follows:

Reading, Writing, Arithmetic, English Grammar; Geography, with the use of Maps and Globes; History, ancient and modern, with Chronology and Mythology; Rhetoric and Composition; Botany, Optics and the Elements of Mechanics; Hydrostatics and Astronomy: Chemistry and Natural Philosophy; the French language: Needle-work, plain and fancy; Marking; Lace and Bead-work; Drawing; Painting in water colors; Crayon Drawing; Painting on Satin and Velvet; Music, Vocal and on the Piano Forte, Harp and Guitar; Dancing. Lessons and Exercises will be given in Polite Literature.

## TERMS.

| | |
|---|---|
| Board and washing, per session, | $35 00 |
| Tution in Reading, Writing, English Grammar, Plain Sewing and Marking, per session, | 6 00 |
| Tuition in Geography, with the use of Maps and Globes, Fancy Needle-work, Embroidery, Beading, Drawing and Painting, Rhetoric and History, Botany and Philosophy, an extra charge of | 4 00 |

### EXTRA CHARGES.

| | |
|---|---|
| For Music and use of Pianos, per session, | 15 00 |
| For Music on the Guitar, with the use of instrument, | 12 00 |
| For Music on the Harp, with the use of instrument, | 30 00 |
| For the French or Spanish Language, | 5 00 |
| For Dancing, per quarter, | 10 00 |
| For Medicines and medical attendance, unless parents prefer to risk the expenses of sickness, | 4 00 |

### CONDITIONS AND GENERAL REGULATIONS.

1. Payments are made semi-annually, in advance.
2. No boarder is admitted for a shorter term than three months.
3. No deduction will be made for absence unless occasioned by sickness.
4. Boarders must be furnished by parents and guardians with bed, bedding, decent clothing, books and stationary.
5. Pupils from a distance may be furnished with all necessaries by depositing money in the hands of the Mother Superior.
6. Bed and bedding furnished by the institution at $3 per session.
7. The academic year is divided into two sessions—the first commencing 1st September, and expiring 15th February;

the second commencing 20th February, and expiring 1st of August. Pupils will meet a kind reception at any time of the year, though they will find it greatly to their advantage to enter early in the session.

8. Visiting and receiving of visits is prohibited, unless the persons be near relations or guardians, or have the approbation of these.

9. The correspondence of pupils, except with parents and guardians, is subject to inspection.

10. Young ladies over fifteen will not be received, if they be not recommended by a person who will be held responsible.

Miss Herminie Grute, a young lady who has received instruction during several years from some of the best musical professors of Paris, will superintend the department of Music. We are confident that her eminent qualifications will be recognised by the parents who may visit the institution, and manifested in the progress of the pupils.

☞Communications relative to the institution, addressed to Miss Isabella Clark, *Superioress*, Loretto, or to Rt. Rev. Dr. Chabrat, Bishop Coadjutor of Bardstown, will receive prompt attention.

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**Convent and Preparatory School of Gethsemani,**

About twelve miles from Bardstown. The only branches taught are Reading Writing, Arithmetic, English Grammar, Geography and Plain Sewing.

TERMS.

| | |
|---|---|
| (Including board and tuition) per session, . . | $33 00 |
| Extra for bedding, . . . . . | 2 00 |

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Convent and Academy of Bethlehem, near Elizabethtown, Ky.

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Convent and Academy of Holy Mary, in Marion county, Ky.

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St. Magdalen's Convent, near Springfield, Ky. There are 14 professed sisters in this institution, and three novices. They observe the rule of St. Dominic.

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**Female Academy of St. Magdalen's,**

NEAR SPRINGFIELD, KY.

This institution has lately been enlarged by the addition of a stately two story building, and is now amply

capacious for the comfortable accommodation of one hundred and fifty boarders. The Bardstown and Springfield stage will pass by St. Magdalen's, whenever there are passengers to or from the academy. The site is beautiful, pleasant and healthy. The yard and recreation ground are spacious, and tastefully set with grove trees.

THE BRANCHES TAUGHT IN THIS INSTITUTION ARE AS FOLLOWS:

Orthography, Reading, Writing, Arithmetic, English Grammar, Chemistry, Geography, with the use of the Globes; History, Philosophy, Rhetoric, and Composition; Music on the Piano, Drawing and Painting on the most improved plans; Botany, Plain Sewing, Marking, Needle-work, embroidery, Tapestry and Bead-work. Two of the tutoresses are being qualified to give lessons in French and on the Guitar.

THE TERMS ARE AS FOLLOWS.

| | |
|---|---|
| Boarding and tuition in the common branches, per session, | $30 00 |

EXTRA CHARGES.

| | |
|---|---|
| For Grammar and Geography, per session, | $2 00 |
| Globes and use, and Astronomy, do. | 3 00 |
| Lessons on the Guitar, do. | 6 00 |
| Music and use of Piano, do. | 10 00 |
| Rhetoric, Philosophy, Chemistry and Botany, per session, | 3 00 |
| Fancy and Bead-work, per session, | 3 00 |
| Embroidery, do. | 1 50 |
| Painting and Drawing, do. | 4 00 |
| French, do. | 5 00 |
| Bed and bedding, when furnished by the institution, per session, | 3 00 |

Payments must be made semi-annually in advance.

☞ All communications respecting the academy, addressed to Rev. C. D. Bowling, *Superior;* or to Mother Helen Wheeling, *St. Magdalen's near Springfield, W. C. Ky.*, will be promptly attended to.

There are at present 80 boarders in the academy.

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SCHOOL attached to the German church at Louisville, containing one hundred and twenty-five pupils.

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### Loretto Deaf and Dumb Asylum.

This institution for the mental and moral improvement of female children who are deaf and dumb, is under the direction of Miss Eulalia Flaget, who is assisted by Miss Antoinette Bernier and Miss Louisa Jarrige.

All the branches taught in similar institutions in France, or in the United States, will be taught in this institution. In a word, every facility will be afforded for acquiring an accomplished and useful education.

TERMS.

| | |
|---|---|
| For board and tuition per annum, . . . . | $100 00 |
| For bed and bedding, if furnished by the institution, and for washing, . . . . . | 12 00 |

## ORPHAN ASYLUM AND INFIRMARY.

**Under the care of six Sisters of Charity,**

AT LOUISVILLE, KY.

The number of orphans in the asylum is forty-two.

RECAPITULATION.

| | |
|---|---|
| Churches and chapels, . . . . | 40 |
| Other stations, . . . . . | 70 |
| Clergymen on the mission, . . . . | 26 |
| Clergymen in various institutions, . . | 20 |
| Ecclesiastical seminary, . . . . | 1 |
| Colleges for young men, . . . . | 3 |
| Female religious institutions, . . . | 3 |
| Academies for young ladies, . . . | 10 |
| Schools for boys, . . . . . | 2 |
| Charitable institutions, . . . . | 2 |

# DIOCESS OF NEW YORK.

The diocess of New York, which comprises the State of New York and the eastern part of New Jersey, was established in 1808. The Rt. Rev. John Dubois is bishop, and the Rt. Rev. John Hughes, *Coadjutor* and *Administrator*.

### CHURCHES AND CLERGY.

NEW YORK.

*New York.*

Cathedral of St. Patrick—Rt. Rev. John Dubois D. D. *Bishop.*
Rt. Rev. John Hughes, D. D. *Coadj. and Admin.*
Rev. John D. Urquhart.
Rev. Wm. Starrs.

*New York.*

Cathedral of St. Patrick—Rev. J. Conroy, who celebrates mass, and preaches every second Sunday in the chapel of the Bellevue hospital.
St. Peter's church—Very Rev. John Power, D. D.
Rev. Charles C. Pise, D. D.
Rev. J. T. Andrade.
St. Mary's—Rev. Wm. Quarter,
Rev. Walter J. Quarter,
Rev. Dominick Teixchira.
St. James'—Rev. Andrew Byrne,
Rev. Philip Gillick,
Rev. Mr. Terhykowich.
St. Joseph's—Rev. John McCloskey,
Rev. Bernard Carraher.
Transfiguration church—Very Rev. Felix Varela,
Rev. John Freitas.
St. Nicholas', (German)—Rev. N. Balleis.
St. John Baptist's (German)—Rev. Zacharias Kunze.

*Brooklyn*, St. James—Rev. John Walsh,
Rev. J. McDonagh.
St. Paul's—Rev. Nicholas O'Donnell,
Rev. James O'Donnell.

*Albany*, St. Mary's—Rev. Joseph Schneller.
St. John's—Rev. John Kelly.

*Harlaem*, St. Paul's, not dedicated,
*Throg's Point*, 2d Sund. in month,
*Saw Pit*, occasionally,
} Rev. Michael Curran, dwelling at Harlaem.

*Asylum*, Chapel of St. Ignatius—Rev. John Maginnis.

*Troy*, St. Peter's—Rev. John Shanahan.

*Sandy Hill*, church not dedicated,
*Lansingburgh*,
*Waterford*,
} Occasionally attended from Troy.

*West Troy*, church not dedicated—Rev. James Quinn.

*North Greenville*,
*Minerva*,
*Buskirkbridge*,
*Mechanicsville*,
*Hoosicksfalls*,
*Shahaticoque*,
} Occasionally attended from West Troy.

*Utica*, St. John's—Rev. Francis Ferrall.

*Binghampton*, church not dedicated—occasionally attended from Utica.

*Deerfield*,
*Littlefalls*,
} Rev. Joseph M. Burke; dwelling at L. Falls.

*Newport*,
*Schuyler*,
} Rev. Thomas Martin.

*Rochester*, St. Patrick's—Rev. Bernard O. Reilly.
St. Joseph's (German,)—Rev. Simon Sanderle.

*Greece Church*—occasionally attended by Rev. B. O'Reilly.

*Buffalo*, St. Louis', (German)—Rev. Alexander Pax.
(English)—Rev. Charles Smith.
*Oswego*, church not dedicated—Rev. John Rogers.
*Auburn* and *Geneva*, churches not dedicated—Rev. Patrick Bradley, dwelling at Auburn.
*Eden*—Rev. Nicholas Mertz.
*Carthage*, St. James',
*Watertown*, church not dedicated,
*Brownville*, occasionally,
} Rev. Michael Gilbride, dwelling at Carthage.
*Hogansburgh*, St. Patrick's, three Sundays—Rev. John McNulty.
*Fort Covington*, St. Mary's,
*Malone*, St. Joseph's,
*Messina*, St. Peter's,
} Occasionally attended by Rev. J. McNulty.
*Java* and *China*, once a month—Rev. Charles Smith of Buffalo.
*Newburgh*, church not finished,
*Cold Spring*, St. Mary's,
*West Point*,
} Rev. Patrick Duffy, dwelling at Newburgh.
*Poughkeepsie*, St. Peter's, two Sundays in the month; *Saugarties*, once a month, church not dedicated; *Roundout*, once a month—Rev. John Smith, dwelling at Poughkeepsie.
*Northwood*—Rev. Mr. Newman.
*Lockport*, St. John's,
*Medina*, church not ded
} Rev. P. Costello, dwelling at Lockport.
*Albion*, *Niagara Falls* and *Lewistown*—occasionally attended by Rev. P. Costello.
*Plattsburgh* and *Kuseville*, alternately—Rev. Mr. Rooney, dwelling at Plattsburgh.
*Rome*, St. Peter's, first and third Sunday; *Verona*, St. Mary's, second and fourth Sunday—Rev. William Beecham, dwelling at Rome.
*Vienna*,
*Turin*,
*Florence*,
} Private chapels occ. att. by Rev. Wm. Beecham.
*Danville*, occasionally, by Rev. S. Sanderle of Rochester.
*Schenectady*, St. John's—Rev. Patrick McCloskey.
*Amsterdam*,
*Saratoga*,
*Jonesville*,
*Galway*,
} Occasionally by Rev. P. McCloskey.
*Salina*, church not dedicated—Rev. Michael Heas.
*Syracuse*,
*Manlius*,
*Pompey*,
*Mexico*,
} Occasionally, by Rev. M. Heas of Salina.
*Ogdensburgh*, church not dedicated—Rev. David Bacon.
*Waddington*, vacant.
*Flushing* and *Jamaica*, occasionally by Rev. Michael Curran.

*Williamsburgh*, occasionally, by Rev. James O'Donnell.
*Hunter*, vacant.
*Sing Sing*, *Yankers*, churches not dedicated—Rev. J. Cummiskey.
*Staten Island*, church not finished; *Perth Amboy*—Rev. Mr. Madranno.
*Sagharbor*, church not dedicated, occasionally by Rev. J. Cummiskey.
*Hudson*, occasionally from Albany.
*Cape Vincent*, *French Creek*, *Leraysville*—Rev. Francis Guth.

NEW JERSEY.

*Newark*, St. John's—Rev. Patrick Moran.
*Patterson*, St. John's—Rev. Philip O'Reilly.
*Jersey city*, St. Peter's—Rev. Hugh Mohan.
*Belleville*, St. Paul's—Rev. P. Dogherty.
*Madison*, St. John's—Rev. Mr. Newell.
*New Brunswick*, *South Amboy*, *Somerville*, } Rev. Mr. McGuire.
*Macoupin*, (German)—Rev. John Raffeiner.

# INSTITUTIONS.

## ROSE HILL COLLEGE,

WEST CHESTER COUNTY, ELEVEN MILES FROM THE CITY OF NEW YORK.

There are fourteen ecclesiastical students in this institution, of which the Rev. Felix Villanis, D. D. is President.

## St. Mary's Select School for Young Ladies,

No. 415, GRAND ST, NEW YORK.

Under the charge of four Sisters of Charity; Sister THECLA, *Sister Servant*.

The course of instruction in this school embraces Orthography, Reading, Writing, Grammar, Composition, Natural Philosophy, Ancient and Modern History, Rhetoric, Practical and Rational Arithmetic, Drawing, Painting, Embroidery, Plain and Fancy Needle-work.

TERMS PER QUARTER.

| | |
|---|---|
| First class, - - - - - | $3 50 |
| Second class, - - - - - | 5 50 |
| Third class, - - - - - | 7 00 |

EXTRA CHARGES.

| | |
|---|---|
| Drawing and painting - - - | $5 00 |
| Chenille embroidery, - - - | 5 00 |
| Stationary, - - - - - - | 25 |
| Fuel for the season, - - - | 1 00 |

N. B. Quarter payable in advance. No charge for vacation.

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**St. Joseph's School for Young Ladies,**

No. 23, Oliver st, New York.

Under the charge of five Sisters of Charity, Sister William Anna, *Sister-Servant.*

The course of instruction commencing from the elements of a junior education, comprises Orthography, Reading, Writing (plain and ornamental,) Arithmetic, Geometry, Grammar, Composition, Ancient and Modern History, Geography, with the use of Maps and Globes; Astronomy, Rhetoric, Natural Philosophy, Botany, Chemistry, Plain and Ornamental Needlework, Tapestry, Cotton Embroidery, &c. &c.

The government of the school is mild, but firm and regular, and strict attention to its regulations will be required; should a pupil be withdrawn before the expiration of the quarter, no deduction will be made for the remaining time, or for a partial absence from the school.

Besides frequent inspection of the classes during the year, a general examination will be held immediately before the vacation: premiums will be awarded to those who may have excelled in their respective classes, or distinguished themselves by their exemplary deportment.

The utmost attention will be paid to the religious, moral and intellectual improvement; also, to the polite deportment of the pupils.

COURSE OF INSTRUCTION AND TERMS.

| | |
|---|---|
| *First Class*—Embraces, Orthography, Reading, Plain and Ornamental Writing, Arithmetic, Geometry, Grammar, Composition, History, Geography, with the use of the Globes, Astronomy, Rhetoric, Philosophy, Chemistry, Botany, and Delineation of Maps, - | $3 50 |
| *Second Class*—Orthography, Reading, Plain and Ornamental Writing, Arithmetic, Grammar, Composition, History, Geography, Philosophy, and Botany, | $6 50 |
| *Third Class*—Orthography, Reading, Writing, Arithmetic, Composition, Grammar, Geography and History, - - - - - - - - - | $5 50 |
| *Fourth Class*—Orthography, Reading and Writing, - - - - - - - - - - | $3 50 |

EXTRA CHARGES PER QUARTER.

| | |
|---|---|
| French Language, | $5 00 |
| Music, | 10 00 |
| Drawing and Painting in oil or water colors, | 5 00 |
| Chenille Embroidery, | 5 00 |
| Shell and Ebony Work, | 5 00 |
| Japanning and Mezzotinto, | 5 00 |

Quarter payable always in advance.
No charge for vacation.

## CHARITABLE INSTITUTIONS.

*Roman Catholic Asylum* in New York city, under the charge of 12 Sisters of Charity. Sister Elizabeth, *Sr. Servant.* The number of orphans in this institution is 200.

*Roman Catholic Half-Orphan Asylum,* in N. York city, under the charge of five Sisters. Sister Lucy Ignatius, *Sr. Servant.* There are 60 orphans in the house.

*St. Patrick's Free School,* in N. York city, containing from 800 to 1000 children. The boys are taught by male teachers, and the girls by three Sisters of Charity, in separate apartments. Sister Mary Teresa, *Sr. Servant.*

*St. Peter's Free School,* in N. York city, containing from five to seven hundred children. The boys are taught by male teachers, and the girls in distinct apartments, by three Sisters of Charity. Sister Mary Jerome, *Sr. Servant.*

*St. James' Free School,* in N. York city, containing about the same number of children who are taught in the same way. Two Sisters are employed in the school. Sister Ann Louise, *Sr. Servant.*

*St. Nicholas' German Free School,* in which there are between 80 and 100 German children.

*Free School* attached to the church of the Transfiguration.

*Free School* attached to St. Joseph's church.

*St. Mary's Orphan Asylum,* at Brooklyn, under the charge of four Sisters. Sister Magdalen, *Sr. Servant.* It contains 18 Orphans.

*St. James' Free School,* in Brooklyn, containing from two to four hundred children. The boys are taught by male teachers, and the girls by three Sisters of Charity. Sister Ursula, *Sr. Servant.*

*St. Paul's Free School,* in Brooklyn, containing about 150 children, who are instructed by male teachers.

*St. Joseph's Orphan Asylum* and Free School, in Albany, under the charge of four Sisters. Sister Mary DeSales, *Sr. Servant.* It contains twenty-five orphans, and from 180 to 200 pupils. The boys are taught by a male instructor.

*St. John's Female Orphan Asylum* and Free School, in Utica,

conducted by three Sisters of Charity. Sister Serena, *Sr. Servant.* There are 13 orphans, and about 90 pupils in the institution.

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Catholic Temperance Societies were established, in the city of N. York, Feby. 9th, 1840; at Albany in May; at Troy, August 2d; at Utica, August 9th; at Schenectady, August 23d; at Rome, Sept. 13th; also at Rochester and Hogansburg.

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## RECAPITULATION.

| | |
|---|---|
| Churches, | 64 |
| Stations occasionally visited, | 43 |
| Clergymen on the mission, | 65 |
| Clergymen otherwise employed | 1 |
| Ecclesiastical seminaries, | 1 |
| Colleges for young men, | 1 |
| Clerical students, | 14 |
| Female academies, | 2 |
| Institutions under the sisters of charity, | 11 |
| Orphan asylums, | 5 |
| Orphans supported and educated, | 316 |
| Temperance associations, | 8 |

# A LIST OF THE
# CATHOLIC CLERGYMEN
## IN THE UNITED STATES.

*Arch-Diocess of Baltimore, and Diocess of Richmond.*

Most Rev. Samuel Eccleston, D. D.

Rev. Bayer, Benedict
Borgna, Philip
Carbery, Joseph
Carey, John B.
Chanche, John
Coombs, Ignatius
Corry, Patrick
Coskery, Henry B.
Curley, James
Damphoux, Edward
Debarth, Lewis
Deluol, Lewis R.
Devoss, Peter J.
Donelan, John P.
Dzierozinski, Francis
Dubuisson, Stephen
Elder, Alexius J.
Fenwick, George
Flaut, George
Fredet, Peter
Gabaria, Stephen
Gallagher, Michael
Gildea, John
Griffin, Hugh
Grivel, Fidelis
Guth, Michael
Hickey, John
Hitselberger, Alex.
Hœrner, James
Jamison, Francis
Joubert, Hector
Kerny, Nicholas
King, George
Knight, Edward
Kroes, Peter P.
Leavy, Patrick
Lilly, Thomas
Lhomme, Francis
Rev. Lopez, Joseph A.
Lucas, James
McCarthy, Edward
McCaffrey, John
McCaffrey, Thomas
McColgan, Edward
McElroy, John
Matthews, William
Moriarty, Walter
Moore, James
Mudd, Aloysius
Myers, Henry
O'Brien, Timothy
O'Brien, John
O'Flannigan Peter
Obermeyer, L.
Piot, Sylvester
Powers, James
Prost, Joseph
Randanne, John B.
Raymont, Gilbert
Reid, James
Roloff, Francis
Ryder, James
Sacchi, Philip A.
Sanders, Matthew
Schreiber, Peter S.
Steinbacher, Nicholas
Vanhorsigh, Joseph
Verot, Augustin
Vespre, Francis
Whelan, Richard
White, Charles I.
Woodley, Robert D.
Xaupi, Honoratus X.
Young, Benjamin
Zocchi, Nichs. Total, 76.

*Diocess of Philadelphia.*

Right Rev. Henry Conwell, D. D.

Right Rev. Francis P. Kenrick D. D. *Coadjutor and Administrator.*
Rev. Balfe, Joseph
Balli, Augustin
Barbelin, Felix J.
Barber, Virgil
Barron, Edward
Borgess, Otho
Bradley, James
Beschter, John W.
Carter, Charles J.
Cody, Joseph
Czakert, Peter
Devitt, Daniel
Donahoe, Terence J.
Donahoe, Patrick
Dougherty, Michael
Dunn, John P.
Fitzsimmons, Henry
Gallagher, Hugh
Gallagher, Michael
Gartland, Francis X.
Garland, Edward F.
Gibbs, Andrew
Gilligan, John
Havermans, Peter
Heyden, Thomas
Ivers, William
Keenan, Bernard
Kendeler, Francis H.
Kuhr, Ferdinand
Kyle, Thomas
Lekeu, Matthew
Levis, John
Loughran, William
Lemke, Peter
Maher, Pierce
Magorien, Daniel
Marshall, Francis X.
Moloney, James
McGirr, Terence
McCabe, Bernard
Miller, James
Moriarty, P. E.
Mulholland, David
Nugent, Patrick
O'Connor, Michael
Rev. O'Dwyer, John
O'Reilly, John V.
O'Reilly, John
Prendergast, Patrick
Rafferty Patrick
Rattigan, P.
Reilly, Patrick
Sourin, Edward
Steinbacher, Peter
Stillinger, Jacob A.
Tschenhens, F. X.
Whelan, Wm.--Total, 59.

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*Diocess of New York.*

Rt. Rev. John Dubois, D. D.
Rt. Rev. John Hughes, D. D. *Coadj. & Admin.*
Rev. Andrade, Joseph T.
Balleis, N.
Bacon, D.
Byrne, Andrew
Bradley, P.
Beecham, William
Burke, Joseph M.
Conroy, John J.
Carraher, B.
Costello, Patrick
Coyle, Francis
Curran, Michael
Cummiskey, James
Dougherty, P.
Duffy, Patrick
Ferral, Francis
Freitas, John
Gilbride, Michael
Gillick, Philip
Guth, Francis
Heas, Michael
Kelly, John
Kunze, Zachariah
Laughlin, John
Madranno, ——
Martin, Thomas
Mertz, Nicholas
McCloskey, John
McCloskey, Patrick
McDonagh, John
McNulty, John

Rev. Maginnis, John
Maguire, ——
Mohan, Hugh
Moran, Patrick
Newell, ——
Newman, John
O'Donnell, Nicholas
O'Donnell, James
O'Reilly, Bernard
O'Reilly, Philip
O'Neil, Edward
Pax, Alexander
Pise, Charles C.
Power, John
Quarter, William
Quarter, Walter J.
Quinn, James
Raffeiner, John
Rogers, John
Rooney, N.
Sanderle, Simon
Shanahan, John
Schneller, Joseph
Smith, Charles
Smith, John
Starrs, William
Teixchira, Dominick
Terhykowich, ——
Urquhart, John D.
Varela, Felix
Villanis, Felix
Walsh, John
and one other.

Total, 66.

*Diocess of Boston.*

Rt. Rev. Benedict Fenwick, D. D.

Rev. Brady, John
Brady, John D.
Byrne, Patrick
Conway, James
Corry, John
Daly, John B.
Desmilliers, M.
Fenelly, ——
Fitton, James
Fitsimmons, Terence
Fitzpatrick, John
Flood, Patrick
Hardy, Richard
Kanavan, Patrick
Lynch, Thomas
Lynch, Michael
McDermott, James
McMahon, J. B.
Murphy, Edward
O'Beirne, Patrick
O'Callaghan, Jeremiah
O'Reilly, ——
O'Sullivan, Thomas
Ryan, Dennis
Smyth, James
Strain, James
Tyler, William
Waters, Richard
Wiley, William
Williamson, Adolphus

Total, 31.

*Diocess of Detroit.*

Right Rev. Frederick Rézé, D. D.

Rev. Badin, Francis V.
Baraga, F.
Boheme, ——
Bonduel, Floriment
Bowens, ——
Carabin, ——
Cullen, ——
Dufour, Louis
Freygang, Joseph
Kelly, P.
Kopp, ——
Kundig, Martin
Pierz, ——
Santilli, ——
Vandenbrock, Theodore
Vizosky, ——
Warlop, ——

Total, 18.

*Diocess of Cincinnati.*

Rt. Rev. Jno. B. Purcell, D. D.

Rev. Butler, Thomas R.
Cheymol, William
Clarkson, J. H.
Collins, Edward T.

Rev. Conlan, James
De Gœsbriand, Louis
Elet, J. A.
Gacon, Claudius
Henni, John
Hammer, Francis
Hertzog, ——
Horstman, J. M.
Huber, Francis F.
Juncker, H. D.
Lamy, John
Machebœuf, ——
McCaffrey, James
McNamee, Joseph
McLaughlin, Peter
Montgomery, Charles P.
Murphy, William
Navarron, Louis
Olivetti, Michael
O'Meally, Joseph
Purcell, Edward
Rappe, M.
Shorb, Basil
Thienpont, Emanuel
Wilson, George J.
Wurtz, Mathias
Young, Nicholas D.
Young, Joshua
and 3 others. Total, 36.

*Diocess of Vincennes.*

Rt. Rev. Celestin De la Hailandière, D. D.
Rev. Bacquelin, Vincent
Bellier, John P.
Benoit, Julian
Berel, Maurice
Bernier, A.
Bessonies, Augustus
Buteux, Stanislaus
Chassé, John
Corbe, John
Delaune, Julian
Deydier, Anthony
Ducoudray, Louis
De St. Palais, Maurice
Dupontavice, Hippolyte
Ferneding, Joseph
Fischer, Francis
Rev. François, Claudius
Guéguen, John
Hamion, Joseph
Kundek, Joseph
Lalumiere, Simon
Martin, Augustus
Masquelet, N.
Muller, Louis
Neyron, Louis
Shawe, Michael
Schniederjans, Conrad
Vabret, John
Weinzœpflen, R. Tot. 30

*Diocess of DuBuque.*

Rt. Rev. Mathias Loras, D. D.
Rev. Causse, James
Crétin, Joseph
Galtier, P.
Mazzuchelli, S.
Pelamourgues, A.
Petiot, R.
Ravoux, L. Total, 8.

*Diocess of St. Louis.*

Rt Rev. Joseph Rosati, D. D.
Rev. Aelen, Gerard H.
Brands, John
Brickwedde, Augustus
Burlando, Francis
Buschotts, James G.
Burke, Thomas
Carrell, George
Calvo, Michael
Cercos, M.
Collins, Michael
Conway, Timothy
Dahmen, F. X.
Desmets, Peter
De Marchi, Joseph
Domenach, Michael
Devos, P.
Doutreluingue, P.
Eisvogels, Anthony
Ellate, John
Emig, John P.
Figari, Hector
Fontbonne, James
Fischer, John P.

Rev. Fortmann, Henry
Gandolpho, Hippolytus
Gleizal, J. L.
Hamilton, George
Heim, Ambrose
Healy, John
Helias, Ferdinand
Hoecken, Christian
Kenny, John
Lefevre, Peter P.
Loisel, Regis
Lutz, Joseph Anthony
Maller, M.
Meinkman, Henry
Meyer, Charles
Mignard, Joseph
Mignard, P.
Olivier, Donatianus
Ostlangenberg, G. H.
Paquin, Joseph
Parodi, Aloysius
Paris, Augustus
Point, Nicholas
Raho, J. B.
Renaud, Joseph
Richardbole, Joseph
Robert, John B.
Rolando, Bartholomew
Saulnier, Edmund
Sautois, J. B.
Schoenmakers, Jno.
Smedts, John B.
Soutier, ——
St. Cyr, Irenæus
Stalhe, N.
Timon, John
Tornatore, Jno. B.
Tucker, Louis
Tucker, Hilary
Vanassche, Judocus
Van Cloostere, Vitalis
Vandevelde, James
Van Mierlo, Henry
Verhaegen, P.
Verheyden, Peter
Verreydt, Felix
Van Sweevelt, J.
Walters, Cornelius W.
Wiseman, Jos. Total, 73.

*Diocess of Bardstown.*

Rt. Rev. Benedict J. Flaget, D. D.
Rt. Rev. Guy J. Chabrat, D.D. *Coadjutor.*
Rt. Rev. Jno. B. David, D. D.
Rev. Abel, Robert A.
Anderson, A.
Aud, A. A.
Badin, Stephen T.
Blank, Charles
Bowling, Charles D.
Bullock, J. V.
Byrne, Robert
Chazelle, Peter
Chambige, Francis
Cissell, Augustus
Clark, Wm. E.
Coomes, Linus
Coomes, Walter S.
Coomes, Charles
Decheux, ——
Deluynes, H.
Deparcq, David
Degauquier, A.
Drew, J. A.
Durbin, Elisha
Elliot, James
Evremond, Francis
Fouchè, Francis
Ganilh, Anthony
Giles, Vital
Hagan, A
Haseltine, Joseph
Hutchins, John
Jarboe, J. T.
Lancaster, James M.
Larkin, John
Legouais, Thomas
McMahon, Edward
Montgomery, S.
Montgomery, Stephen
McGill, John
Murphy, William
O'Brien, A.
Petit, Lewis
Percher, Napoleon
Quinn, John
Reynolds, Ignatius A.

Rev. Rogers, Joseph
Spalding, Martin J.
Spalding, Benedict T.
Vitale, ——
Wathen, John
Total, 51.

*Diocess of Nashville.*

Rt. Rev. Rd. P. Miles, D. D.
Rev. Clancy, William T.
Maguire, John
McAleer, Michael
Morgan, William
Stokes, Joseph
Total, 6.

*Diocesses of New Orleans and Natchez.*

Rt. Rev. Ant. Blanc, D. D.
Rev. Anduze, M. B.
Amat, M.
Armand, P.
Armengal, Bonaventure
Andizio, J.
Alabau, J.
Abbadie, Francis
Andrieu, E.
Ascensio, Philip
Benniot, J. M.
Boué, L.
Bouillier, J.
Brogard, J.
Beaupre, P. F.
Caretta, J.
Chandy, P.
De Angelis, A.
Deleeuw, Theodore
De Theux, Theodore
D'Hauw, E.
Dubois, M.
Doogan, R.
Dupuy, En.
Escoffier, J. B.
Evrard, J.
Fort, N.
Français, N.
Giustiniani, Jos.
Jamey, V.
Jeanjean, Augustus
Rev. Jouannault, V.
Llebaria, P.
Loperena, F.
Maenhaut, C.
Martin, J.
Mascaroni, A.
Masnou, J.
Mina, V. M.
Moni, Al.
Moracchini, D.
Mullon, J. J.
O'Reilly, M. D.
Permoli, B.
Paillasson, Victor
Pascual, R.
Pin, P.
Priour, J.
Rousselon, S.
Soller, Joseph
St. Aubin, C. F.
Walsh, J.
Total, 52.

*Diocess of Mobile.*

Rt. Rev. Michael Portier, D. D.
Rev. Bach, D. F.
Bazin, John
Chalon, Gabriel
Cessant, ——
Guinand, Symphorian
Hackett, Patrick
Lesne, James
Lima, Antonio
McGarahan, James
Parodies, ——
Portier, J. M.
Rampon, C.
Saintyves, ——
and five others.
Total, 19.

*Diocess of Charleston.*

Rt. Rev. Jno. England, D. D.
Rev. Baker, Richard S.
Barry, John
Bermingham, Timothy
Burke, William
Cronin, Timothy J.
Doyle, Andrew

| | |
|---|---|
| Rev. Duggan, Gregory | Rev. Murphy, Thomas |
| Gifford, J. | O'Neil, Jer. F. |
| Graham, James | O'Neil, Patrick |
| Lynch, Patrick N. | Quigley, Edward |
| Magrath, Michael | Wallace, James |
| McGowan, Patrick | Whelan, Peter |
| Moloney, Thomas | Total, 20. |

*Grand Total*, 545.

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Since the Almanac was put to press, the Rev. J. Lucas has been transferred from Frederick, Md. to the pastorship of St. Joseph's, Talbot county, E. S. Md. The Rev. J. B. Carey, late of St. Joseph's, will reside at Bohemia, Cecil county.

Rev. P. O'Flannigan, is assistant pastor of Trinity Church, Georgetown, D. C.

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## SUMMARY OF

# RELIGIOUS ORDERS AND COMMUNITIES

## *IN THE UNITED STATES.*

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1. The Jesuits have a novitiate in Maryland, Kentucky and Missouri; colleges in Maryland, Kentucky, Missouri, Louisiana and Ohio, and serve various missions throughout the country.

2. The Sulpitians have a seminary and college at Baltimore, Md.

3. The Dominicans have a convent in Kentucky and one in Ohio, and attend several missions in those states.

4. The Augustinians serve two missions, one in Philadelphia, and the other in Brooklyn, L. I.

5. The Lazarists or Priests of the Mission have a seminary and college in Mo. and La. and serve various missions.

6. The Eudists have a seminary and college at Vincennes, Indiana.

7. The Liguorians or Redemptorists serve three missions, one in Pittsburg, Pa. one in Baltimore, Md. and one in Rochester, N. Y.

8. The Fathers of Mercy will soon open an institution, near Mobile, Ala.

## INSTITUTIONS

UNDER THE CARE OF THE SISTERS OF CHARITY

*Of St. Joseph's, Emmitsburg, in the order of their establishment.*

1. St. Joseph's (the mother house) and Young Ladies' Academy.
2. Household Department of Mt. St. Mary's College.
3. St. Joseph's Female Orphan Asylum, in Philadelphia.
4. St. Patrick's Orphan Asylum, in New York city.
5. St. Mary's Female Orphan Asylum, in Baltimore.
6. St. Patrick's Free School in New York city.
7. Infirmary at Baltimore, Md.
8. St. John's Orphan Asylum, Female Academy and Free School, at Frederick, Md.
9. St. Vincent's Female Orphan Asylum and Free School, at Washington, D. C.
10. St. Joseph's Female Orphan Asylum and Free School, at Albany, N. Y.
11. Hospital at St. Louis, Mo.
12. St. Peter's Female Orphan Asylum and Free School, in Cincinnati, Ohio.
13. St. Patrick's Female O[illegible]m, at N. Orleans, La.
14. St. Peter's Female Orphan A[illegible] and Female Academy, at Wilmington, Del.
15. St John's Asylum for boys, at [illegible]delphia.
16. St. Joseph's Female Academy, in New York city.
17. St. Peter's Free School for girls, in New York city.
18. St. Mary's Orphan Asylum and Free School, in Brooklyn, L. I.
19. St. Aloysius' Free School for girls, in Boston, Mass.
20. St. Mary's Free School for girls, in Philadelphia.
21. Half-Orphan Asylum, in New York city.
22. St. Mary's Academy, in New York city.
23. Male Orphan Asylum, at St. Louis, Mo.
24. Hospital in Baltimore, Md.
25. Charity Hospital at New Orleans.
26. St. John's Orphan Asylum and Free School at Utica, N.Y.
27. St. Joseph's Female Orphan Asylum and Academy, in Richmond, Va.
28. St. Paul's Orphan Asylum and School, at Pittsburg, Pennsylvania.
29. St. Ann's School, At Pottsville, Pa.
30. St. Mary's Female Orphan Asylum and School at Norfolk, Va.
31. St. Mary's Free School for girls, at Vincennes, Ind.
32. St. Vincent's Female Academy, at Martinsburg, Va.
33. Infirmary at Richmond, Va.
34. St. James' Free School, in New York city.
35. St. James' Free School, at Brooklyn, L. I.

The Sisters of Charity of the Nazareth Community, Ky. have academies for young ladies at Bardstown, near Morganfield, at Lexington, and at Louisville; and at the last mentioned place have charge of an orphan asylum and infirmary.

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The Carmelite nuns have a convent and female academy at Baltimore, Md. and one in New Orleans.

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The Ursulines have a convent and academy, near New Orleans, one in Boston, and a third in Charleston, S. C.

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The Ladies of the Sacred Heart have convents and academies at St. Louis. St. Ferdinand, and St. Charles, in Missouri, and at St. Michael's, Acadia co. and Opelousas, in Louisiana.

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The Sisters of the Visitation have convents and young ladies' academies at Georgetown, D. C. Mobile, Ala. Kaskaskia, Ill. and Baltimore, Md.

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The Sisters of Mercy have an establishment at Charleston, South Carolina.

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The Ladies of Providence have an institution at Detroit, Mich. and near Terrehaute, Ind.

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The Sisters of Loretto have convents and academies at Loretto, near Bardstown, near Elizabethtown, and another in Marion co. in Kentucky; also at Bethlehem, St. Genevieve, Cape Girardeau in Missouri, and one at Pine Bluff in Arkansas.

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The Nuns of St. Dominick have two convents and female Academies, one at St. Rose, in Kentucky, and another near Somerset, Ohio.

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The Sisters of St. Joseph have an institution at Carondolet, Missouri, and one at Cahokias, Illinois.

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The Sisters of *Notre Dame* are established at Cincinnati, Ohio.

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The Ladies of the Retreat have an academy at Pensacola, West Florida.

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There is a community of colored women at Baltimore, called Sisters of Providence, who have a school for colored children.

# OBITUARY.

"It is a holy and wholesome thought to pray for the dead."
2 *Macch. xii.* 46.

## DIED,

1839, Oct. 23d. Rev. PETER MAUVERNAY, President of Springhill College, Ala.
Nov. 9th. Sister VINCENTIA HARDING, of St. Joseph's Community, near Emmitsburg, Md.
" 30th. Mother ANGELA SANSBURY, Superiour of St. Mary's Convent, near Somerset, Ohio, aged 44 years.
Dec. 14th. Rev. JOHN G. VANDERBRAAK, of the diocess of Philadelphia.
" 17th. Very Rev. WILLIAM McSHERRY, Provincial of the Society of Jesus in Maryland, and President of Georgetown College.
29th. Rev. JOHN MAHONEY, Pastor of St. Augustine's Church, Boston, Mass.
1840, Jan. 5th. Sister MARY JUSTINE McMAHON, of St. Joseph's Community, Emmitsburg.
March 6th. Rev. PATRICK PLUNKETT, Pastor of Juliet, Illinois.
" 19th. V. Rev. JOHN TESSIER, Ex-Superior of St. Mary's Seminary, Baltimore, and Vicar General of the diocess, aged 82 years.
" 22d. Rev. PATRICK KENNY, Pastor of Wilmington, Del. aged 79 years.
April 1st. Sister ANN HILL, of St. Mary's Convent, near Somerset, Ohio.
" 9th. Rev. WILLIAM GRACE, Pastor of Auburn, New York.
" 25th. Sister REDEMPTA BLONDELLE, of St. Joseph's Community, Emmitsburg, Md.
May 6th. Rev. DEMETRIUS A. GALLITZEN, Pastor of Loretto, Pa.
" 21st. Rev. Fr's VARIN, of the diocess of Phila.
July 8th. Rev. MICHAEL HEALY, Pastor of St. Mary's Church, Boston, aged 32 years.
" 14th. Sister ISABELLA DEVOY, of St. Joseph's Community, Emmitsburg, Md.
August 30th. Rev. BERNARD McARDLE, Pastor of Belleville, N. Jersey, aged 50 years.
Sept. 7th. Rev. J. F. CHIBEAUX, of the diocess of Charleston.
" 15th. Rev. E. W. POWELL, Principal of Mt. Merino Seminary, Ky.

# STATISTICS OF THE CATHOLIC CHURCH IN THE UNITED STATES.

Number of Catholic bishops in the United States, 17; of priests, 528; of clergymen deceased or retired from the ministry during 1840, 40; of clergymen in the United States at the beginning of the year 1840, 500; making an accession of 85 clergymen, since the publication of the last directory.

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The Catholic population of the United States is estimated at 1,300,000.

| Dioceses. | Churches and Chapels. | Churches building. | Other Stations | Clergymen in the ministry | Clergymen otherwise employed | Ecclesiastical Institutions. | Clerical Students. | Literary Institutions for Young men. | Young men in College. | Female Religious Institutions. | Female Academies | Pupils in Female Academies. | Charitable Institutions. | Religious Associations. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Baltimore, | 68 | 2 | 16 | 38 | 31 | 4 | 52 | 5 | 638 | 5 | 9 | 530 | 21 | 6 |
| Richmond, | 7 | 1 | 12 | 6 | 1 | 0 | 0 | 0 | 0 | 0 | 3 | 100 | 4 | — |
| Philadelphia, | 91 | — | — | 57 | 2 | 1 | 22 | 2 | 60 | 0 | 1 | 30 | 6 | 2 |
| New York, | 64 | — | — | 65 | 1 | 1 | 14 | 1 | — | 0 | 2 | 120 | 14 | 8 |
| Boston, | 30 | — | — | 31 | 0 | 0 | 0 | 1 | 60 | 1 | 1 | — | 1 | 7 |
| Detroit, | 25 | — | — | 25 | 17 | 1 | 0 | 0 | 1 | 1 | 1 | — | 2 | 2 |
| Cincinnati, | 38 | — | — | 16 | 2 | 1 | — | 1 | — | 2 | 2 | 70 | 2 | 3 |
| Vincennes, | 27 | 10 | — | 34 | 5 | 1 | 9 | 1 | 50 | 1 | 1 | 50 | 2 | 0 |
| DuBuque, | 5 | 1 | — | 25 | 8 | 0 | 0 | 1 | — | 0 | 1 | — | — | 5 |
| St. Louis, | 56 | 9 | 60 | 50 | 23 | 2 | 30 | 3 | 320 | 10 | 10 | 640 | 8 | — |
| Bardstown, | 40 | — | — | 70 | 25 | 1 | — | 3 | 300 | 3 | 10 | 528 | 2 | — |
| Nashville, | 1 | — | — | 26 | 6 | 0 | 1 | 2 | 1 | 0 | 0 | 0 | 0 | 0 |
| New Orleans, | 35 | 1 | — | 26 | 39 | 11 | 1 | 9 | 1 | 106 | 4 | 526 | 5 | — |
| Natchez, | 1 | — | — | — | 2 | — | — | — | — | — | 0 | 0 | 0 | 0 |
| Mobile, | 7 | — | — | 25 | 12 | 7 | — | — | 2 | 70 | 2 | 60 | 1 | — |
| Charleston, | 14 | 3 | 47 | 20 | 0 | 4 | 6 | 1 | — | 2 | 2 | 128 | 4 | 0 |
| 16 | 512 | 27 | 394 | 436 | 109 | 17 | 144 | 24 | 1595 | 31 | 49 | 2782 | 72 | 33 |

# CATHOLIC PERIODICALS

PUBLISHED IN THE UNITED STATES.

THE UNITED STATES CATHOLIC MISCELLANY, published every Saturday, in Charleston, S. Carolina, at $4 per annum.

THE CATHOLIC TELEGRAPH, published every Thursday, in Cincinnati, Ohio, at $2 50 per annum, in advance, or otherwise $3.

THE CATHOLIC HERALD, published every Thursday, in Philadelphia, at $3 per annum.

THE CATHOLIC ADVOCATE, published in Bardstown, Ky., every Saturday, at $2 50 per annum, in advance, or otherwise $3.

DER WAHRHEIT'S FREUND, (German paper,) published weekly, in Cincinnati, Ohio, at $2 50 per annum.

THE NEW YORK CATHOLIC REGISTER, published every Thursday in the city of New York, at $3 per annum in advance.

ORDO DIVINI OFFICII RECITANDI, MISSÆQUE CELEBRANDÆ, juxta rubricas breviarii ac missalis romani. Published annually, about the 1st of September, by Fielding Lucas, Jr. Baltimore.—Price 50 cents.

THE YOUNG CATHOLIC'S MAGAZINE, enlarged series, published on the first of each month, under the supervision of the Very Rev. Felix Varela, by C. H. Gottsberger, New York, at one dollar per annum, in advance.

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## TEXAS.

From the proximity of Texas to the United States, and the peculiar political aspect it has presented for several years, a brief outline of its past and present condition may not be uninteresting.

Twenty years ago Texas was but an obscure province of Mexico. With the exception of San Antonio, La Behia, Nacogdoches, and a few other towns of inconsiderable note, it exhibited but a vast desert, the habitation only of savage tribes. About the year 1821, Mr. Austin founded there a colony from the United States, soon after which Mexico declared herself independent of the Spanish government, and her independence was recognized by our own country. These events induced many persons from the United States to settle in Texas, which together with the province of Cuahuila formed one of the states of the new confederation. But a few years however had elapsed, when an attempt was made to alter the constitution adopted in 1824; an attempt which the Texans resisted with firmness, and which led eventually to their separation from Mexico, and to the war which was carried on in 1836.

The territory claimed by the Texans lies between the 26th and 42d degree of north latitude, and extends from the 17th to the 31st degree of longitude west from Washington. It is bounded on the north and east by the United States, and on the south and west by the Gulph of Mexico and the Rio del Norte, embracing an area of about 500,000 square miles. The population which is estimated at 200,000 souls, is daily and rapidly increasing. Texas in general enjoys an excellent climate, and possesses a soil unsurpassed in fertility.

The principal towns in Texas are Nacogdoches and San Agostine in the east, Houston, Brazoria, Victoria, Galveston in the south, and San Antonio de Bexar in the west. The last mentioned place founded in 1698, contains nearly 2,000 inhabitants, about 1600 of whom are Catholics, and a beautiful church which could not be built at the present day for 120,000 dollars. Houston is the capital of the new republic, and has a population of about 5,000 souls, of whom several hundred are members of the Catholic church. There are 600 Catholics in the county of Nacogdoches, and others are thinly scattered over the country in various directions.

The very Rev. John Timon, Superiour of the Lazarists in the United States, and Vicar Apostolic of Texas, visited this country two years ago, and made arrangements for the erection of a church at Galveston, and another at Houston. The Rev. John Odin, C. M. appointed by him vice V. Apostolic, Rev. U. Estany, C. M. and another clergyman of the same congregation, accompanied with a lay-brother, proceeded to Texas and opened their mission early in July 1840. Rev. Mr. Estany is stationed at Victoria, the two other clergymen have established their residence at San Antonio de Bexar. Further east, Rev. George Hayden, and Rev. Edward A. Clark, are laboring for the salvation of souls, and it is gratifying to be able to state, that their efforts as well as those of their collaborators in the holy ministry, promise the most flattering results. Every thing seems to inspire the hope, that their zeal will be crowned with an abundant harvest.

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## GREAT BRITAIN AND THE ENGLISH COLONIES.

### ENGLAND.

In England there are eight Vicars Apostolic; the Right Rev. Thomas Griffiths, bishop of Bolena, *in part*, of the London district; the Rt. Rev. Thomas Walsh, bishop of Cambysopolis, *in part*, of the Midland district, assisted by the Rt. Rev. Nicholas Wiseman, as coadjutor; the Right Rev. John Briggs, bishop of Trachonitis, *in part*, of the district of York; the Right Rev. Henry Weedall, of the northern district; the Rt. Rev. George Brown, of the Lancastrian dis-

trict; the Rt. Rev. Peter Augustus Baines, bishop of Siga, *in part*, of the western district; and the right Rev. Dominic Brown, of Wales.

The number of churches in England and Wales is upwards of 440.

## SCOTLAND.

VICARS APOSTOLIC.

EASTERN District, Right Rev. ANDREW CARRUTHERS, Bishop of Ceramis, *in part*. Edinburg. Coadjutor, Right Rev. Dr. GILLIS, Bishop of Limyra *in part*.

WESTERN District, Right Rev. ANDREW SCOTT, Bishop of Eretria, *in part*. Glasgow. *Coadjutor*, Right Rev. JOHN MURDOCH, Bishop of Castabala *in part*.

NORTHERN District, Right Rev. JAMES KYLE, Bishop of Germanicia, *in part*.

Number of churches upwards of 80.

## IRELAND.

*An Hierarchy.*

PROVINCE OF ULSTER.

ARMAGH, Archbishop and Primate of all Ireland, Most Rev. WILLIAM CROLLY; *residence*, Armagh and Drogheda—*Parishes* 51.

DERRY, Right Rev. PETER M'LAUGHLIN, *residence* Derry. Coadjutor, Right Rev. JOHN M'LAUGHLIN. Par. 36.

CLOGHER, Right Rev. EDWARD KERNAN, *residence* Carrickmacross. Par. 37.

RAPHOE, Right Rev. PATRICK M'GETTIGAN, *residence* Letterkenny. Par. 32.

KILMORE, Right Rev. JAMES BROWNE, *residence* Cootehill. Par. 43.

ARDAGH, Right Rev. WILLIAM HIGGINS, *residence* Ballymahon. Par. 42.

MEATH, Right Rev. JOHN CANTWELL, *residence* Mullingar. Par. 54.

DROMORE, Right Rev. MICHAEL BLAKE, *residence* Newry. Par. 17.

DOWN and CONNOR, Right Rev. CORNELIUS DENVIR, *residence* Belfast. Par. 39.

One Archbishop. 9 Bishops. 351 Parishes.

PROVINCE OF LEINSTER.

DUBLIN. Archbishop and Primate of Ireland, the Most Reverend DANIEL MURRAY, *residence* Dublin. Par. 48.

FERNS, Right Rev. JAMES KEATING, *residence* Enniscorthy. Par. 36.

OSSORY, Right Rev. WILLIAM KINSELLA, *residence* Kilkenny. Par. 31.

KILDARE and LEIGHLIN, Right Rev. F. HEALY, *residence* Carlow. Par. 47.

One Archbishop. 3 Bishops. 162 Parishes.

PROVINCE OF MUNSTER.

CASHEL and EMLY, Archbishop, the Most Rev. MICHAEL SLATTERY, *residence* Thurles. Par. 47.

CORK, Right Rev. JOHN MURPHY, *residence* Cork. Par. 33.

KERRY and AGHADOE, Right Rev. CORNELIUS EGAN, *residence* Killarney. Par. 43.

LIMERICK, Right Rev. JOHN RYAN, *residence* Limerick. Par. 40.

CLOYNE and Ross, Right Rev. BARTHOLOMEW CROTTY, *residence* Cove of Cork. Par. 53.

KILLALOE, Right Rev. PATRICK KENNEDY, *residence* Castleconnell. Par. 46.

WATERFORD and LISMORE, Right Rev. NICHOLAS FORAN, *residence* Waterford. Par. 37.

One Archbishop. 6 Bishops. 299 Parishes.

PROVINCE OF CONNAUGHT.

TUAM, Archbishop, the Most Rev. JOHN MCHALE, *residence* Tuam. Par. 50.

CLONFERT, Right Rev. THOMAS COEN, *residence* Loughrea. Par. 23.

ACHONRY, Right Rev. PATRICK M'NICHOLAS, *residence* Ballydarsean. Par. 25.

ELPHIN, Right Rev. PATRICK BURKE, *residence* Sligo. Par. 43.

KILMACDUAGH and KILFENORA, Right Rev. EDMUND FRENCH, *residence* Kinvara. Par. 19.

GALWAY, Right Rev. GEORGE BROWNE, *residence* Galway. Par. 12.

KILLALA, Right Rev. FRANCIS JOSEPH O. FINAN, Ballina. Par. 23.

One Archbishop. 6 Bishops. 195 Parishes.

Total, Ireland.—4 Archbishops. 24 Bishops. 1007 Parishes. Curates, probably 1200 besides the Parish priests.

## BRITISH COLONIES.

NORTH AMERICA.

*Quebec*, the Honorable and Right Reverend Joseph Signay, Coadjutor, Right Rev. P. F. Turgeon, Bishop of Sidime in part.

*Montreal*, Right Rev. Ignatius Bourget.

*Hudson's Bay*, Right Rev. J. R. Provencher, Bishop of Juliopolis in part, V. A.

*Kingston, U. C.* Right Rev. Remigius Gaulin.

*Newfoundland*, Right Rev. Michael A. Fleming, Bishop of Corpœria, in part, V. A.

*Charlottetown*, Prince Edward's Island, Right Rev. Eneas B. McEachern.

*Nova Scotia*, (Halifax) Right Rev. William Frazer, Bishop of Tanæ, in part.—Total 8 Bishops.

WEST INDIES.

*Windward Islands, &c.* Right Rev. Daniel McDonnell, Bishop of Olympus, in part, V. A. Trinidad. Coadjutor, Right Rev. R. P. Smith, Bishop of Agra, in part.

*Leeward Islands, &c.* Right Rev. Benito Fernandez, V. A. Jamaica.—Total, 3 Bishops.

SOUTH AMERICA.

*British Guiana*, Right Rev. William Clancy, Bishop of Orio, in part, V. A. Demerara.

MEDITERRANEAN.

*Malta and Rhodes*, Archbishop, the Most Rev. Francis Xavier Carnana.

*Zante and Cephalonia* Right Rev. Louis Lestaria.

Coadjutor, Right Rev. John Hynes, Bishop of Leros, in part.

*Gibraltar*, Right Rev. Henry Hughes.—Total, 4.

AFRICA AND INDIAN OCEAN.

*Cape of Good Hope*, Right Rev. P. R. Griffith, Bishop of Paleopolis, in part. V. A.

*Mauritius*, Right Rev. William Morris, Bishop of Troy, in part, V. A.—Total, 2.

EAST INDIES.

*Madras*, Right Rev. Daniel O'Connor, Bishop of ———, in part, V. A.

Coadjutor, Right Rev. P. J. Carew, Bishop of Philadelphia, (Asia) in part.

*Calcutta*, the Very Rev. Robert St. Leger, S. J. V. A.—Total, 3.

AUSTRALIA, &c.

*New South Wales*, the Right Rev. John Bede Polding, Bishop of Hiero Cæsarea, in part, V. A.

*New Zealand*, Right. Rev. Doctor Pompallier, Bishop of Maronea, in part, V. A.—Total, 2.

The prelates in the British dominions are—Ireland, 28. England, 9. Scotland, 5. North America, 8. West Indies, 3. South America, 1. Mediterranean, 4. Africa and Indian Ocean, 2. East Indies, 3. Australia, &c. 2. Total, *sixty-five* prelates of the Roman Catholic church in the dominions of that nation, which once made it *high treason* for a Bishop to be found upon her territory.

### GENERAL STATISTICS OF THE CHURCH.

His Holiness Gregory XVI., occupies the chair of St. Peter.

The sacred College of Cardinals has fifty-seven members. The total number is 70.

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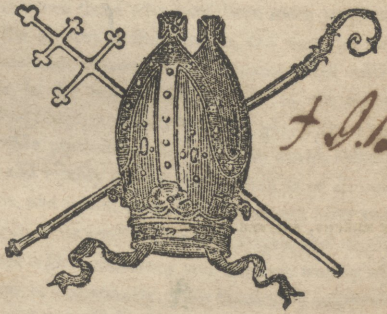
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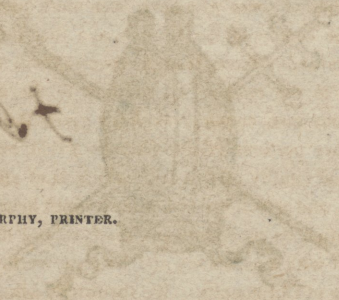
## LAITY'S DIRECTORY,

For the Year of our Lord

# 1842.



BALTIMORE;
PUBLISHED BY FIELDING LUCAS, Jr.
138 MARKET STREET.



JOHN MURPHY, PRINTER.

# PREFACE.

In the present number of the Catholic Directory, our first care has been, as usual, to note the changes that have taken place in the various diocesses, and to record the accessions of clergymen, the erection of churches, and other additional resources which the Catholic Church in the United States has acquired during the past year. The memoir of Mother Seton, foundress of the Sisters of Charity, near Emmitsburg, Md. has been collected from the most authentic sources of information, and, we trust, will be read with interest by the Catholic community of this country. In the obituary we have furnished a brief notice of the clergymen and others whose names are there recorded, and shall pursue the same plan hereafter, convinced that a periodical like the Directory is one of the most appropriate channels for transmitting an historical outline of those who have been more particularly devoted to the service of the Church, and that the mention of their labors and virtues, though concise, will afford much edification to the reader. In addition to the ecclesiastical affairs of our own country, we have given the statistics of several other portions of the Catholic world, exhibiting the progress and vitality of that faith which is of all nations and of all ages, and which even at this eleventh hour presents to our admiration its confessors and martyrs, and displays itself in the East with a constancy and heroism worthy of the primitive days of Christianity. We thankfully acknowledge the kindness of those who have aided us in the compilation of the Directory, and hope that the diligent effort we have made to render it useful and interesting, will be an apology to the public for its imperfections and the inaccuracies which so easily find their way into a publication of this nature.

THE EDITOR.

## CHRONOLOGICAL CYCLES.

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| Dominical Letter,..... B | Solar Cycle,..... 3 |
| Lunar Cycle, or Golden No. 19 | Roman Indiction,..... 15 |
| Epact,..... 8 | Julian Period,..... 6555 |

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## CARDINAL POINTS.

| | | | |
|---|---|---|---|
| Vernal Equinox,..... | March | 20, at | 7h. 9m. P. M. |
| Summer Solstice,..... | June | 21, at | 4h. 18m. P. M. |
| Autumnal Equinox,..... | September | 23, at | 6h. 22m. A. M. |
| Winter Solstice,..... | December | 21, at | 11h. 51m. P. M. |

## SOLAR AND LUNAR ECLIPSES OF THE YEAR 1842.

There will be five eclipses this year, three of the sun, and two of the moon, as follows:

The first is an annular eclipse of the sun, the 11th January, at 11 o'clock 11 min. in the forenoon, invisible here. This eclipse will be only visible at the Cape of Good Hope. Duration nearly 2 hours, on the sun's southern limb.

The second is a partial eclipse of the moon, the 26th January, at 12 o'clock 45 min. in the afternoon, invisible here. The moon will rise eclipsed at London, at 4 o'clock 34 min. London time. Duration nearly 3 hours on the moon's northern limb.

The third is a total eclipse of the sun, the 8th of July, at 1 o'clock 56 min. in the morning, invisible here. This eclipse will be partially visible at London, Edinburgh and Dublin, and will end at half past six o'clock, London time. Duration 1 hour. 45 min. on the sun's southern limb.

The fourth is a partial eclipse of the moon, the 22d July, at 5 o'clock 53 min. in the forenoon, invisible here. Duration 2 hours on the sun's southern limb.

The fifth is an annular eclipse of the sun, the 31st day of December, at 1 o'clock 58 min. in the afternoon, invisible here.

## MOVEABLE FEASTS.

| | | |
|---|---|---|
| Septuagesima Sunday,..... | Jan. | 23 |
| Ash Wednesday, or first day of Lent,..... | Feb. | 19 |
| Palm Sunday,..... | Mar. | 20 |
| Easter Sunday,..... | Mar. | 27 |
| Ascension Day,..... | May | 5 |
| Whit Sunday, or Pentecost,..... | May | 15 |
| Trinity Sunday,..... | May | 22 |
| Corpus Christi,..... | May | 26 |
| First Sunday of Advent,..... | Nov. | 27 |

## EMBER DAYS.

| | | | |
|---|---|---|---|
| February,..... | 16, 18, 19 | September,..... | 14, 16, 17 |
| May,..... | 18, 20, 21 | December,..... | 14, 16, 17 |

## COMMANDMENTS OF THE CHURCH.

1. The Catholic Church commands her children, on Sundays and Holy-days of obligation, to be present at the holy Sacrifice of Mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their Pastor at least once a year.

4. She commands them to receive the Blessed Sacrament at least once a year, and that at Easter or during the Paschal time, which begins on the 1st Sunday of Lent and ends on Trinity Sunday.

## HOLY-DAYS OF OBLIGATION.

The Circumcision of our Lord.—The Epiphany.—The Annunciation of the B. Virgin.—The Ascension.—Corpus Christi.—The Assumption of the B. Virgin.—All Saints.—The Nativity of our Lord.

## FASTING DAYS.

Every Friday in Advent; every day in Lent, Sundays excepted; the Ember-days which occur four times in the year, viz: the Wednesdays, Fridays and Saturdays; 1. immediately after the first Sunday in Lent; 2. in Whitson Week; 3. immediately after the 14th of September; 4. immediately after the third Sunday of Advent; the Vigils of Whit-Sunday, of SS. Peter and Paul, of the Assumption, of all Saints and of Christmas. When a fasting-day falls on Sunday, it is observed on the Saturday preceding. To fast, consists in abstaining from meat, in eating but one full meal in the day, and that not before twelve o'clock. Besides this repast, a *collation* is allowed in the evening; which, however, should not exceed the one fourth of an ordinary meal. Milk, except to color tea or coffee, eggs and warm fish, are prohibited at the collation. All those who have completed their twenty-first year, are obliged to observe the fasts commanded by the Church. The sick, women with child or who give suck, they who are under infirmities, who are advanced in years, or whom painful and laborious occupation will not permit to fast without great prejudice to their health, are dispensed from fasting. But every little head-ache, want of sleep, or other transient and

inconsiderable indisposition, are not sufficient reasons to justify an exemption from the law. To act prudently, and with a safe conscience in this matter, we should always consult the clergyman who is charged with our spiritual welfare, and follow his advice. With respect to the time of Lent, it should be remembered that, if the bishop of the diocess grants a general dispensation to eat flesh-meat at our meal on certain days in the week, those days do not, on that account, cease to be fasting days; and it should be further observed, that fish and meat are not allowed to be taken at the same meal. They who, for good reasons, have been dispensed from this law of the Church, should endeavor to comply with it as far as their circumstances will permit, and supply what is wanting by other works of penance.

## DAYS OF ABSTINENCE.

A day of abstinence is that on which we are not allowed to eat flesh-meat. These days are all Fridays in the year, and every day in Lent, unless a dispensation to the contrary be granted. When Christmas falls on Friday, abstinence is not of precept. The law of abstinence obliges all those who have attained the age of reason.

## EPISTLES AND GOSPELS

*Of the Sundays, Holy-days and principal Festivities in the year.*

| | |
|---|---|
| Advent, 1 Sun Ep Rom xiii 11, 14 | Gosp Luke xxi 25, 34 |
| 2 Sunday, Ep Rom. xv 4, 13 | Gosp Matt xi 2, 10 |
| 3 Sunday, Ep Philip, iv 4, 7 | Gosp John i 19, 28 |
| 4 Sunday, Ep 1 Cor iv 1, 5 | Gosp Luke iii 1, 6 |
| Christmas, 1 Mass. Ep Tit ii 11, 15 | Gosp Luke ii 1, 15 |
| 2 Mass, Ep Tit iii, 4, 8 | Gosp Luke ii 15, 21 |
| 3 Mass, Ep Heb i 1, 12 | Gosp John i 1, 14 |
| St Steph. Ep Acts vi 8, 11 & vii 54, 59 | Gosp Matt. xxiii 34, 39 |
| St. John, Ep Eccl xv 1, 7 | Gosp John xxi 20, 24 |
| H Innocents, Ep Apoc xiv 1, 6 | Gosp Matt ii 13, 18 |
| St Thomas Cant. Ep Heb. v 1, 7 | Gosp John x 11, 17 |
| St Sylvester, Ep 2 Tim. iv 1, 9 | Gosp. Luke xii 35, 41 |
| New Year, Ep Tit ii 11, 15 | Gosp Luke ii 21, 22 |
| Epiphany, Ep Isai lx 1, 7 | Gosp Matt ii 1, 13 |
| 1 Sund. Ep. Rom xii 1, 6 | Gosp Luke ii 42, 52 |
| 2 Sund. Ep Rom. xii 6, 16 | Gosp John ii 1, 12 |
| Name of Jesus, Ep Acts iv 8, 12 | Gosp Luke ii 21 |
| 3 Sund. Ep Rom xii 16, 21 | Gosp Matt viii 1, 13 |
| 4 Sund. Ep. Rom xiii 8, 11 | Gosp. Matt viii 23, 28 |
| 5 Sund. Ep Colos iii 12, 18 | Gosp Matt xiii 24, 31 |
| 6 Sund. Ep 1 Thes i 2, 10 | Gosp Matt xiii 31, 36 |

| | |
|---|---|
| Septuag. Ep 1 Cor ix 24, x 5 | Gosp Matt xx 1, 17 |
| Sexages. Ep 2 Cor xi 19, xii 10 | Gosp Luke viii 4, 16 |
| Quinquages. Ep 1 Cor xiii 1, 13 | Gosp Luke xviii 31, 43 |
| Ash Wed. Ep Joel ii 12, 20 | Gosp Matt vi 16, 22 |
| 1 Lent, Ep 2 Cor vi 1, 11 | Gosp Matt iv 1, 12 |
| 2 Lent, Ep 1 Thes iv 1, 8 | Gosp Matt xvii 1, 10 |
| 3 Lent, Ep Ephes v 1, 9 | Gosp Luke xi 14, 29 |
| 4 Lent, Ep Gal iv 22, 31 | Gosp John vi 1, 15 |
| Pass Sunday, Ep Heb ix 11, 15 | Gosp John viii 46, 59 |
| Palm Sunday, Ep Phil ii 5, 11 | Gosp Matt xxi 1, 10 and chap xxvi xxvii |
| Maundy-Thur. Ep 1 Cor xi 20, 33 | Gosp John xiii 1, 15 |
| Good-Frid. Ep Exod xii 1, 12 | Gosp John xviii xix |
| H Saturday, Ep Colos iii 1, 4 | Gosp Matt xxviii 1, 7 |
| Easter Sunday, Ep 1 Cor v 7, 8 | Gosp Mark xvi 1, 7 |
| E Monday, Ep Acts xx 37, 43 | Gosp Luke xxiv 13, 35 |
| E Tuesday, Ep Acts xiii 26, 33 | Gosp Luke xxiv 36, 47 |
| Low Sunday, Ep 1 John, v 4, 10 | Gosp John xx 19, 31 |
| 2 Sund. after East Ep 1 Pet ii 21, 25 | Gosp John x 11, 16 |
| 3 Sund. Ep 1 Pet ii 11, 18 | Gosp John xvi 16, 22 |
| 4 Sund. Ep James i 17, 21 | Gosp John xvi 5, 14 |
| 5 Sund. Ep James i 22, 27 | Gosp John xvi 22, 30 |
| Ascension, Ep Acts i 1, 11 | Gosp Mark xvi 14, 20 |
| 6 Sund. Ep 1 Pet iv 7, 12 | Gosp John xv 26 xvi 4 |
| Whit-Sun. Ep Acts ii 1, 11 | Gosp John xiv 23, 31 |
| Whit-Mon. Ep Acts x 42, 48 | Gosp John iii 16, 21 |
| Whit-Tues. Ep Acts viii 14, 17 | Gosp John x 1, 10 |
| Trin. Sund. Ep Rom xi 33, 36 | Gosp Matt xxviii 18, 20 |
| Corp. Christi, Ep 1 Cor xi 23, 29 | Gosp John vi 56, 59 |
| 2 Sunday, Ep 1 John iii 13, 18 | Gosp Luke xiv 16, 24 |
| 3 Sunday, Ep 1 Pet v 6, 11 | Gosp Luke xv 1, 10 |
| 4 Sunday, Ep Rom viii 18, 23 | Gosp Luke v 1, 11 |
| 5 Sunday, Ep 1 Pet iii 8, 15 | Gosp Matt v 20, 24 |
| 6 Sunday, Ep Rom vi 3, 11 | Gosp Mark viii 1, 10 |
| 7 Sunday, Ep Rom vi 19, 23 | Gosp Matt vii 15, 21 |
| 8 Sunday, Ep Rom viii 12, 17 | Gosp Luke xvi 1, 9 |
| 9 Sunday, Ep. 1 Cor x 6, 14 | Gosp Luke xix 41, 47 |
| 10 Sunday, Ep 1 Cor xii 2, 11 | Gosp Luke xviii 9, 14 |
| 11 Sunday, Ep 1 Cor xv 1, 10 | Gosp Mark vii 31, 37 |
| 12 Sunday, Ep 2 Cor iii 4 9 | Gosp Luke x 23, 37 |
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| 23 Sunday, Ep Phil iii 17, 21 | Gosp Matt ix 18, 26 |
| 24 Sunday, Ep Col i 9, 14 | Gosp Matt xxiv 15, 35 |
| St Andrew, Ep Rom x 10, 18 | Gosp Matt iv 18, 22 |
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| St Thomas, Ep Eph ii 19, 22 | Gosp John xx 24, 29 |
| Candlemas, Ep Malachi iii 1, 5 | Gosp Luke ii 22, 32 |
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| St Barnaby, E Acts xi 21, 27 | Gosp Matt x 16, 22 |
| St John Baptist, E Isai xlix 1, 8 | Gosp Luke i 57, 68 |
| SS Peter and Paul, E Acts xiii 1, 11 | Gosp Matt xvi 13, 19 |
| Visitation of BVM. E Cant ii 8, 14 | Gosp Luke i 39, 47 |
| St Mary Magd. E Cant iii 2 &c. | Gosp Luke vii 37, 50 |
| St. James, E 1 Cor iv 9, 15 | Gosp Matt xx 20, 23 |
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## SACRIFICE OF THE MASS.

### OF SACRIFICE IN GENERAL.

Sacrifice is an offering, made to God, of some external and sensible object, by a duly appointed minister, for the purpose of testifying, by the destruction or notable change of the thing offered, the supreme dominion of the Almighty, and the absolute dependence of man on his power and goodness. Sacrifice, therefore, is a worship which belongs only to God, and cannot without crime, be offered to the creature. This mode

of honoring the Divinity is as ancient as the world, and has in all ages been considered the most sublime and most excellent act of religion. The virtuous Abel and the murderous Cain both offered sacrifices to God. Noah, Melchisedec and other true servants of the Almighty did the same, and at a later period, when God specially set apart for his service the family and race of Abraham, he instituted himself the different sacrifices that were to be offered, and designated the kind of victims that were pleasing to him, and such as were unworthy of being placed upon the altar. Even among idolatrous nations we find this mode of religious worship respected, however gross the superstitions that disfigured the practice of it. At the shrines of their false deities they presented not only their prayers, but their oblations. All mankind have been imbued with the idea that sacrifice was a worship most acceptable to God, and hence from the very origin of the world do we every where see the temple, the altar, the priest, the victim, constituting the main features of the various forms of religion, that have been venerated among men.

### REALITY OF THE SACRIFICE OFFERED IN THE NEW LAW.

It is an article of our faith that there exists in the Church of Jesus Christ a true and real sacrifice. Prefigured in the law of nature by the sacrifices of Abel and Isaac; in the Mosaic ceremonial by the Paschal lamb and other offerings; foretold in a special manner by David when he proclaimed the Messiah a priest according to the order of Melchisedec; predicted still more clearly by the prophet Malachy, when he announced that pure oblation which was to be a substitute for all the ancient victims, the sacrifice of our altars was instituted by the Saviour of the world at the same time that he established the Eucharistic sacrament. "The Lord Jesus," says St. Paul, "in the night that he was betrayed, took bread, and giving thanks, broke and said: take ye and eat, this is my body which shall be delivered for you. In like manner also the chalice, after he had supped, saying: this chalice is the new testament in my blood: this do ye, as often as ye shall drink it, in commemoration of me." Here our Lord gives to his apostles and their successors in the ministry, the power of consecrating the elements of bread and wine, of changing them into his sacred body and blood; and this is the sublime act which the priests of the New Law perform in the celebration of the Mass, as the instruments of divine power and love. No sooner does the minister of religion pronounce the mystic words, than the adorable victim that was immolated on Calvary for the sins of the world, descends upon our altars; and, if Jesus Christ is really present on the altar, does he not necessarily offer himself to his eternal Father? His priest-

hood is eternal, says an apostle; he is always living to make intercession for us: wherever he is, there do his precious wounds plead in our behalf, there does he offer to the Divine Majesty his humiliations and atonement, and a perfect homage of adoration and thanksgiving. Such is the oblation which he makes of himself on the altar, an oblation beautifully represented by the apparent separation of his body from his blood. For though under the species of wine is contained the whole person of Jesus Christ, and under the species of bread he is also whole and entire, he appears before us in a state of destruction and immolation; and as he was a victim on the cross by the effusion of his blood, so is he a victim on our altar by the mystic separation of his blood from the body. The sacrifice of the New Law is called the *Mass*, from the Latin word *missa* or *missio*, which signifies *dismissal*. Formerly it was the custom, after an exhortation and the recitation of certain prayers, to dismiss from the assembly of the faithful the catechumens or those who were preparing to receive the sacrament of baptism, and this separation was called the *missa* of the catechumens, a name which was afterwards given to the first part of the public service. The second part, which consists of the sacrifice properly so called, was terminated with the words, *ite, missa est*, and was denominated the *missa* of the faithful; and thus the whole liturgy received the name of *missa* or *mass*.

### ENDS AND EFFECTS OF THE EUCHARISTIC SACRIFICE.

The objects of the sacrifices prescribed by the law of Moses, were principally four: The first was to pay to God the homage of adoration which is due to his infinite majesty, and to acknowledge his supreme dominion over all things. The victim offered for this end was called a *holocaust*, and the offering of it was considered a more perfect sacrifice than any other. The Jewish oblations had also in view the acknowledgment of the blessings that God had conferred upon the people, and the sacrifice was called a *thanksgiving*. Another end of sacrifice was to implore the favors of heaven, and a fourth was to satisfy the divine justice and implore the pardon of sin. Thus was man continually reminded by the different offerings of the Old Law, of the principal duties which he owed to God. But these duties are much more forcibly inculcated and much more perfectly fulfilled, by means of the great sacrifice that has been substituted in the place of the ancient oblations. What could more forcibly recall to our minds the obligation of honoring the divine majesty, or enable us more effectually to discharge this duty, than the homage which the Son of God presents to his Father in the eucharistic sacrifice? Here alone do we find that perfect adoration which is due to

the infinite grandeur and excellence of the Deity. Here also are we supplied with the means of amply acknowledging the favors we have received from God. For what blessings can be conferred upon us that will not find an adequate requital in the thanksgivings offered up from the altar by our Divine Saviour? A third effect of the holy sacrifice of the mass is to obtain for us the graces we have need of. Alas! we cannot but be sensible of our poverty and weakness, of the many enemies that oppose us in the pursuit of real happiness, of the snares that are laid for us on every side. And where can we look for refuge, where can we find a sure protection, except in the assistance of God? But how are we to raise our suppliant hands to heaven? What can we do to attract upon ourselves its favorable regard? Surely we have no claim to it, except in the merits of Jesus Christ, who appears on our altar to intercede for us, and to open to us by his omnipotent mediation, the treasures of divine grace. The eucharistic oblation is also propitiatory, because it is a perpetuation of that which was made on Calvary. It does not indeed obtain directly the remission of mortal sin, but it effaces the venial faults we may have committed, and may procure for the sinner that grace which will lead him to bewail his transgressions and to receive the forgiveness of them in the sacrament of penance.

### HOW WE SHOULD ASSIST AT MASS.

They who know not how to read, may recite the prayers which they have committed to memory, such as the *Our Father*, *Hail Mary*, and others. But these prayers should not be recited through mere custom or habit; they should be accompanied with sentiments of contrition, of confidence in God, with acts of faith, adoration, &c. When the beads are used during mass, the decades should be distributed according to the ends of the sacrifice: the first, to adore and honor God through Jesus Christ; the second, to thank him for his favors; the third, to propitiate his mercy; the fourth and fifth, to obtain the blessings of heaven for ourselves and the church at large, and a place of refreshment and happiness for the faithful departed. This method of hearing mass may be very profitably used by those who cannot read.

As to others, they may follow the priest who officiates, in repeating or reading the prayers of the liturgy, or any prayers that have a relation to the holy sacrifice. Another excellent method of assisting at mass, is to divide it into four parts, and to occupy ourselves, from the commencement to the preface, in presenting to God, through Jesus Christ, our praises and adorations; from the preface to the elevation, in thanking him for his benefits; from the elevation to the communion, in

imploring the pardon of our sins; and from the communion to the end of mass, in soliciting the graces we have need of, and invoking the favors of heaven upon the faithful, living and dead.

### CEREMONIES OF THE MASS.

All the external rites used in the celebration of the Holy Mysteries are intended for the instruction of the faithful. The chief design of these rites is to commemorate and to represent the passion and death of our Lord and Saviour Jesus Christ. This is plainly to be observed in the altar and its ornaments, as also in the vestments which are worn by the priest.

The *Altar* represents Mount Calvary, where the Redeemer of the world expired upon an ignominious cross. This very word *Altar* has relation to sacrifice, which must necessarily be offered to God in that Church in which his true faith is professed; and hence this name of altar is mentioned by St. Paul. "We have an altar," says he, "whereof they have no right to eat who serve the tabernacle."—Heb. xiii. 10. The altar also represents the table on which our Blessed Saviour, the night before he suffered, celebrated his last supper with his disciples.

The *Candles* are lighted, during the holy mysteries, through a motive of honor and respect. They represent the light of faith, and the fervor of charity, which the Gospel inculcates. They are also expressive of spiritual life and joy. "Throughout all the churches of the East," says St. Jerome, "when the Gospel is to be read, though the sun shines, torches are used, not to chase away darkness, but for a sign of joy."

The *Crucifix* is placed in the middle of the altar, to represent to our minds the passion and death of Jesus Christ, which is to be chiefly considered and piously meditated upon in this holy sacrifice.

The *Amice*, a linen cloth which the priest pulls over his head, and fastens round his neck, signifies the rag of linen with which the Jews blindfolded our Saviour in mockery, when they smote him and buffetted him, saying, "Prophecy unto us, oh Christ! who is he that struck thee."—Matt. xxvi. 68.

The *Alb* represents the white garment which Herod put upon Christ after he had despised and mocked him.—Luke xxiii. 11.

The *Maniple* that the Priest wears on his left arm, the *Stole* that hangs down from his neck, and the *Girdle*, figure the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another.—John xviii. 12, 24.

The *Chasuble*, or upper garment, represents the purple

garment which the soldiers put upon Jesus Christ, and the heavy cross that he carried on his blessed shoulders to Mount Calvary.

As to the color of the sacerdotal vestments, in the Church service, the *white* is used on the feasts of our Lord, of the B. Virgin, and of all the saints who are not martyrs. It is a symbol of purity, that reminds us of the dispositions that are necessary to obtain the crown of eternal life. The *red* is used at Whitsuntide, on the Finding and Exaltation of the Cross, and on the feasts of the apostles and martyrs, and is emblematic of the fervor which the Spirit of God enkindled in the hearts of the faithful, and which led the apostles and martyrs to shed their blood for the love of Christ. The *purple* or *violet*, which is the penitential color, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter, as also on Vigils, Ember-days, and Rogation-days, when the office is of them. *Green*, the symbol of hope, is used on all Sundays and Ferias, from Trinity Sunday to Advent, exclusively, and from the Octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good Friday, and in masses of *Requiem* for the dead, which may be said on any day, that is not a sunday or a double, except the days from Palm to Low Sunday; and during the octaves of the Epiphany, of Pentecost and of Corpus Christi.

Previously to the Mass, it is usual to sprinkle blessed water upon the congregation: The custom of using holy water has existed from the earliest days of Christianity. The object of the ceremony before Mass is twofold; first, to obtain through the merits of Christ and the ministry of the Church the blessing of God upon the place and the people; next, to remind the faithful, by emblematic instruction, of that purity and sincerity of heart with which they should approach the sanctuary of religion, and present their homages to the Divine Majesty through the adorable victim of the altar.

St. Paul teaches us, in the 8th chapter of his epistle to the Romans, that not only the children of Adam fell, but every creature destined for their service was made subject to vanity, because the devil strives to pervert all created things and to make them occasions of sin for men. We learn also from the same apostle, (Ephes. 1,) that our Saviour has restored through his merits what was subjected to the evil spirits, and (1 Tim. 14) that those creatures over which they had obtained dominion, are sanctified by the word of God and by prayer. Hence nothing was more common among the first Christians than, when using any thing, to pray for its sanctification, through Christ, making at the same time for this

purpose the sign of the cross. The Church desirous of turning to spiritual account some of these same creatures, directed her public ministers to pray for their special sanctification. Among these one of the principal was water. Tertullian, St. Cyprian and other early fathers afford abundant evidence on these points.

In the blessing of the water a little salt is mingled with it. Water cleanses from filth and salt preserves from corruption; and hence the union of these two substances is a very fit emblem of the effects which they are intended to produce. As Eliseus healed the waters of Jericho by casting salt into them, so that he was able to promise in the name of the Lord that they should no more cause sterility or death, but would bring life and fruit; the clergyman prays that, released from the influence of every evil spirit and blessed by the powerful hand of God, this water may now sanctify the persons and places to which it shall be applied, bestowing upon them the gifts of grace and causing them to bring forth the fruits of virtue. While the holy water is sprinkled upon the congregation, or when persons sprinkle themselves in entering the church, they should entertain the sentiments that become this ceremony, and recollect that they ought to be cleansed from iniquity and freed from the distractions of the world, that they may assist worthily at the solemn mysteries of religion.

Incense is used, not as a sacrifice, but as a token of respect, is emblematically instructive and is calculated to excite devotion. In the Old Law, it was prescribed by God himself for the purpose of his worship; and it was one of the gifts which the Wise Men offered to the Saviour at Bethlehem. The use of it is very ancient in the Christian Church. The offerings, the altar, the relics, the prelates, the other clergy and the faithful, are all objects of veneration, and these feelings are expressed by the use of incense. It is also emblematically instructive: for it teaches us that our prayers should ascend before the throne of grace with acceptable fragrance, and for this purpose should proceed from hearts rich and pure, in which the fire of divine love is enkindled and consumes every inordinate affection.

## EXPLANATION OF THE CALENDAR.

Ap *signifies* Apostle—App Apostles—M Martyr—MM Martyrs—P Pope—B Bishop—C Confessor—D Doctor—Pr Priest—Ab Abbott—V Virgin—Wid Widow—SS Saints—D M Days of the Month—A C before Christ—A D in the year of our Lord—D W Days of the Week.

Doub *signifies* double—semid. semidouble—simp. simple. White—Red—Purple—Green—Black—denote the color of the ornaments of the day. Festivals of obligation are in capitals.

F. D. *signifies* Festivals of Devotion. † marks the days of indulgence.

The Ecclesiastical Year commences with the first Sunday of Advent, and closes with the last Sunday after Pentecost.

The words *Double*, *Semidouble*, and *Simple*, occurring in this Directory, show the different degrees of solemnity with which the offices of the Church are performed.

The word *Double* subjoined to a Festival, denotes that the office of that festival is more solemn than that of a Semi-double or Simple.

The order of the festivals is as follows: *Double of the first class; double of the second class; great double; double; semi-double;* and *simple.*

A festival is called *double* when an entire anthem in the Church Office is recited or sung before and after each psalm; *semidouble* when only a word or two of the anthem are sung before the psalm, and the entire anthem after it, as is the case on Sundays. A simple has only three lessons at Matins. A *Feria* is any day of the week for which no saint's office is appointed.

The principal solemnities throughout the year are denominated *doubles of the first class.* The festivals instituted by the Church in memory of the Incarnation, Birth, Resurrection, and Ascension of our Lord, and of the Descent of the Holy Ghost upon the Apostles, recall to our remembrance all that a good and merciful God has done for our salvation: and as the recollection of these mysteries contributes powerfully to inflame the devotion of the faithful, it is proper that these should be celebrated with more solemnity than other festivals.

Among the saints there are some whose festivals are celebrated more solemnly than those of others. Such are the feasts instituted in honor of the blessed Virgin Mary, Mother of our Redeemer: of the holy apostles, who preached the Gospel and planted the Church; and of some other eminent saints.

Some of these greater solemnities have an octave; which, including the day of the feast, is a succession of eight days, on which the office and mass of the feast are said: but in some cases, when another festival occurs within the octave, the office and mass of that festival are said instead of those of the octave.

In the table showing the equation of time, the first figure denotes the equation on the first day of the month, the second that of the second day, &c.

To find on any day the mean time or that of the clock, add to the time marked by the sun, the equation of that day, if the sun is slow; if it is fast, subtract the equation.

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ☾ Last quarter, | 3 | 5 | 5 | P. M. |
| ● New Moon, | 11 | 11 | 11 | A. M. |
| ☽ First quarter, | 19 | 2 | 56 | P. M. |
| ⊙ Full Moon, | 26 | 1 | 17 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Sat | †CIRCUMCISION of our Lord, doub. 2d class. *White.* |
| 2 | SUN | † Octave of St. Stephen, doub. *Red.* |
| 3 | Mon | † Octave of St. John, Ap. doub. *White.* |
| 4 | Tues | † Octave of H. Innocents, doub. *Red.* |
| 5 | Wed | † Vigil of Epiphany, semid. *White.* |
| 6 | Thur | † EPIPHANY of our Lord, d. 1st cl. with oct. *White.* |
| 7 | Frid | Of the octave, } semid. *White.* |
| 8 | Sat | Of the octave, } |
| 9 | SUN | Sunday within the octave, semid. *White.* |
| 10 | Mon | Of the octave, } |
| 11 | Tues | Of the octave, } semid. *White.* |
| 12 | Wed | Of the octave, } |
| 13 | Thur | Oct. of the Epiphany, doub. *White.* |
| 14 | Frid | St. Hilary, BC. semid. *White.* |
| 15 | Sat | St. Paul, first hermit, C. doub. *White.* |
| 16 | SUN | 2d. after Epiph. H. Name of Jesus, d. 2d cl. *White.* |
| 17 | Mon | St. Anthony, Ab. doub. *White.* |
| 18 | Tues | St. Peter's Chair at Rome, gr. doub. *White.* |
| 19 | Wed | St. Canute, M. semid. *ad lib. Red.* |
| 20 | Thur | SS. Fabian and Sebastian, MM. doub. *Red.* |
| 21 | Frid | St. Agnes, VM. doub. *Red.* |
| 22 | Sat | SS. Vincent and Anastasius, MM. semid. *Red.* |
| 23 | SUN | Septuagesima Sunday, semid. *Purple.* |
| 24 | Mon | St. Timothy, BM. semid. *Red.* |
| 25 | Tues | Conversion of St. Paul, Ap. gr. doub. *White.* |
| 26 | Wed | St. Polycarp, BM. semid. *Red.* |
| 27 | Thur | St. John Chrysostom, BCD. doub. *White.* |
| 28 | Frid | St. Marcellus, PM. semid. (16th inst.) *Red.* |
| 29 | Sat | St. Francis of Sales, BC. doub. *White.* |
| 30 | SUN | Sexagesima Sunday, semid. *Purple.* |
| 31 | Mon | St. Peter Nolasco, C. doub. *White.* |

EQUATION OF TIME.

S. Slow, 3 m. 4 4
5 5 6 6 7 7 7 7 8 8 9
9 9 10 10 10 11 11 11
11 12 12 12 12 13 13
13 13 14

| D. | W. | SUN rises h. m. | SUN sets h. m. | Moon rises h. m. |
|---|---|---|---|---|
| 1 | 7 | 20 | 4 40 | 10 22 |
| 2 | 7 | 19 | 4 41 | 11 30 |
| 3 | 7 | 19 | 4 41 | morn. |
| 4 | 7 | 18 | 4 42 | 1 3 |
| 5 | 7 | 18 | 4 42 | 2 7 |
| 6 | 7 | 17 | 4 43 | 3 11 |
| 7 | 7 | 17 | 4 43 | 4 9 |
| 8 | 7 | 16 | 4 44 | 5 3 |
| 9 | 7 | 16 | 4 44 | 5 56 |
| 10 | 7 | 15 | 4 45 | 6 44 |
| 11 | 7 | 14 | 4 46 | sets |
| 12 | 7 | 14 | 4 46 | 5 55 |
| 13 | 7 | 14 | 4 46 | 6 59 |
| 14 | 7 | 13 | 4 47 | 7 50 |
| 15 | 7 | 12 | 4 48 | 8 46 |
| 16 | 7 | 11 | 4 49 | 9 42 |
| 17 | 7 | 10 | 4 50 | 10 31 |
| 18 | 7 | 9 | 4 51 | 11 29 |
| 19 | 7 | 9 | 4 51 | morn. |
| 20 | 7 | 8 | 4 52 | 0 52 |
| 21 | 7 | 8 | 4 52 | 1 48 |
| 22 | 7 | 7 | 4 53 | 2 57 |
| 23 | 7 | 7 | 4 53 | 3 52 |
| 24 | 7 | 6 | 4 54 | 4 38 |
| 25 | 7 | 5 | 4 55 | 5 40 |
| 26 | 7 | 4 | 4 56 | rises |
| 27 | 7 | 3 | 4 57 | 5 53 |
| 28 | 7 | 2 | 4 58 | 7 11 |
| 29 | 7 | 0 | 5 0 | 8 34 |
| 30 | 6 | 59 | 5 1 | 9 34 |
| 31 | 6 | 58 | 5 2 | 10 44 |

*Extracts of a letter from the missionaries in Tong-King and Cochin-China.*

*December*, 1838.

"In order to understand the following narration, it is necessary to recollect that, religiously speaking, the kingdom of Anam is divided into three apostolical vicarages, namely, that of Eastern-Tong King, entrusted to the Spanish Dominicans, that of Western Tong-King, where we now are, and that of Cochin-China, whose missionaries, like us, are dependent on the seminary of Foreign Missions. Such are the three great ecclesiastical divisions of this kingdom, the three theatres of the events we are about to relate.

"Rumors of the most alarming nature have been in circulation with respect to measures which Minh-Menh intended to adopt towards his christian subjects. However, as he did not put his homicidal projects into immediate execution, we flattered ourselves, silly as we were, with the hope of being allowed to enjoy a few moments' peace. We fancied that the tiger, satiated with carnage, would rest himself in his den, before he would immolate fresh victims to his fury. But if he slept, it was only for a short time, to awaken more terrible than before. 'Flog without mercy,' said he, in his circular to the Mandarins; 'torture, put to death all those who refuse to trample upon the cross! Let them know, that their refusal to do so, places them in a state of rebellion; exterminate them without any form of trial; those hardened infatuated wretches, let not one escape.'

"Great and universal was the consternation of the Christians upon hearing this intelligence. The penalty of death, threatened against all who should give us an asylum, had considerably cooled the zeal of those most devoted to our interests. No one seemed willing to receive us; so that we might say with truth, *the foxes have holes, and the birds of the air nests*, but the missionaries, like their Divine Master, have not where to repose their heads.

"On the 3rd of June, Mgr. Havard, our Vicar Apostolic, obliged to fly from our college, fled to the mountains of Sanh of

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ☾ Last quarter, | 2 | 5 | 22 | A. M. |
| ● New Moon, | 10 | 6 | 50 | A. M. |
| ☽ First quarter, | 18 | 6 | 36 | A. M. |
| ⊙ Full Moon, | 24 | 11 | 11 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Tues | St. Ignatius, BM. semid. *Red.* |
| 2 | Wed | † FD. Purification of the BVM. d. 2d cl. *White.* |
| 3 | Thur | † St. Raymund de Pennafort, C. semid. (23 Jan.) *W.* |
| 4 | Frid | † St. Andrew of Corsica, BC. doub. *White.* |
| 5 | Sat | † St. Agatha, VM. doub. *Red.* |
| 6 | Sun | † Quinquagesima Sunday, semid. *Purple.* |
| 7 | Mon | † St. Romuald, Ab. doub. *White.* |
| 8 | Tues | † St. John of Matha, C. doub. *White.* |
| 9 | Wed | † FD. Ash-Wednesday, 1st day of Lent. *Purple.* |
| 10 | Thur | St. Scholastica, V. doub. *White.* [See p. 5. |
| 11 | Frid | FD. Office of the Passion of our Lord, gr. d. *Red.* |
| 12 | Sat | St. Martina, VM. semid. (30th Jan.) *Red.* |
| 13 | Sun | † 1st of Lent, semid. *Purple.* |
| 14 | Mon | † Feria, } *Purple.* |
| 15 | Tues | † Feria, } |
| 16 | Wed | † *Ember-Day.* Feria. *Purple.* |
| 17 | Thur | † Feria. *Purple.* |
| 18 | Frid | † FD. *Ember-Day.* Office of our Lord's Crown, gr. d. |
| 19 | Sat | † *Ember-Day.* Feria. *Purple.* [*Red.* |
| 20 | Sun | † 2d of Lent, semid. *Purple.* |
| 21 | Mon | Feria. *Purple.* |
| 22 | Tues | St. Peter's Chair at Antioch, gr. doub. *White.* |
| 23 | Wed | Vigil. St. Peter Damian, BCD. doub. *White.* |
| 24 | Thur | St. Matthias, Ap. doub. 2d class. *Red.* |
| 25 | Frid | FD. Spear and Nails of our Lord, gr. d. *Red.* |
| 26 | Sat | Feria. *Purple.* |
| 27 | Sun | 3d of Lent, semid. *Purple.* |
| 28 | Mon | Feria. *Purple.* |

EQUATION OF TIME.

S. Slow, 14 m. 14
14 14 14 14 14 14 14
15 15 15 15 15 15 15
14 14 14 14 14 14 14
14 13 13 13 13.

| D. M. | SUN rises h. m. | SUN sets h. m. | Moon rises h. m. |
|---|---|---|---|
| 1 | 6 57 | 5 3 | 11 54 |
| 2 | 6 56 | 5 4 | morn. |
| 3 | 6 55 | 5 5 | 1 13 |
| 4 | 6 54 | 5 6 | 2 10 |
| 5 | 6 53 | 5 7 | 3 3 |
| 6 | 6 52 | 5 8 | 3 52 |
| 7 | 6 50 | 5 10 | 4 34 |
| 8 | 6 49 | 5 11 | 5 3 |
| 9 | 6 48 | 5 12 | 5 44 |
| 10 | 6 47 | 5 13 | sets |
| 11 | 6 47 | 5 13 | 6 39 |
| 12 | 6 46 | 5 14 | 7 39 |
| 13 | 6 45 | 5 15 | 8 35 |
| 14 | 6 43 | 5 17 | 9 32 |
| 15 | 6 42 | 5 18 | 10 50 |
| 16 | 6 41 | 5 19 | 11 43 |
| 17 | 6 40 | 5 20 | morn. |
| 18 | 6 38 | 5 22 | 0 48 |
| 19 | 6 37 | 5 23 | 1 48 |
| 20 | 6 36 | 5 24 | 2 17 |
| 21 | 6 35 | 5 25 | 3 49 |
| 22 | 6 34 | 5 26 | 4 29 |
| 23 | 6 32 | 5 28 | 5 13 |
| 24 | 6 31 | 5 29 | rises |
| 25 | 6 30 | 5 30 | 6 10 |
| 26 | 6 28 | 5 32 | 7 16 |
| 27 | 6 27 | 5 33 | 8 38 |
| 28 | 6 26 | 5 34 | 9 46 |

Ninh-Binh, where he arrived in four nights, after having been exposed to a thousand dangers. He had scarcely reached this retreat, when, in consequence of alarming rumors, he was forced to abandon it, and fly to the caverns of the forest. He remained sixteen days in those unhealthy mountains, wandering about, having no other food than a little cold rice, which he shared with his two catechists; the cave in which he at first took refuge afforded him tolerable accommodation, but he was obliged to abandon it, in consequence of rumors more and more sinister which reached him. He was therefore conducted to a more secret place of concealment, a frightful hole, the entrance being so narrow that it was with difficulty a man could crawl into it, and the interior was horribly damp; no possibility for sitting down, eaten up with flies, and breathing a noxious atmosphere, Mgr. Havard could not remain long in this hole, without exposing himself to the unavoidable danger of contracting a mortal disease, and was induced on that account to return by night, to his former retreat. On the 23d, he came back to Bach-Bat, worn out with fatigue, weak from hunger, with his arms and legs all swollen, and covered with wounds. Soon after his return, he had a slight attack of fever, but could still eat and drink, walk about and read, little thinking he was so soon to be taken from us. He alone felt a presentiment of his approaching death; he frequently said to those around him: 'I shall not recover this time, but I do not regret being called to lay down my life in a persecution which has proved so fatal to our churches.' His physician, finding him in a dangerous state, recommended that the last sacraments should be administered to him without delay. The saintly Prelate was confessed, and received the last sacraments, being perfectly sensible of what he was doing; he then turned himself on his right side, crossed his hands on his breast, and fell into the agony of death; on the following day, the 6th of July, about three o'clock, he breathed his last, in so quiet a manner, that no one perceived it. His was most assuredly the death of an Apostle, to die, five thousand leagues from his country and

## MOON'S PHASES.

| | D. | H. | M. |
|---|---|---|---|
| ☾ Last quarter, | 3 | 8 | 18 P. M. |
| ● New Moon, | 12 | 1 | 24 P. M. |
| ☽ First quarter, | 19 | 6 | 37 P. M. |
| ⊙ Full Moon, | 26 | 8 | 52 A. M. |

| D.M. | D.W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Tues | Feria, } |
| 2 | Wed | Feria, } *Purple.* |
| 3 | Thur | Feria, } |
| 4 | Frid | FD. Office of the Five Wounds of our Lord, gr. d. *R.* |
| 5 | Sat | St. Casimir, C. semid. (4th inst.) *White.* |
| 6 | Sun | 4th of Lent, semid. *Purple.* |
| 7 | Mon | St. Thomas of Aquin, CD. doub. *White.* |
| 8 | Tues | St. John of God, C. doub. *White.* |
| 9 | Wed | St. Frances, Wid. doub. *White.* |
| 10 | Thur | The Forty Martyrs of Sebaste, semid. *Red.* |
| 11 | Frid | FD. Office of the Most Precious Blood of our Lord. |
| 12 | Sat | St. Gregory the Great, PCD. doub. *W.* [gr. d. *R.* |
| 13 | Sun | Passion Sunday, semid. *Purple.* |
| 14 | Mon | Feria, } |
| 15 | Tues | Feria, } *Purple.* |
| 16 | Wed | Feria, } |
| 17 | Thur | St. Patrick, BC. semid. *White.* |
| 18 | Frid | FD. Seven Dolours of the BVM. gr. d. *White.* |
| 19 | Sat | FD. St. Joseph, Spouse of the BVM. C. d. 2d cl. *W.* |
| 20 | Sun | † Palm Sunday, semid. *Purple.* Holy Week begins. |
| 21 | Mon | † Feria, } |
| 22 | Tues | † Feria, } *Purple.* |
| 23 | Wed | † Feria. *Purple.* In the evening. *Tenebræ.* |
| 24 | Thur | † FD. Holy Thursday, d. 1st cl. *White. Tenebræ.* |
| 25 | Frid | FD. Good Friday, d. 1st cl. *Black. Tenebræ.* |
| 26 | Sat | † FD. Holy Saturday, d. 1st class. *White.* |
| 27 | Sun | †Easter Sunday, d. of 1st cl. with Oct. *White.* |
| 28 | Mon | † FD. Easter Monday, } doub. of 1st cl. *White.* |
| 29 | Tues | † FD. Easter Tuesday, } |
| 30 | Wed | † Of the octave, } semid. *White.* |
| 31 | Thur | † Of the octave, } |

EQUATION OF TIME.

S. Slow, 12 m.
12 12 11 11 11 11 10
10 10 10 9 9 9 8 8 8
8 7 7 7 6 6 6 5 5 5 4
4 4

| D. W. | SUN rises h. m. | SUN sets h. m. | Moon rises h. m. |
|---|---|---|---|
| 1 | 6 24 | 5 36 | 10 47 |
| 2 | 6 23 | 5 37 | 11 56 |
| 3 | 6 21 | 5 39 | morn. |
| 4 | 6 20 | 5 40 | 1 52 |
| 5 | 6 20 | 5 40 | 2 45 |
| 6 | 6 19 | 5 41 | 3 27 |
| 7 | 6 18 | 5 42 | 4 2 |
| 8 | 6 16 | 5 44 | 4 31 |
| 9 | 6 15 | 5 45 | 5 0 |
| 10 | 6 14 | 5 46 | 5 22 |
| 11 | 6 12 | 5 48 | 5 44 |
| 12 | 6 11 | 5 49 | sets |
| 13 | 6 10 | 5 50 | 6 40 |
| 14 | 6 8 | 5 52 | 7 5 |
| 15 | 6 7 | 5 53 | 8 8 |
| 16 | 6 6 | 5 54 | 9 35 |
| 17 | 6 4 | 5 56 | 10 35 |
| 18 | 6 3 | 5 57 | 11 36 |
| 19 | 6 2 | 5 58 | morn. |
| 20 | 6 0 | 6 0 | 1 37 |
| 21 | 5 59 | 6 1 | 2 22 |
| 22 | 5 58 | 6 2 | 3 2 |
| 23 | 5 56 | 6 4 | 3 38 |
| 24 | 5 55 | 6 5 | 4 9 |
| 25 | 5 54 | 6 6 | 4 38 |
| 26 | 5 52 | 6 8 | rises |
| 27 | 5 51 | 6 9 | 7 17 |
| 28 | 5 50 | 6 10 | 8 22 |
| 29 | 5 49 | 6 11 | 9 35 |
| 30 | 5 48 | 6 13 | 10 36 |
| 31 | 5 46 | 6 14 | 11 35 |

relatives, destitute of every thing, surrounded only by a few poor neophites, and stretched on a miserable mat, in a wretched hut; to die without having met a single European missionary that could give him a word of consolation; to die in the flower of his age, his health shattered by the anxiety of his laborious ministry, and the most frightful persecution. Is not this to die the death of an Apostle? Such also were the deaths of MM. Candalh and Vialle, whose bodies repose in the mountains, where they expired the victims of fatigue and misery.'

"It was not enough, that our persecutors forced us to fly from all society, and drag out in the middle of forests a miserable and suffering existence, to which we had seen Mgr. de Castorie fall a victim. Minh-Menh required punishment of that nature which would terrify the multitude, and draw the Christians into apostacy, so that the prisons received almost daily new confessors. How consoling would it be to us, if we could announce that all showed a courage worthy of the cause! but alas! amongst so many Christian heroes, there were many cowardly deserters of the faith, and it is with shame we say it, one of the most notorious renegadoes was an Anamite priest, named John Duget, who had been already interdicted by his superiors from all ecclesiastical functions. This wretched man, who a long time before his apostacy had led a life of scandal, renounced his faith and trampled upon the cross as often as he was required to do so. In vain did the Christians express aloud their horror of him; in vain did his companions in captivity exhort and encourage him: 'See,' said the Priest Dominick Hanh, even in the presence of the mandarins, 'see your head, it is already bald, or scarcely covered with a few grey hairs, how long can you hope to live? and you abandon your God, for a few days of a life, which must soon slip from you! and you bring dishonor upon a sacred profession in order to please a cruel king! you afflict the church who has hitherto fed you with such tender care, and you give yourself up to Satan, who seeks your perdition!'

"'O father,' added a soldier, who was

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ☾ Last quarter, | 2 | 1 | 25 | P. M. |
| ● New Moon, | 10 | 5 | 27 | P. M. |
| ☽ First quarter, | 18 | 1 | 28 | A. M. |
| ⊙ Full Moon, | 24 | 6 | 23 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Frid | † Of the octave, } semid. *White.* |
| 2 | Sat | † Of the octave, } |
| 3 | Sun | † Low Sunday, 1st after Easter, doub. *White.* |
| 4 | Mon | FD. Annunciation of the BVM. d. of 2d cl. *White.* |
| 5 | Tues | St. Vincent Ferrier, C. doub. *White.* |
| 6 | Wed | St. Benedict, Ab. doub. (21st of March.) *White.* |
| 7 | Thur | St. Francis of Paula, C. doub. (2d inst.) *White.* |
| 8 | Frid | St. Isidore, BCD. doub. (4th inst.) *White.* |
| 9 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 10 | Sun | 2d after Easter, semid. *White.* |
| 11 | Mon | St. Leo, PCD. doub. *White.* |
| 12 | Tues | Feria. *White.* |
| 13 | Wed | St. Hermenegild, M. semid. *Red.* |
| 14 | Thur | SS. Tiburtius and Companions, MM. simp. *Red.* |
| 15 | Frid | Feria. *White.* |
| 16 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 17 | Sun | 3d after Easter, semid. *White.* |
| 18 | Mon | Feria, } |
| 19 | Tues | Feria, } *White.* |
| 20 | Wed | Feria, } |
| 21 | Thur | St. Anselm, BCD. doub. *White.* |
| 22 | Frid | SS. Soter and Caius, PPMM. semid. *Red.* |
| 23 | Sat | St. George, M. semid. *Red.* |
| 24 | Sun | 4th after East. St. Fidelis a Sigmaringa, M. doub. *R.* |
| 25 | Mon | St. Mark Evang. d. 2d cl. *Red. Litanies.* |
| 26 | Tues | SS. Cletus and Marcellinus, PPMM. semid. *Red.* |
| 27 | Wed | Feria. *White.* |
| 28 | Thur | St. Vitalis, M. Simple. *Red.* |
| 29 | Frid | St. Peter, M. doub. *Red.* |
| 30 | Sat | St. Catharine of Sienna, V. doub. *White.* |

EQUATION OF TIME.

S. Slow, 4 m. 3 3 3 2 2 2 1 1 1 1 0 0 0 0 0 0 0 0 1 1 1 1 2 2 2 2 2.

| D. | M. | SUN rises h. m. | SUN sets h. m. | Moon rises h. m. |
|---|---|---|---|---|
| 1 | 5 | 54 | 6 15 | morn. |
| 2 | 5 | 44 | 6 16 | 1 25 |
| 3 | 5 | 43 | 6 17 | 1 59 |
| 4 | 5 | 42 | 6 18 | 2 35 |
| 5 | 5 | 40 | 6 20 | 3 0 |
| 6 | 5 | 39 | 6 21 | 3 26 |
| 7 | 5 | 38 | 6 22 | 3 49 |
| 8 | 5 | 37 | 6 23 | 4 26 |
| 9 | 5 | 36 | 6 24 | 5 24 |
| 10 | 5 | 35 | 6 25 | sets |
| 11 | 5 | 33 | 6 27 | 7 29 |
| 12 | 5 | 32 | 6 28 | 8 32 |
| 13 | 5 | 31 | 6 29 | 9 34 |
| 14 | 5 | 30 | 6 30 | 10 34 |
| 15 | 5 | 29 | 6 31 | 11 32 |
| 16 | 5 | 27 | 6 33 | morn. |
| 17 | 5 | 26 | 6 34 | 0 29 |
| 18 | 5 | 25 | 6 35 | 1 13 |
| 19 | 5 | 24 | 6 36 | 1 57 |
| 20 | 5 | 23 | 6 37 | 2 30 |
| 21 | 5 | 22 | 6 38 | 2 58 |
| 22 | 5 | 20 | 6 40 | 3 28 |
| 23 | 5 | 19 | 6 41 | 4 0 |
| 24 | 5 | 18 | 6 42 | rises |
| 25 | 5 | 16 | 6 43 | 7 18 |
| 26 | 5 | 16 | 6 44 | 8 19 |
| 27 | 5 | 15 | 6 45 | 9 23 |
| 28 | 5 | 13 | 6 47 | 10 20 |
| 29 | 5 | 12 | 6 48 | 11 12 |
| 30 | 5 | 11 | 6 49 | 11 42 |

in prison with him, 'if we men of the world, and soldiers of the king, were to act as you do, it would be, no doubt, an enormous crime, but which would not be very surprising in men, ignorant and guilty of other sins as we are; but you, who are learned, and who have instructed us during so many years, you who have told us so often, that we ought rather to die than commit a mortal sin, you who have renounced the world from your infancy, oh! how can you trample under foot the cross of Jesus Christ! All this, however, made no impression upon him. And from whence has it arisen, may we be permitted to ask, that such weakness was shewn in the hour of trial, such obstinacy against remonstrances so urgent and so affecting? Alas! from the same cause that has already brought perdition upon so many souls! from pride, from immorality, from the love of the things of this world. These were the vices which brought upon him the censures of the church, and for which God permitted him to fall into this ignominious apostacy.

"Let us now turn to a more consoling spectacle. The mandarins permitted the two Spanish Bishops and Father Fernandez, pro-vicar general, to be let out of their cages, in which they were confined, and permitted them to converse together for about two hours: what a source of joy to these illustrious confessors, to meet thus together, at the approach of the last combat! The mandarins expected to hear them give way to violent emotions of anguish, that they had no longer before them any other prospect than the horrors of a dungeon, and an ignominious death; but on the contrary, they beheld them conversing together with an air of joy, and happiness beaming from their countenances, as if they were preparing for some great feast. Ah! if those idolators but knew the gifts of God, and the ineffable sweetness he diffuses over the hearts of those who love him, their surprise would cease, and with the royal prophet would they exclaim: *'How good is the God of Israel to them that are of a right heart!*

"However prejudiced against us were the ministers of a cruel tyrant, they more

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ☾ Last quarter, | 2 | 7 | 40 | A. M. |
| ● New Moon, | 10 | 6 | 32 | A. M. |
| ☽ First quarter, | 17 | 7 | 4 | A. M. |
| ⊙ Full Moon, | 24 | 4 | 33 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Sun | 5th after East. SS. Philip and James, App. d. 2 cl. *R.* |
| 2 | Mon | *Rogation day*, St. Athanasius, BCD. d. *White. Lit.* |
| 3 | Tues | *Rogation day*, Finding of the H. Cross, d. 2 cl. *R. L.* |
| 4 | Wed | *Rogation day*, Vigil. St. Monica, Wid. doub. *W. L.* |
| 5 | Thur | Ascension of our Lord, d. 1st cl. with oct. *White.* |
| 6 | Frid | St. John, Ap. before the Latin gate, gr. d. *Red.* |
| 7 | Sat | St. Stanislaus, BM. doub. *Red.* |
| 8 | Sun | Sund. in the oct. Appar. St. Michael, Archang. gr. d. |
| 9 | Mon | St. Gregory Nazianzen, BCD. d. *White.* [*White.* |
| 10 | Tues | St. Antoninus, BC. semid. *White.* |
| 11 | Wed | Of the octave, semid. *White.* |
| 12 | Thur | Octave of the Ascension, doub. *White.* |
| 13 | Frid | St. Pius V. PC. doub. (5th inst.) *White.* |
| 14 | Sat | Vigil of Pentecost, semid. *Red. Fast.* |
| 15 | Sun | † Whit-Sunday or Pent. d. 1st cl. with oct. *Red.* |
| 16 | Mon | † FD. Whit-Monday, } doub. 1st cl. *Red.* |
| 17 | Tues | † FD. Whit-Tuesday, } |
| 18 | Wed | † *Ember Day*, of the oct. semid. *Red.* See p. 5. |
| 19 | Thur | † Of the octave, semid. *Red.* |
| 20 | Frid | † *Ember Day*, } of the oct. semid. *Red.* |
| 21 | Sat | † *Ember Day*, } |
| 22 | Sun | † Trinity Sunday, doub. 2d cl. *White.* |
| 23 | Mon | † St. Paschal Baylon, C. doub. (17th inst.) *White.* |
| 24 | Tues | † St. Venantius, M. doub. (18th inst.) *Red.* |
| 25 | Wed | † St. Gregory, VII. P. C. doub. *White.* |
| 26 | Thur | † Corpus Christi, d. 1st class, with oct. *White.* |
| 27 | Frid | † Of the octave, } semid. *White.* |
| 28 | Sat | † Of the octave, } |
| 29 | Sun | † Sund. within the oct. 2d after Pent. semid. *White.* |
| 30 | Mon | † Of the octave, } semid. *White.* |
| 31 | Tues | † Of the octave, } |

EQUATION OF TIME.

S. Fast, 3 m. 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 2 2 2.

| D. M. | SUN rises h. m. | SUN sets h. m. | Moon rises h. m. |
|---|---|---|---|
| 1 | 5 10 | 6 50 | morn. |
| 2 | 5 9 | 6 51 | 1 17 |
| 3 | 5 8 | 6 52 | 1 57 |
| 4 | 5 7 | 6 53 | 2 27 |
| 5 | 5 6 | 6 54 | 2 56 |
| 6 | 5 5 | 6 55 | 3 24 |
| 7 | 5 4 | 6 56 | 3 51 |
| 8 | 5 3 | 6 57 | 4 19 |
| 9 | 5 2 | 6 58 | 4 52 |
| 10 | 5 1 | 6 59 | sets |
| 11 | 5 0 | 7 0 | 8 24 |
| 12 | 4 59 | 7 1 | 9 24 |
| 13 | 4 58 | 7 2 | 10 19 |
| 14 | 4 57 | 7 3 | 11 8 |
| 15 | 4 56 | 7 4 | 11 47 |
| 16 | 4 55 | 7 5 | morn. |
| 17 | 4 54 | 7 6 | 0 52 |
| 18 | 4 52 | 7 7 | 1 22 |
| 19 | 4 52 | 7 8 | 1 56 |
| 20 | 4 52 | 7 8 | 2 24 |
| 21 | 4 51 | 7 9 | 3 8 |
| 22 | 4 50 | 7 10 | 3 37 |
| 23 | 4 49 | 7 11 | 4 17 |
| 24 | 4 48 | 7 12 | rises |
| 25 | 4 48 | 7 12 | 8 6 |
| 26 | 4 48 | 7 12 | 9 1 |
| 27 | 4 47 | 7 12 | 9 48 |
| 28 | 4 47 | 7 13 | 10 28 |
| 29 | 4 46 | 7 14 | 11 0 |
| 30 | 4 45 | 7 15 | 11 49 |
| 31 | 4 45 | 7 15 | morn. |

than once rendered justice to the virtue of those they had orders to sacrifice. In the month of June three of the faithful were arrested as Christians. In their simplicity they persuaded themselves that their innocence ought to plead in their favor, and represented to the mandarins that having committed no crime, they ought not to be thus treated as criminals. 'What do you say,' replied the mandarin: 'if you were malefactors, I should not have arrested you. The half of the village where I was born is Christian. When young I often visited their priests, and took a cup of tea with them. All those gentlemen are certainly the most inoffensive men that can be found; and yet it is those men whom the king has ordered to be put to death.'

"Nor are such acknowledgments surprising, when it is recollected how great are the virtues by which our Christians extort them from their persecutors. A neophite, compromised by the relations he kept up with the missionaries, had succeeded in escaping from the efforts that were made to arrest him. His wife, when brought before the mandarins, loudly declared that she was a Christian, and would always continue one. Imprisonment and the canga, were the reward of this generous confession; so far however from regretting the confession she had made, she rather rejoiced at having an opportunity to suffer for the sake of Christ, and in the place of her husband. But the latter, moved at such a proof of attachment, renounced a liberty which was purchased by the sufferings of his wife, and presented himself before the mandarins, courageously soliciting to wear those chains with which she was loaded on his account. The fidelity of this neophite has been put to severe trials; we have not been able to ascertain with certainty whether he obtained a final conquest; it is certain he was condemned to exile, but at what period, or in what place, we have not been able to discover.

"The most tender age has also had its heroes. 'Mandarins,' said a child ten years old, 'pierce my body with a sword, that I may go to my country.' 'Where is your country?' 'It is in heaven.' 'And where are your parents?' 'They are in heaven,

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ☾ Last quarter, | 1 | 1 | 45 | A. M. |
| ● New Moon, | 8 | 5 | 7 | P. M. |
| ☽ First quarter, | 15 | 11 | 45 | A. M. |
| ⊙ Full Moon, | 22 | 4 | 15 | P. M. |
| ☾ Last quarter, | 30 | 6 | 34 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Wed | † Of the octave, semid. *White.* |
| 2 | Thur | † Octave of Corpus Christi, doub. *White.* |
| 3 | Frid | FD. Sacred Heart of Jesus, gr. doub. *Red.* |
| 4 | Sat | St. Francis Caracciolo, C. doub. *White.* |
| 5 | Sun | 3d after Pentecost, semid. *Green.* |
| 6 | Mon | St. Norbert, BC. doub. *White.* |
| 7 | Tues | St. Peter Cælestin, PC. doub. (19th May.) *White.* |
| 8 | Wed | St. Philip Neri, C. doub. (26th May.) *White.* |
| 9 | Thur | SS. Nereus and Comp. MM. semid. (12th May.) *R.* |
| 10 | Frid | St. Margaret, Queen of Scots, Wid. semid. *White.* |
| 11 | Sat | St. Barnabas, Ap. gr. doub. *Red.* |
| 12 | Sun | 4th after Pent. St. John à Facundo, C. d. *White.* |
| 13 | Mon | St. Anthony of Padua, C. doub. *White.* |
| 14 | Tues | St. Basil the Great, BCD. doub. *White.* |
| 15 | Wed | St. Ubaldus, BC. semid. (16th May.) *White.* |
| 16 | Thur | St. Bernardin, C. semid. (20th May.) *White.* |
| 17 | Frid | St. Mary Magd. de Pazzis, V. semid. (27th May.) *W.* |
| 18 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 19 | Sun | 5th after Pent. St. Juliana of Falcon, V. doub. *W.* |
| 20 | Mon | St. Silverius, PM. simple. *Red.* |
| 21 | Tues | Feria. *Green.* |
| 22 | Wed | St. Paulinus, BC. simple. *White.* |
| 23 | Thur | Vigil. Feria. *Purple.* |
| 24 | Frid | FD. Nativ. of St. John Bap. d. 1st cl. with oct. *W.* |
| 25 | Sat | St. William, C. doub. *White.* |
| 26 | Sun | 6th after Pent. SS. John and Paul, MM. doub. *Red.* |
| 27 | Mon | Of the oct. semid. *White.* |
| 28 | Tues | Vigil. *Fast.* St. Leo, PC. semid. *White.* |
| 29 | Wed | † SS. Peter and Paul, App. d. 1st cl. with oct. *Red.* |
| 30 | Thur | † Commemoration of St. Paul, Ap. doub. *Red.* |

EQUATION OF TIME.

S. Fast, 3 m. 2 2 2 1 1 1 1 1 1 0 0 0 0 0 0 0 0 0 0 1 1 1 1 1 2 2 2 2 2.

| D. M. | SUN rises h.m. | SUN sets h.m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 4 44 | 7 16 | 0 29 |
| 2 | 4 44 | 7 16 | 1 12 |
| 3 | 4 43 | 7 17 | 1 59 |
| 4 | 4 42 | 7 18 | 2 27 |
| 5 | 4 41 | 7 19 | 2 55 |
| 6 | 4 41 | 7 19 | 3 32 |
| 7 | 4 41 | 7 19 | 3 52 |
| 8 | 4 41 | 7 19 | sets |
| 9 | 4 41 | 7 19 | 8 3 |
| 10 | 4 40 | 7 20 | 8 58 |
| 11 | 4 40 | 7 20 | 9 52 |
| 12 | 4 40 | 7 20 | 10 41 |
| 13 | 4 40 | 7 20 | 11 31 |
| 14 | 4 40 | 7 20 | 11 58 |
| 15 | 4 40 | 7 20 | morn. |
| 16 | 4 39 | 7 21 | 0 31 |
| 17 | 4 39 | 7 21 | 1 1 |
| 18 | 4 39 | 7 21 | 1 35 |
| 19 | 4 39 | 7 21 | 2 15 |
| 20 | 4 39 | 7 21 | 3 2 |
| 21 | 4 38 | 7 22 | 3 53 |
| 22 | 4 38 | 7 22 | rises. |
| 23 | 4 38 | 7 22 | 7 29 |
| 24 | 4 37 | 7 23 | 8 19 |
| 25 | 4 36 | 7 24 | 8 53 |
| 26 | 4 36 | 7 24 | 9 24 |
| 27 | 4 36 | 7 24 | 9 49 |
| 28 | 4 36 | 7 24 | 10 8 |
| 29 | 4 36 | 7 24 | 11 0 |
| 30 | 4 36 | 7 24 | 11 56 |

and I wish to be with them; kill me and send me to them.' The mandarins had pity on him, on account of his youth, and refused him the favor he solicited with so much ardour.

"It was after having had frequent occasions to witness this generosity, which the Gospel inspires, that the great mandarin observed, 'There is truly something extraordinary in this religion of Jesus! all those who have once embraced it, either never abandon it, or if they do, one easily can see by their sadness, that the fear of death alone has influenced them in their conduct. These people are not bewitched, as some pretend; the love of their religion, is the only tie that binds them to it, I myself since I shed Christian blood am tormented day and night by a troubled state of mind; yes, there is something extraordinary in the religion of Jesus.'

"Notwithstanding this admiration which Christianity extorts from its enemies, it does not relax their ardour in persecuting it. Three other confessors fell into their hands: namely, James Nam, an Anamite priest, Antony Dich, a rich Christian, in whose house father Nam was concealed, and Michael Mi, mayor of the village. We shall speak the more willingly of the courage and struggles of these three illustrious martyrs, as they belong to our mission, and exhibited a constancy which was admired even by the pagans themselves. After having made every effort to seduce the Anamite priest by the most flattering promises, and to terrify him by the threats of torture, the mandarins perceiving that it was in vain to attempt persuasion, ceased their insidious solicitations. They did not even try his fortitude by flogging, persuaded that such a measure would serve only to add to the shame of their defeat; and what is more, touched by the affability of his manners, they showed him certain marks of kindness, by putting upon him a light canga, and permitting him to visit the other prisoners every morning. He availed himself of this permission to take care of his brethren in the faith, and uphold their courage by his gaiety, and by religious consolations which he imparted to them. This excellent father diffused joy through-

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 8 | 1 | 54 | A. M. |
| ☽ First quarter, | 14 | 4 | 59 | P. M. |
| ○ Full Moon, | 22 | 5 | 51 | A. M. |
| ☾ Last quarter, | 30 | 9 | 35 | A. M. |

| D.M. | D.W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Frid | † Octave of Nativ. of St. John Bap. doub. *White.* |
| 2 | Sat | † FD. Visitation of the BVM. gr. doub. *White.* |
| 3 | Sun | † 7th after Pentecost, semid. *Red.* |
| 4 | Mon | † Of the octave, } |
| 5 | Tues | † Of the octave, } semid. *Red.* |
| 6 | Wed | † Octave of SS. Peter and Paul, doub. *Red.* |
| 7 | Thur | Feria. *Green.* |
| 8 | Frid | St. Elizabeth, Queen of Portug. Wid. semid. *White.* |
| 9 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 10 | Sun | 8th after Pentecost. semid. *Green.* |
| 11 | Mon | The Seven Brothers, MM. semid. (10th inst.) *Red.* |
| 12 | Tues | St. John Gualbert, Ab. doub. *White.* |
| 13 | Wed | St. Anacletus, PM. semid. *Red.* |
| 14 | Thur | St. Bonaventure, BCD. doub. *White.* |
| 15 | Frid | St. Henry, C. semid. *White.* |
| 16 | Sat | FD. Our Lady of Mt. Carmel, gr. doub. *White.* |
| 17 | Sun | 9th after Pentecost, semid. *Green.* |
| 18 | Mon | St. Camillus of Lelli, C. doub. *White.* |
| 19 | Tues | St. Vincent of Paul, C. doub. *White.* |
| 20 | Wed | St. Jerom Æmilian, C. doub. *White.* |
| 21 | Thur | St. Alexius, C. semid. (17th inst.) *White.* |
| 22 | Frid | St. Mary Magdalen, Penit. doub. *White.* |
| 23 | Sat | St. Apollinaris, BM. doub. *Red.* |
| 24 | Sun | 10th after Pentecost, semid. *Green.* |
| 25 | Mon | St. James, Ap. d. of 2d class. *Red.* |
| 26 | Tues | S. Ann, mother of the BVM. gr. doub. *White.* |
| 27 | Wed | St. Pantaleon, M. simple. *Red.* |
| 28 | Thur | SS. Nazarius and Celsus, MM. semid. *Red.* |
| 29 | Frid | St. Martha, V. semid. *White.* |
| 30 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 31 | Sun | 11 after P. S. Ignatius, C. d. (In Md. 1 cl. with oct.) *W.* |

EQUATION OF TIME.

S. Fast, 3 m. 3 3 3 4 4 4 4 4 4 5 5 5 5 5 5 5 5 6 6 6 6 6 6 6 6 6 6.

| D. M. | SUN rises h.m. | SUN sets h.m. | Moon rises h. m. |
|---|---|---|---|
| 1 | 4 40 | 7 20 | morn. |
| 2 | 4 40 | 7 20 | 0 45 |
| 3 | 4 41 | 7 19 | 1 47 |
| 4 | 4 41 | 7 19 | 2 25 |
| 5 | 4 41 | 7 19 | 2 57 |
| 6 | 4 41 | 7 19 | 3 29 |
| 7 | 4 42 | 7 18 | 4 12 |
| 8 | 4 42 | 7 18 | sets |
| 9 | 4 43 | 7 18 | 8 29 |
| 10 | 4 44 | 7 16 | 9 4 |
| 11 | 4 44 | 7 16 | 9 36 |
| 12 | 4 44 | 7 16 | 10 5 |
| 13 | 4 44 | 7 15 | 10 48 |
| 14 | 4 45 | 7 15 | 11 20 |
| 15 | 4 45 | 7 15 | morn. |
| 16 | 4 46 | 7 14 | 0 5 |
| 17 | 4 46 | 7 14 | 0 55 |
| 18 | 4 47 | 7 13 | 1 29 |
| 19 | 4 47 | 7 13 | 2 9 |
| 20 | 4 48 | 7 12 | 2 47 |
| 21 | 4 48 | 7 12 | 3 22 |
| 22 | 4 49 | 7 11 | rises. |
| 23 | 4 50 | 7 10 | 7 40 |
| 24 | 4 50 | 7 10 | 8 30 |
| 25 | 4 51 | 7 9 | 9 5 |
| 26 | 4 52 | 7 8 | 9 25 |
| 27 | 4 53 | 7 7 | 10 12 |
| 28 | 4 54 | 7 6 | 10 40 |
| 29 | 4 55 | 7 5 | 11 20 |
| 30 | 4 56 | 7 4 | 11 31 |
| 31 | 4 56 | 7 4 | morn. |

out this habitation, which every one looks upon as the dungeon of misery and despair. One of those to whom his charitable offices were most useful, was Antony Dich. This old man, sixty-nine years of age, seemed sometimes disposed to yield to the severity of his sufferings. The natural horror of a violent death, the remembrance of his family, fortune, and friends, were so many ties, which attached him strongly to life, and prevented him from entering with ardour into the arena of martyrdom. But his faith soon triumphed over the weakness of nature, and he became as invincible as his fellow-sufferers, to all the assaults of hell. The exhortations of Michael Mi, his son-in-law, contributed greatly to uphold his courage. 'Reflect father,' said he to him, 'that your great age does not warrant you in hoping to live long. Two kinds of death are placed before you; one of them is natural, the consequences of which are uncertain; the other inflicted by your persecutors, which will be followed by an eternity of happiness, how can you balance in your choice, when it is so easy to see which is the best. If in such circumstances it were lawful to regret life, it is I who am young and vigorous that ought to be excused for doing so: and yet you see with what joy I renounce my life for the sake of God. Your children are all grown up, and settled in the world; during the remainder of your life, you can be of no use to them, and by dying a martyr you will be a subject of glory and edification to them. I shall leave behind me a young widow with four infant children, as yet incapable of gaining a livelihood; but God who has given them to me, will not fail to provide for all their wants, and from that heaven, where we shall shortly be, we shall protect them by our prayers. Is it the pain of stripes that frightens you? do not be afraid, father, I will receive instead of you, those stripes which are destined to you; let us then be content and courageous. It is now we must prove that we are true Christians, and are disposed to die for Jesus Christ, as he was pleased to die for us.'

"It was by these words, and such like persuasion, that the young Michael Mi

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 6 | 9 | 39 | A. M. |
| ☽ First quarter, | 13 | 12 | 15 | A. M. |
| ⊙ Full Moon, | 20 | 9 | 7 | P. M. |
| ☾ Last quarter, | 28 | 10 | 43 | P. M. |

| D.M. | D.W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Mon | St. Peter's Chains, gr. doub. *White.* |
| 2 | Tues | St. Alphonsus Liguori, BC. doub. *White.* |
| 3 | Wed | Finding of the relics of St. Steph. 1st M. semid. *R.* |
| 4 | Thur | St. Dominic, C. doub. *White.* |
| 5 | Frid | FD. Dedication of St. Mary's *ad nives*, gr. d. *W.* |
| 6 | Sat | FD. Transfiguration of our Lord, gr. d. *White.* |
| 7 | Sun | 12th after Pent. St. Cajetan, C. d. (In Md. oct. St. |
| 8 | Mon | SS. Cyriacus, &c. MM. semid. *Red.* [Ignat. d. *W.* |
| 9 | Tues | Vigil of S. Lawrence. *Purple.* In Md. S. Cajet, d. 7th. |
| 10 | Wed | St. Lawrence, M. d. 2d cl. with oct. *Red.* [*W.* |
| 11 | Thur | Of the octave, semid. *Red.* |
| 12 | Frid | St. Clare, V. doub. *White.* |
| 13 | Sat | Vigil of Assumpt. *Fast.* Of the oct. semid. *Red.* |
| 14 | Sun | 13th after Pent. and 3d of August, semid. *Red.* |
| 15 | Mon | † Assumption of the BVM. d. of 1st cl. with oct. *W.* |
| 16 | Tues | † St. Hyacinth, C. doub. *White.* |
| 17 | Wed | † Octave of St. Lawrence, doub. *Red.* |
| 18 | Thur | † Of the octave, } semid. *White.* |
| 19 | Frid | † Of the octave, } |
| 20 | Sat | † St. Bernard, Ab. and Doctor, doub. *White.* |
| 21 | Sun | † 14th after Pent. St. Joachim, C. gr. doub. *White.* |
| 22 | Mon | † Octave of the Assump. doub. *White.* |
| 23 | Tues | Vigil. St. Philip of Beneti, C. doub. *White.* |
| 24 | Wed | St. Bartholomew, Ap. d. of 2d cl. *Red.* |
| 25 | Thur | St. Lewis, C. semid. *White.* |
| 26 | Frid | St. Jane Frances de Chantal, Wid. doub. (21st.) *W.* |
| 27 | Sat | St. Joseph Calasanctius, C. doub. *White.* |
| 28 | Sun | 15th after Pent. St. Augustin, BCD. d. *White.* |
| 29 | Mon | Beheading of St. John Bap. gr. d. *Red.* |
| 30 | Tues | St. Rose of Lima, V. doub. *White.* |
| 31 | Wed | St. Raymund Nonnatus, C. doub. *White.* |

EQUATION OF TIME.

S. Slow, 6 m. 5 5
5 5 5 5 5 5 5 5 5 4 4
4 4 4 3 3 3 3 2 2 2
1 1 1 1 0 0.

| D. M. | SUN rises h.m. | SUN sets h.m. | Moon rises h. m. |
|---|---|---|---|
| 1 | 4 57 | 7 3 | 1 46 |
| 2 | 4 58 | 7 2 | 2 31 |
| 3 | 4 59 | 7 1 | 3 27 |
| 4 | 5 0 | 7 0 | 4 14 |
| 5 | 5 1 | 6 59 | 4 50 |
| 6 | 5 2 | 6 58 | sets. |
| 7 | 5 3 | 6 57 | 7 9 |
| 8 | 5 4 | 6 56 | 8 4 |
| 9 | 5 5 | 6 55 | 8 38 |
| 10 | 5 6 | 6 54 | 9 9 |
| 11 | 5 7 | 6 53 | 9 39 |
| 12 | 5 11 | 6 49 | 10 8 |
| 13 | 5 12 | 6 48 | 10 45 |
| 14 | 5 13 | 6 47 | 11 17 |
| 15 | 5 13 | 6 47 | morn. |
| 16 | 5 14 | 6 46 | 1 5 |
| 17 | 5 15 | 6 45 | 2 3 |
| 18 | 5 17 | 6 43 | 3 1 |
| 19 | 5 18 | 6 42 | 3 57 |
| 20 | 5 19 | 6 41 | rises. |
| 21 | 5 20 | 6 40 | 6 22 |
| 22 | 5 21 | 6 39 | 6 58 |
| 23 | 5 22 | 6 38 | 7 37 |
| 24 | 5 24 | 6 36 | 8 5 |
| 25 | 5 25 | 6 35 | 8 47 |
| 26 | 5 26 | 6 34 | 9 27 |
| 27 | 5 27 | 6 33 | 10 7 |
| 28 | 5 28 | 6 32 | 10 57 |
| 29 | 5 29 | 6 31 | 11 32 |
| 30 | 5 31 | 6 29 | morn. |
| 31 | 5 32 | 6 28 | 2 13 |

encouraged his aged father, and when the mardarins summoned them to their tribunal, in order to induce them by persuasion to conform to the orders of the king, Michael Mi usually answered for both. If the judges had recourse to the lash, the young Michael laid down on the ground to receive those that were intended for him, and when they were about to subject his father-in-law to the same punishment, he would get up covered over with blood, and say to the mandarins, 'My father is aged and infirm, have pity on him, and allow me to be flogged in his stead.' He would then lie on the ground again, and undergo a second flogging with admirable courage and fortitude; his blood trickled down his body; his flesh was torn, but not a cry, not a sigh, escaped his lips. The mandarins took incredible pains to make him renounce his faith; as he was mayor of his village, a particular importance seemed to be attached to his apostacy. Sometimes the magistrates exhorted him with mildness, sometimes they flogged without mercy: to subject him to fresh tortures, they did not wait until his former wounds were healed. Will it be credited, that this courageous soldier of Jesus Christ, received more than five hundred lashes, in a space of forty days! 'Fool,' said the mandarins to him, 'why are you so obstinately bent upon dying? your wife and children require your presence and protection; you are young and learned, and have well-founded hopes of making a fortune and enjoying a long and happy life. Trample upon the cross and we will let you go: many other Christians have done so, and why not imitate them? when you return home, you may follow the religion of Jesus; you will be perfectly at liberty to do so.'

"'Mandarins,' replied he, 'I shall never abandon a religion I have discovered to be the true one. If you were asked to trample upon the head of the king from whom you hold your dignities and places, would you dare to do so? do you think that I would dare to profane the image of the King of Heaven, whom I adore? no doubt my wife and children attach me strongly to life, but I will leave them without fear,

## MOON'S PHASES.

| | D. | H. | M. |
|---|---|---|---|
| ● New Moon, | 4 | 5 | 11 P. M. |
| ☽ First quarter, | 11 | 10 | 54 A. M. |
| ○ Full Moon, | 19 | 1 | 29 P. M. |
| ☾ Last quarter, | 27 | 10 | 1 A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Thur | St. Egidius, Ab. simp. *White.* |
| 2 | Frid | St. Stephen, C. semid. *White.* |
| 3 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 4 | Sun | 16th after Pent. and 1st Sept. semid. *Green.* |
| 5 | Mon | St. Lawrence Justinian, BC. semid. *White.* |
| 6 | Tues | Feria, } *Green.* |
| 7 | Wed | Feria, } |
| 8 | Thur | † FD. Nativity of the BVM. d. 2d cl. with oct. *W.* |
| 9 | Frid | † Of the Octave, semid. *White.* |
| 10 | Sat | † St. Nicholas of Tolentino, C. doub. *White.* |
| 11 | Sun | † 17th after Pent. and 2 Sept. H. Name of Mary, gr. d. |
| 12 | Mon | † Of the octave, } semid. *White.* *W.* |
| 13 | Tues | † Of the octave, } |
| 14 | Wed | † FD. Exaltation of the Cross, gr. d. *Red.* |
| 15 | Thur | † Octave of the Nativity, doub. *White.* |
| 16 | Frid | SS. Cornelius and Cyprian, MM. semid. *Red.* |
| 17 | Sat | Stigmas of St. Francis, doub. *White.* |
| 18 | Sun | 18th after Pent. Seven Dolours of the BVM. gr. d. *W.* |
| 19 | Mon | SS. Januarius and Comp. MM. doub. *Red.* |
| 20 | Tues | SS. Eustachius and Comp. MM. doub. *Red.* |
| 21 | Wed | *Ember Day.* St. Matt. Ap. d. 2d cl. *Red.* See p. 5. |
| 22 | Thur | St. Thomas of Villanova, C. doub. *White.* |
| 23 | Frid | *Ember Day.* St. Linus, PM. semid. *Red.* |
| 24 | Sat | *Ember Day.* Our Lady of Mercy, gr. d. *White.* |
| 25 | Sun | 19th after Pent. and 4th Sept. semid. *Green.* |
| 26 | Mon | St. Joseph of Cupertino, C. doub. (18th inst.) *W.* |
| 27 | Tues | SS. Cosmas and Damian, MM. semid. *Red.* |
| 28 | Wed | St. Wenceslaus, M. semid. *Red.* |
| 29 | Thur | † FD. Dedicat. of St. Michael, Archangel. d. 2d cl. |
| 30 | Frid | † St. Jerom, CD. doub. *White.* [*White.* |

EQUATION OF TIME.

S. Fast, 0 m. 0 0 1 1 1 2 2 2 3 3 3 4 4 4 5 5 5 6 6 6 7 7 7 8 8 8 9 9 9.

| D. | M. | SUN rises h. m. | SUN sets h. m. | Moon rises h. m. |
|---|---|---|---|---|
| 1 | 5 | 33 | 6 27 | 3 18 |
| 2 | 5 | 34 | 6 26 | 4 23 |
| 3 | 5 | 35 | 6 25 | 5 27 |
| 4 | 5 | 36 | 6 24 | sets. |
| 5 | 5 | 38 | 6 22 | 7 1 |
| 6 | 5 | 39 | 6 21 | 7 40 |
| 7 | 5 | 40 | 6 20 | 8 6 |
| 8 | 5 | 41 | 6 19 | 8 34 |
| 9 | 5 | 42 | 6 18 | 9 4 |
| 10 | 5 | 45 | 6 15 | 9 32 |
| 11 | 5 | 46 | 6 14 | 10 20 |
| 12 | 5 | 47 | 6 13 | 11 20 |
| 13 | 5 | 48 | 6 12 | morn. |
| 14 | 5 | 49 | 6 11 | 1 22 |
| 15 | 5 | 50 | 6 10 | 2 27 |
| 16 | 5 | 51 | 6 9 | 3 25 |
| 17 | 5 | 52 | 6 8 | 4 23 |
| 18 | 5 | 53 | 6 7 | 5 27 |
| 19 | 5 | 55 | 6 5 | rises. |
| 20 | 5 | 57 | 6 3 | 6 18 |
| 21 | 5 | 58 | 6 2 | 6 43 |
| 22 | 5 | 59 | 6 1 | 7 12 |
| 23 | 6 | 0 | 6 0 | 7 44 |
| 24 | 6 | 1 | 5 59 | 8 15 |
| 25 | 6 | 2 | 5 58 | 8 47 |
| 26 | 6 | 3 | 5 57 | 9 37 |
| 27 | 6 | 5 | 5 56 | 10 32 |
| 28 | 6 | 6 | 5 54 | 11 33 |
| 29 | 6 | 7 | 5 53 | morn. |
| 30 | 6 | 8 | 5 52 | 1 42 |

persuaded that He who has entrusted them to me, will watch over them, and unite them to me in heaven. As to the example of those who trampled on the cross, it has no more effect upon me than the example of deserters have upon soldiers who are brave and faithful to their king.'

"Although Michael Mi, generally replied to the mandarins for his father-in-law, Antony Dich had also frequent occasions of giving proof of his courage, in his answers to them, and of confessing aloud the name of Jesus Christ. Such strength of mind in a man so advanced in years, was a subject of astonishment to them: but we who knew how pure his life had always been, were not surprised that God should uphold him in the days of sufferings and trials. Besides the encouragement he received from Father Nam and Michael Mi, his family earnestly exhorted him to persevere, unto death, in his fidelity to God. One of his eight children gave him a strong proof of his filial piety: he went to the great mandarin and promised him eight bars of silver, if he would allow him to suffer, and die in the place of his father. The mandarin commended his attachment to his aged parent, but dared not consent to his demand. Michael Mi experienced also great consolation from his family; his wife went frequently to visit him, with her last infant child, and exhorted him not to be uneasy on her account, or on that of his four young children; for, with the grace of God, she hoped to be able to bring them up alone. This strong and valiant woman proved herself a wife worthy of a martyr.

"In this admirable family, in which the most sublime virtue seemed to be hereditary, the children reminded us of the conduct of the young Origen exhorting his father Leonidas to martyrdom. Michael Mi's daughter, a young person of eleven years of age, escaped one day from home to visit the holy confessor in prison. She had to go a distance of half-a-day's journey, and penetrated without fear through soldiers and guards to her father's dungeon, whom she exhorted to die rather than trample on the cross. One of his sons also, only nine years old, sent him word not to renounce his religion, but to suffer martyr-

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 4 | 1 | 19 | A. M. |
| ☾ First quarter, | 11 | 1 | 36 | A. M. |
| ○ Full Moon, | 19 | 6 | 8 | A. M. |
| ☽ Last quarter, | 26 | 7 | 36 | P. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Sat | † St. Remigius, BC. semid. *ad lib.* *White.* |
| 2 | Sun | † 20 after Pent. Solemnity of the H. Rosary, gr. d. *W.* |
| 3 | Mon | † FD. The Guardian Angels, doub. (2d inst.) *W.* |
| 4 | Tues | † St. Francis, Conf. doub. *White.* |
| 5 | Wed | † SS. Placidus and Comp. MM. simp. *Red.* |
| 6 | Thur | † St. Bruno, C. doub. *White.* |
| 7 | Frid | St. Mark, PC. simp. *White.* |
| 8 | Sat | St. Bridget, Wid. doub. *White.* |
| 9 | Sun | 21st after Pent. and 2d Oct. semid. *Green.* |
| 10 | Mon | St. Francis Borgia, C. semid. *White.* |
| 11 | Tues | SS. Dionysius and Comp. MM. semid. (9th inst.) *R.* |
| 12 | Wed | Feria. *Green.* |
| 13 | Thur | St. Edward, C. semid. *White.* |
| 14 | Frid | St. Callixtus, PM. doub. *Red.* |
| 15 | Sat | St. Theresa, V. doub. *White.* |
| 16 | Sun | 22d after Pent. and 3d Oct. semid. *Green.* |
| 17 | Mon | St. Hedwigis, Wid. semid. *White.* |
| 18 | Tues | St. Luke Evang. d. 2d cl. *Red.* |
| 19 | Wed | St. Peter of Alcantara, C. d. *White.* |
| 20 | Thur | St. John Cantius, C. doub. *White.* |
| 21 | Frid | St. Hilarion, Ab. simple. *White.* |
| 22 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 23 | Sun | 23d after Pent. and 4th Oct. semid. *Green.* |
| 24 | Mon | Feria. *Green.* |
| 25 | Tues | SS. Crysanthus and Darias, MM. simp. *Red.* |
| 26 | Wed | St. Evaristus, PM. simple. *Red.* |
| 27 | Thur | Vigil of SS. Simon and Jude. *Purple.* |
| 28 | Frid | FD. SS. Simon and Jude, App. d. 2d cl. *Red.* |
| 29 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 30 | Sun | 1 of Nov. semid. Homily and Mass of 4th after Epiph. |
| 31 | Mon | Vigil of All Saints. *Purple.* *Fast.* [*Green.* |

EQUATION OF TIME.

S. Fast, 10 m. 10 11 11 11 12 12 12 13 13 13 13 14 14 14 14 15 15 15 15 15 15 16 16 16 16.

| D. M. | SUN rises h. m. | SUN sets h. m. | Moon rises h. m. |
|---|---|---|---|
| 1 | 6 10 | 5 50 | 2 52 |
| 2 | 6 11 | 5 49 | 4 2 |
| 3 | 6 12 | 5 48 | 5 4 |
| 4 | 6 14 | 5 46 | sets. |
| 5 | 6 15 | 5 45 | 5 47 |
| 6 | 6 16 | 5 44 | 6 19 |
| 7 | 6 18 | 5 42 | 6 55 |
| 8 | 6 19 | 5 41 | 7 33 |
| 9 | 6 21 | 5 39 | 8 30 |
| 10 | 6 22 | 5 38 | 9 27 |
| 11 | 6 23 | 5 37 | 10 27 |
| 12 | 6 24 | 5 36 | 11 29 |
| 13 | 6 25 | 5 35 | morn. |
| 14 | 6 26 | 5 34 | 1 33 |
| 15 | 6 27 | 5 33 | 2 40 |
| 16 | 6 28 | 5 32 | 3 45 |
| 17 | 6 29 | 5 31 | 4 50 |
| 18 | 6 30 | 5 30 | 5 55 |
| 19 | 6 33 | 5 27 | rises. |
| 20 | 6 34 | 5 26 | 5 30 |
| 21 | 6 35 | 5 25 | 6 19 |
| 22 | 6 36 | 5 24 | 7 14 |
| 23 | 6 37 | 5 23 | 8 10 |
| 24 | 6 38 | 5 22 | 9 6 |
| 25 | 6 40 | 5 20 | 10 14 |
| 26 | 6 41 | 5 19 | 11 19 |
| 27 | 6 42 | 5 18 | morn. |
| 28 | 6 43 | 5 17 | 1 17 |
| 29 | 6 45 | 5 15 | 2 32 |
| 30 | 6 46 | 5 14 | 3 37 |
| 31 | 6 47 | 5 13 | 4 42 |

dom, that he might go direct to heaven, and not be in trouble about his children, as the same God who had given them existence would take care of them.

"The persecutors tired at length with struggling against a constancy, which continued trials tended only to confirm, pronounced sentence of death against the holy confessors, which in a few days after was confirmed by a royal decree; and the following day they were led to execution. On this occasion, the mandarins redoubled their precautions to keep the crowd at a distance (that pressed forward to gather up the blood of the martyrs,) for their pride was wounded to see that they who were punished by them as criminals, were respected by others as saints. The efforts, however, the mandarins made to keep off the crowd, only made them press more earnestly round the martyrs and animate them to the last combat. The praises which were loudly given to their courage, the tears of compassion which glistened in the eyes of all, amply compensated them for the contempt with which they were treated by the government officers. Our generous champions, loaded with the canga and their chains, moved forward to the place of punishment with serene and joyful countenances. They conversed together on their happiness, made signs of adieu to the Christians, who saluted them with profound respect as they passed, and earnestly recommended themselves to the martyrs' prayers. Michael Mi distinguished himself particularly by the intrepidity he displayed. The executioner had said to him: 'Give me five bands, and I will sever your head at a single blow, so that you may not suffer much.' 'Cut it into a hundred pieces if you wish,' replied he, 'provided you cut it off, that is enough for me; as to the bands, though I have plenty at home, I will not give you any, I would rather give them to the poor.'

"Having reached the place of execution, the mandarins caused the martyrs to be surrounded with a double line of soldiers, in order to prevent the people from taking away any relics of them. But no sooner had their blood began to flow, than Christians and Pagans rushed forward in a mass

## 1842. NOVEMBER, ELEVENTH MONTH,

### MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| ● New Moon, | 2 | 11 | 3 | A. M. |
| ☽ First quarter, | 9 | 8 | 10 | P. M. |
| ⊙ Full Moon, | 17 | 10 | 25 | P. M. |
| ☾ Last quarter, | 25 | 3 | 55 | A. M. |

| D. M. | D. W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Tues | † ALL SAINTS, doub. of 1st cl. with oct. *White.* |
| 2 | Wed | † FD. Commemoration of All Souls. *Black.* |
| 3 | Thur | † Of the octave, semid. *White.* |
| 4 | Frid | † St. Charles, B. C. doub. *White.* |
| 5 | Sat | † Of the octave, semid. *White.* |
| 6 | SUN | † 3d of Nov. semid. Hom. and Mass of 5th after |
| 7 | Mon | † Of the octave, semid. *White.* [Epiph. *W.* |
| 8 | Tues | † Octave of All Saints, doub. *White.* |
| 9 | Wed | Dedication of St. John Lateran, doub. *White.* |
| 10 | Thur | St. Andrew Avellino, C. doub. *White.* |
| 11 | Frid | St. Martin, BC. d. *White.* |
| 12 | Sat | St. Martin, PM. semid. *Red.* |
| 13 | SUN | 4th of Nov. semid. Hom. and Mass of 6th after Epiph. |
| 14 | Mon | St. Didacus, C. semid. (13th inst.) *White.* [*G.* |
| 15 | Tues | St. Gertrude, V doub. *White.* |
| 16 | Wed | Feria. *Green.* |
| 17 | Thur | St. Gregory Thaumaturgus, BC. semid. *White.* |
| 18 | Frid | Dedicat. of Churches of SS. Peter and Paul, d. *W.* |
| 19 | Sat | St. Elizabeth, Wid. doub. *White.* |
| 20 | SUN | 24th after Pent. and 5th Nov. St. Felix of Valois, C. d. |
| 21 | Mon | FD. Presentation of the BVM. gr. doub. *W.* [*W.* |
| 22 | Tues | St. Cecilia, VM. doub. *Red.* |
| 23 | Wed | St. Clement, P. M. doub. *Red.* |
| 24 | Thur | St. John of the Cross, C. doub. *White.* |
| 25 | Frid | St. Catharine, VM. doub. *Red.* |
| 26 | Sat | Office of the Concep. of the BVM. semid. *White.* |
| 27 | SUN | 1st of Advent, semid. *Purple.* |
| 28 | Mon | Feria. *Purple.* |
| 29 | Tues | Feria. Mass of Vigil. *Purple.* |
| 30 | Wed | FD. St. Andrew, Ap. d. 2d cl. *Red.* |

EQUATION OF TIME.

S. Fast, 16 m. 16

16 16 16 16 16 16 16
15 15 15 15 15 15 15
14 14 14 14 13 13 13
13 12 12 12 11 11 10.

| D. | W. | SUN rises h.m. | SUN sets h.m. | Moon rises h. m. |
|---|---|---|---|---|
| 1 | | 6 48 | 5 12 | 5 43 |
| 2 | | 6 49 | 5 11 | sets |
| 3 | | 6 50 | 5 10 | 5 40 |
| 4 | | 6 51 | 5 9 | 6 18 |
| 5 | | 6 53 | 5 7 | 7 7 |
| 6 | | 6 54 | 5 6 | 7 57 |
| 7 | | 6 55 | 5 5 | 8 57 |
| 8 | | 6 56 | 5 4 | 10 2 |
| 9 | | 6 56 | 5 4 | 11 5 |
| 10 | | 6 57 | 5 3 | morn. |
| 11 | | 6 58 | 5 2 | 1 20 |
| 12 | | 6 59 | 5 1 | 2 30 |
| 13 | | 7 1 | 4 59 | 3 43 |
| 14 | | 7 2 | 4 58 | 4 54 |
| 15 | | 7 3 | 4 57 | 5 55 |
| 16 | | 7 4 | 4 56 | 6 55 |
| 17 | | 7 5 | 4 55 | rises. |
| 18 | | 7 6 | 4 54 | 6 28 |
| 19 | | 7 7 | 4 53 | 7 16 |
| 20 | | 7 8 | 4 52 | 8 11 |
| 21 | | 7 9 | 4 51 | 9 6 |
| 22 | | 7 9 | 4 52 | 10 12 |
| 23 | | 7 10 | 4 50 | 11 17 |
| 24 | | 7 11 | 4 49 | morn. |
| 25 | | 7 11 | 4 49 | 0 16 |
| 26 | | 7 12 | 4 48 | 1 23 |
| 27 | | 7 12 | 4 48 | 2 31 |
| 28 | | 7 13 | 4 47 | 3 37 |
| 29 | | 7 14 | 4 46 | 4 43 |
| 30 | | 7 15 | 4 45 | 5 47 |

to gather it up. In vain did the soldiers (whose ranks were broken,) strike the crowd with the flat of their swords; no one paid the least attention to them. On that day a traffic was established, of which the history of the martyrs alone offers an example. The executioners turning the remains of their victims to account, were seen putting a price on the blood which adhered to their swords, selling by retail the beard of the persons executed, trading with their cangas, their cages, and with every thing else that had been an instrument of their torture: the people even fought among themselves to obtain some portion at any price. In this way the purchasers (even among the idolaters,) were so numerous, that the sale was soon over. Then the crowd began to pull up the grass, and collect with care the earth of the place on which the martyrs' blood had flowed. The pagans gave their sick children some of this blood to drink, and we are assured that they were cured; the executioners say, that at the moment of striking the martyrs, an odour, as it were of perfume, was diffused around them. They usually too implored the pardon of those they put to death, and begged their permission to do so. The mandarins themselves have sometimes yielded to the influence of Christian virtue. At the martyrdom of Father Vien, they were seen rendering public homage to the innocence of that holy priest. When he arrived at the place of execution they made him sit in state on five beautiful red carpets: the Christians were permitted to place before him a table covered with meats, and to pay him their last adieus. The hour of separation being arrived, the mandarin, charged with the execution of supreme justice, raised his voice, and addressing the martyrs, said, 'We know that you do not merit death, and we would willingly save you; but the orders of the king do not permit us to do so; pardon us, therefore, if we are compelled to take away your lives, and do not impute this crime to us.' As soon as the soldiers had retired, our Christians (provided with a permission from the chief mandarin,) carried off the bodies of the three martyrs, and transported them to Vinh-Tri, about

## MOON'S PHASES.

| | D. | H. | M. | |
|---|---|---|---|---|
| New Moon, | 1 | 11 | 10 | P. M. |
| First quarter, | 9 | 5 | 20 | P. M. |
| Full Moon, | 17 | 1 | 42 | P. M. |
| Last quarter, | 24 | 11 | 41 | A. M. |
| New Moon, | 31 | 1 | 58 | P. M. |

| D.M. | D.W. | CALENDAR OF FEASTS. |
|---|---|---|
| 1 | Thur | Feria. *Purple.* |
| 2 | Frid | St. Bibiana, VM. semid. *Red.* See page 5. |
| 3 | Sat | St. Francis Xavier, C. doub. *White.* |
| 4 | Sun | 2d of Advent, semid. *Purple.* |
| 5 | Mon | St. Peter Chrysologus, BCD. doub. (4th inst.) *W.* |
| 6 | Tues | St. Nicholas, BC. doub. *White.* |
| 7 | Wed | St. Ambrose, BCD. doub. *White.* |
| 8 | Thur | † FD. Conception of the BVM. d. 2d cl. with oct. *W.* |
| 9 | Frid | † Of the octave, } |
| 10 | Sat | † Of the octave, } semid. *White.* |
| 11 | Sun | † 3d of Advent, semid. *Purple.* |
| 12 | Mon | † St. Damasus, PC. semid. (11th inst.) *White.* |
| 13 | Tues | † St. Lucy, VM. doub. *Red.* |
| 14 | Wed | † *Ember Day.* Of the oct. semid. *White.* See p. 5. |
| 15 | Thur | † Octave of the Conception, doub. *White.* |
| 16 | Frid | *Ember Day.* St. Eusebius, BM. semid. *Red.* |
| 17 | Sat | *Ember Day.* Feria. *Purple.* |
| 18 | Sun | 4th of Advent, semid. *Purple.* |
| 19 | Mon | Feria. *Purple.* |
| 20 | Tues | Office of Feria. Mass of Vigil. *Purple.* |
| 21 | Wed | St. Thomas, Ap. d. 2d cl. *Red.* |
| 22 | Thur | Feria, } |
| 23 | Frid | Feria, } *Purple.* |
| 24 | Sat | Christmas-Eve. *Purple. Fast.* |
| 25 | Sun | † Christmas or Nativ. of our Lord, d. 1 cl. with oct. |
| 26 | Mon | † FD. St. Stephen Protomar. d. 2 cl. with oct. *R.* [*W.* |
| 27 | Tues | † FD. St. John Evang. d. 2d cl. with oct. *White.* |
| 28 | Wed | † FD. H. Innocents, d. 2d cl. with oct. *Purple.* |
| 29 | Thur | † St. Thomas, BM. semid. *Red.* |
| 30 | Frid | † Office of the Sunday in the oct. semid. *White.* |
| 31 | Sat | † St. Sylvester, PC. doub. *White.* |

EQUATION OF TIME.

S. Fast, 10 m. 10
10 9 9 8 8 7 7 7 6 6
5 5 4 4 3 3 2 2 1 1 0
0 0 0 1 1 2 2 3.

| D. M. | SUN rises h. m. | SUN sets h. m. | Moon sets h. m. |
|---|---|---|---|
| 1 | 7 15 | 4 45 | sets. |
| 2 | 7 15 | 4 45 | 4 52 |
| 3 | 7 16 | 4 44 | 5 54 |
| 4 | 7 16 | 4 44 | 6 44 |
| 5 | 7 17 | 4 43 | 7 56 |
| 6 | 7 17 | 4 43 | 8 57 |
| 7 | 7 18 | 4 42 | 9 57 |
| 8 | 7 18 | 4 42 | 10 57 |
| 9 | 7 18 | 4 42 | 1 54 |
| 10 | 7 19 | 4 41 | morn. |
| 11 | 7 20 | 4 40 | 0 51 |
| 12 | 7 20 | 4 40 | 1 50 |
| 13 | 7 20 | 4 40 | 2 49 |
| 14 | 7 20 | 4 40 | 3 48 |
| 15 | 7 21 | 4 39 | 4 49 |
| 16 | 7 21 | 4 39 | 5 52 |
| 17 | 7 22 | 4 39 | rises. |
| 18 | 7 22 | 4 38 | 6 43 |
| 19 | 7 22 | 4 38 | 7 45 |
| 20 | 7 22 | 4 38 | 8 25 |
| 21 | 7 22 | 4 38 | 9 26 |
| 22 | 7 22 | 4 38 | 10 26 |
| 23 | 7 22 | 4 38 | 11 25 |
| 24 | 7 22 | 4 38 | morn. |
| 25 | 7 22 | 4 38 | 1 6 |
| 26 | 7 22 | 4 38 | 2 10 |
| 27 | 7 21 | 4 39 | 3 16 |
| 28 | 7 21 | 4 39 | 4 21 |
| 29 | 7 21 | 4 39 | 5 25 |
| 30 | 7 20 | 4 40 | 6 28 |
| 31 | 7 20 | 4 40 | sets. |

five leagues from the city of Vihoang. This translation, which took place on the following night, was a real triumph for religion. Our Christians, to the number of several hundreds, were assembled to accompany the convoy. At the head of the *cortege*, they carried the three tables, on which was written the condemnation of the confessors. These sentences, which were intended to stigmatize their names, and spread terror among the people, served on the contrary, to extol their glory, and carried joy to the heart of their brethren in Jesus Christ. The three funeral processions advanced by the light of a great number of torches. The Christians from the surrounding country assembled in crowds along the road, and prepared tables covered with refreshments for the bearers of it. The enthusiasm of the Christians was such, that the Pagans themselves were moved by it. After having buried the three bodies with due honor at Vinh-Tri, the funeral repast was celebrated. That which had been prepared by the eight children of Anthony Dich was very splendid for this country: there were about four hundred tables, which would lead to the conclusion that there were sixteen hundred guests; for here, a table is only intended for four persons. Such, then, has been the end of all our enemies' fury. The chastisement which they inflicted filled with joy those whom they had intended to punish: the pagans, who in great numbers, witnessed their punishment, proclaimed their innocence; their obsequies were celebrated as festivals, and now our Christians more familiarized with death, look upon it without terror.

"The places which were thus red with the blood of martyrs, in a very short time after, became the scene of a most dreadful disaster, the principal victims of which were the Pagans, the mandarins, and their satellites. On the 8th of September, a tremendous hurricane burst over the coast, and carried desolation far into the interior of the country. In the province of Thanh-Hoa, the fury of the tempest tore up enormous trees from the roots, and overturned a great number of pagodas and houses: even entire villages, with all the habita-

tions, are said to have been levelled, and carried away by the whirlwind. It was chiefly in the governments of Ninh-Binh and Nam-Dich that the ravages were the most terrible. To the fury of the unchained winds, was added the overflowing of the sea, which, forced by the tempest beyond its limits, inundated a vast extent of territory. More than thirty thousand persons perished, and when the sea had retired within its bed, the dead bodies of men and animals were found in heaps near the bamboo hedges, where the waves had piled them together. Nevertheless, at the very time of this catastrophe, the mandarins were continuing their persecutions against the priests, not far from the spot where it took place. By a manœuvre that was considered very clever, the ex-mandarin Trinh-Quang-Khan, had caused the coast to be blockaded by three well-armed barks, while he himself, his soldiers, and his spies, scoured the country for a certain distance from the sea. Thus surrounding the missionaries on every side, they must unavoidably have fallen into their hands, but scarcely had they begun to put his orders into execution when the storm broke forth, and the barks were dashed to pieces, and their crews swallowed up, without any account having been heard of them afterwards. The number of soldiers who perished in this expedition was about three hundred. It is a remarkable thing that the districts which suffered the most, were those in which the greatest number of martyrs had been arrested. The villages where our Christians are numerous have not been touched, whilst those which are almost entirely inhabited by idolaters, have been completely devastated. One village, exclusively pagan, is mentioned, in which three persons only have survived this disaster. The pursuit of the mandarins was very useful to us in this circumstance; at their approach, priests, catechists, nuns, and the faithful fled into the mountains where they found a refuge from the inundation, whilst they sought only an asylum from their persecutors.

"The latter, however, did not relax in their persecuting zeal, and new arrests shortly followed. From the activity of their searches, one of our Anamite priests, named Paul Khoan, betrayed by a pagan, was arrested, together with his two disciples Peter Kien and John Baptist Thanh. The chief mandarin exhorted them to trample the cross under their feet. 'What you require is unreasonable,' replied Father Khoan. 'Why should it be unreasonable,' said he, 'as by doing so, you preserve your life, and by refusing to do it, you lose it!' 'For instance, you mandarins, who receive your dignities and appointments from the king, if you abandoned him in time of war, under the pretext that by fighting for him you would expose yourselves to death, would you not be guilty of cowardice, ingratitude, and shameful infidelity? Well, then, it is thus, that I have from my birth, received the graces and benefits of the Lord of heaven; he has raised me to dignity in his religion, and you would wish me to abandon him in the time of trial? It is by death that we prove our fidelity, say the Chinese books: an opportunity of proving mine is presented to me, it behooves me, then, that I now profit by it.' The mandarin blushed at his words, and not finding any other answer to

give the holy confessor, he caused twelve lashes to be administered to him, as a punishment for having been right, while his judge was wrong. Such is the habitual conduct of the mandarins; if you give them unmeaning answers, they despise you for your ignorance; if you reply to them, so as to shut their mouths, they flog you for your insolence. John Baptist Thanh, summoned in his turn to apostatize, contented himself with saying, 'I am the disciple of this priest: his resolution is mine; if you take compassion on me, mandarins, I will live: if you require me to deny my faith, I prefer dying.' The mandarin caused him forthwith to be beaten with rods, but it was to no purpose. He was not more successful with Peter Kien, and he took vengeance on him in the same manner. It was then thought, that by separating them, they might be rendered more docile. Father Khoan was therefore put in a dungeon, and his two catechists, deprived of his support, had to defend themselves against assaults of all kinds; sometimes the mandarins sought to prove their faith to be absurd: sometimes they tempted them by the most seductive promises, or threatened them with horrible tortures; sometimes, in fine, they dragged them over the cross, and forcibly placed their feet on that object of their veneration. At length overcome in all their stratagems, they had recourse once more to the lash, with which they were not more successful. Eleven days thus passed on in constant trials. 'When I saw,' said Father Khoan, 'the attention of the mandarins directed against my disciples, I was seized with great fear on their account, the more so as several times the satellites of our judges came to frighten me by informing me that these two Christians had obeyed the king's order; that I should hasten to imitate them, or otherwise that I should prepare to die under the lash. As I was plunged in deep sadness on this account, a woman who had just seen them, consoled me by the assurance that they still remained firm in their resolution. The judges themselves were obliged to admire their constancy; one of them said: 'Truly Than is not like other men; he pays no more attention to the scourges of the whip than if one was striking a piece of wood.'

"Father Khoan had at length the consolation to find himself united once more with his two disciples in the same prison, to wait for the same crown together, after having sustained the same conflicts. The sentence which was passed against them, condemned the former to be forthwith beheaded, his body to be then exposed during three days on a stake *for public instruction*. His two catechists were also condemned to the same punishment, but after an unlimited period of close confinement. To be able to arrive at last at the term and recompence of all his trials, was the object of the holy priest's desire: hence his joy was very great on seeing his death so near; but his companions, who were disappointed in their hope of dying with him, were inconsolable. Nevertheless they still hoped that the king in his wrath would hasten their punishment, and issue the order to have them executed along with their master. It happened otherwise; that prince who was then sick, and whose cruelty was perhaps weakened with his bodily strength, instead of aggravating the punish-

ment of the catechists, mitigated that of Father Khoan. 'Considering,' said he, 'that this old man, more than sixty-nine years of age, has not long to live, we condemn him to the same penalty with his disciples; that is to say, to death, with respite.'

"Thus our three generous champions are condemned to die for the faith, after an interval of captivity and suffering, the limit of which is unknown. In the eyes of the law, such a condemnation is lighter than capital punishment; but in the eyes of our confessors, it is incomparably more cruel. Let us hear them complain of it in a letter to M. Retord: 'We hoped much to be condemned to die speedily; and behold how the king wishes us still to live; and we know not for what length of time. We are greatly afflicted on account of such a delay; it is certainly our sins which have rendered us unworthy of the grace of martyrdom. God wishes to make us expiate them by leaving us longer in the miseries of this world.' 'The great mandarin continues to tempt us from time to time,' wrote one of the catechists:—'he said to me one day: Just make one little step on the letter X, pass a little on one side, if you are too much afraid to step on it, so that I may be able to write to the king to demand your pardon. Nearly all the kingdom follows the religion of Phat; nevertheless, if the king proscribed it, as he has done yours, we would all abandon it without hesitation. I answered him that it was not by disobeying God, that men proved their fidelity to their prince. * * * Scarcely had I pronounced these words, when the mandarin's bailiff commanded me to be silent. But his master said to me; you have never stolen anything, not even the most trifling article, and yet you are so wretched! If I wish you the least evil, may it fall upon myself. From that time he did not call me before him any more.' How long will this respite (which is but a series of tribulations for our brethren) last. Probably until the autumn of next year. In the mean time they suffer patiently the horrors of a dungeon, loaded day and night with their cangas and chains. May their holy angels visit them often, console them in their distress, and obtain from God for them the gift of perseverance!" * * *

BIOGRAPHICAL NOTICE

OF

# MRS. SETON,

FOUNDRESS AND FIRST SUPERIOR

OF THE

# SISTERS OF CHARITY

IN THE

UNITED STATES.

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Elizabeth Ann Bailey was born in the city of New York in 1774. She was the younger of two daughters of Dr. Bailey by his first marriage. Deprived of her mother at a very early period of her life, the cares of her education devolved entirely upon her father, whose anxiety and tenderness she repaid with a degree of filial piety seldom equalled. That filial affection was the spring of all her actions, the incentive to all her exertions, and easily formed her to habits of diligence in the prosecution of her studies, which with the superior intellect, the strong mind, and the correct judgment with which she was endowed, compensated, in some degree, for the want of able instructors, which New York could not at that time afford. From early youth she was inclined to piety, and always wore on her person a small crucifix, wondering, as she subsequently expressed, that Protestants should not be as desirous as Catholics of possessing this emblem of salvation. She took great pleasure in reading the Scripture and all religious works. The descriptions of monasteries and convents which she met with in the course of her reading excited her admiration for such institutions, while she regretted that establishments of this nature were not to be found among Protestants. She received confirmation and the Lord's Supper in the Episcopal Church and remained a practical member of it until her conversion to the true faith.

In her 18th year she married Mr. William M. Seton, a merchant of the city of New York, and went to reside on Staten Island. She had five children, two sons and three daughters. In the spring of 1803, a sea voyage having been recommended by the physicians for the benefit of Mr. Seton's

declining health, Mrs. Seton accompanied him to Italy, taking with her only her eldest daughter Anna. Three weeks after their arrival there Mr. Seton died. Truly good and pious, she herself administered to her husband, previously to his death, every consolation and support that could be derived from that religion which they both sincerely believed to be the true one. In religion too she looked for support in her bereavement—nor did she look for it in vain. God who saw the purity of her heart and never turns from those who seek him in truth and sincerity, directed her to that true and holy Catholic religion where alone she could find the consolation she so much needed.

While waiting in Leghorn for the vessel which was to convey her to America, she allowed herself to be persuaded, by a friend who wished to divert her mind from its melancholy musings, to enter a Catholic Church one Sunday during the celebration of high mass. It was near the moment of the consecration when she entered. Struck by the grandeur and solemnity of the ceremony, and the fervor and humility of the prostrate multitude, she fell upon her knees before the altar, and when the sacred host was elevated for the adoration, not one of the assembly knelt with a heart more replete with awe and fervor than Mrs. Seton. Almighty God who had guided her to the foot of his holy altar, there visited her heart, and enlightened with the first rays of his holy faith that mind whose purity and uprightness had already prepared it for these heavenly impressions, and for the grace by which she was to be henceforth solely and entirely devoted to his service. Long after mass was over she remained fervently praying the Father of light to dispel the doubts that agitated her and show her the right path. Frequently, after that, she returned to church to pray. "If I am right," she would say, "permit me not to stray from thy fold, but if I am wrong, guide thou my steps, my God." Her doubts, and her ardent desire to know the truth, were constantly agitating her mind. In speaking of this event of her life to one of her spiritual children she said, "often, in the silence of night, whilst gazing on those beautiful stars which enlighten and decorate the skies, beyond which is that star of Jacob which never sets, often have I repeated those lines of the poet:

'If I am right thy grace impart
Still in the right to stay,
If I am wrong, oh! teach my heart
To find the better way!'"

Her fervent prayer was heard. Not only did God shew her that better path; but showering upon her his graces, he made her one of those bright stars that adorn and illumine the paths

of Christian piety, a burning and shining light that spread far and wide its holy and happy influence. She left Italy determined to investigate the truth, and on her return home, she proceeded without delay to possess herself of every information on this all important subject. She consulted several clergymen, and corresponded with many of the most enlightened divines of the Catholic Church, among whom was Dr. Cheverus, afterwards bishop of Boston, and at a still later period archbishop of Bordeaux, and Cardinal, with whom, however, she did not become personally acquainted till eight or nine years after her conversion to the Catholic faith. She devoted a great deal of her time to the reading of religious books, and was particularly pleased with the writings and life of St. Ignatius Loyola, from which she imbibed her first inclinations for a religious life.

Courageously following the inspirations of divine grace, although she was aware of the sufferings that such a course of action would entail upon her, Mrs. Seton addressed herself to the Rev'd Matthew O'Brien, pastor of St. Peter's Church in New York, whom she requested to receive her abjuration of Protestantism and to admit her into the Catholic Church. By him she was baptised conditionally, and to the name she already bore, was added that of the B. Virgin Mary. On the feast of the Annunciation, the 25th of March, 1805, she received for the first time the holy communion. The anniversary of this feast she always observed as a day especially consecrated to thanksgiving for the inestimable favor that had been conferred upon her.

Mrs. Seton's position in New York had become after her conversion truly painful; the narrow income to which she was reduced by the death of her husband, being insufficient for the support of her family, she supplied that deficiency by devoting herself to the instruction of youth. To one whose life had been, till then, one of ease and affluence, the necessity of labor must have been a severe trial; but in the love and gratitude of her children, for whose sake she subjected herself to it, she found an ample compensation. After the fatigues of the day she would go to her piano, and surrounded by her five interesting children, whose greatest happiness was to be near their mother, she would play for them and adapt some words of piety to familiar airs, while they mingled their youthful voices with hers. Her musical attainments however were not directed solely to her temporal benefit; she had learned how to derive from the earthly sounds that fell upon her ear, an occasion of elevating herself in spirit to the celestial harmony of the saints and angels. Having heard the lamentations of Jeremiah chanted in the Church service, she entered deeply into the feelings of the sacred bard, which

transported her mind beyond this scene of trial to the heavenly Jerusalem, and suggested to her the beautiful hymn which is now so well known.*

Many of her friends, whom a change of circumstances had not estranged from her, were inclined to view her less favorably on account of the change that had taken place in her religious opinions; not reflecting that the courage she had manifested in embracing a religion, the practice of which imposed additional sacrifices, entitled her to their increased esteem and admiration. Some few there were, however, whose attachment remained unaltered; the following circumstance, though trivial in itself, will illustrate both the thoughtful kindness of one of these friends, and her own spirit of humility. An elderly gentleman, a relative, knowing that for the support of her family she was dependent on her exertions, would frequently take a basket, go himself to the market, purchase the joint of meat which he knew she liked, (for he had in more prosperous days been a guest at her table,) add to it some other little article and carry it himself to her humble dwelling, fearful of entrusting so delicate a commission to a servant. In speaking of this circumstance to a friend, in after years, she manifested a lively sense of the kindness that had been shewn to her. Instead of listening to a false pride, that would have caused many to shrink from the acceptance of this friendly aid, she thankfully availed herself of it, laying aside all human respect, and receiving alike with grateful resignation the gifts and the trials which God dispensed to her.

If for the love of him, she was obliged to endure the sacrifice of friends and connexions till then most devoted; amply did that merciful Father supply their place, directing her to one whose friendship became to her the source of every hap-

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*"Jerusalem my happy home,
How do I sigh for thee,
When shall my exile have an end
Thy joys when shall I see.

No sun or moon in borrowed light,
Revolves thine hour away:
The Lamb on Calvary's mountain slain,
Is thy eternal day.

From every eye he wipes the tear:
All sighs and sorrows cease;
No more alternate hope and fear;
But everlasting peace.

The thought of thee to us is given,
Our sorrows to beguile;
T' anticipate the joys of heaven
In his eternal smile."

piness, and her guide and aid in the execution of that pious and great design, which subsequently engaged her thoughts; the foundation of a Sisterhood of Charity in the United States.

In the spring of 1805, the Rev'd Mr. Dubourg, then president of St. Mary's College in Baltimore, afterwards bishop of Montauban and archbishop of Besancon in France, visited New York, partly for the purpose of securing for his college as professor of Belles Lettres, a gentleman whose position in that city since his conversion to the Catholic faith was no longer an agreeable one. Celebrating the holy sacrifice one morning at St. Peter's Church, Mr. Dubourg was struck with the uncommonly fervent and pious deportment of a lady who approached to receive holy communion at his hands. The same day he was introduced to her as Mrs. Seton. He had heard of her conversion, and having formed an acquaintance with her, became very much interested in her welfare. Convinced that a residence in Baltimore would be more agreeable to her, and that she would meet with ample encouragement as the conductress of an academy, he persuaded her to remove thither with her children. She reached Baltimore with her three daughters in June, 1808; Rev'd Mr. Dubourg and his sister having provided for her a residence in the neighbourhood of St. Mary's College.

The conversion of Mrs. Seton had excited a great deal of attention, and on her arrival in Baltimore her acquaintance was universally sought; but she visited only the poor, the sick and the afflicted. The similarity of circumstances between herself and the young convert who had accompanied Mr. Dubourg from New York as professor in St. Mary's College, caused her to feel a particular interest in his behalf, and when shortly after her location in Baltimore he was taken ill, she soothed his suffering moments by her charitable visits, and by her pious exhortations, inspired him with that confidence in God and resignation to his holy will, which disposed him for a happy death. Her intention to open a school having been announced, several young persons were placed under her care, and she was joined in her praiseworthy occupations by a young lady, who for several years had sighed after the happiness of dedicating herself to God in a religious life, but not succeeding in her design, gladly embraced the opportunity of a residence with Mrs. Seton, whose principal object in the education of her pupils was to form them to the practice of piety.

After her removal to Baltimore very little intercourse took place between herself and her family; but Cecilia Seton, who had embraced the Catholic religion, was always very desirous of joining her sister-in-law; and the physicians having advised a sea voyage for the benefit of her declining health, she

urged her relations to allow her to visit Baltimore, fully determined never more to leave Mrs. Seton. Her sister Harriet accompanied her and remained in Baltimore with her. Previously to the arrival of the Misses Seton in Baltimore, Divine Providence was opening to them a destiny which was to redound as much to their spiritual advantage, as the idea of such an event was then remote from their thoughts. Mr. Cooper, a convert to the Catholic Church, was then spending some time at St. Mary's Seminary, intending, if such were the will of God, to prepare himself for the sacred ministry. He possessed some property and was desirous of following that divine maxim: "Give all to the poor and follow me." One morning immediately after receiving holy communion, Mrs. Seton felt herself inspired with a strong desire of dedicating herself and her exertions to the care of poor female children, and of devising for that purpose some plan which might be followed up after her death. She communicated her wish to the Rev'd Mr. Dubourg, who approved of her design, but objected the want of means. This obstacle had also occurred to her, but she with a firm faith, believed that her Divine Redeemer who had suggested this work of love, would not permit the means to be wanting for the accomplishment of his holy will. Mr. Dubourg desired her to recommend earnestly to the Almighty the object of her wishes, and to speak of it again to him in one month; but to mention it to no person in the meantime. That same day, Mr. Cooper sought an opportunity of speaking privately to Mr. Dubourg, and without having received any intimation of Mrs. Seton's design, communicated to him his determination of spending the remainder of his life in the service of God, and of giving to the poor all that he possessed; he had, he said, ten thousand dollars, which he wished to apply to the relief of poor female children, particularly such as were orphans. Mr. Dubourg was struck with the coincidence, and he desired him as he had Mrs. Seton, to devote one month to prayer and reflection, and to tell him after that time, if he were in the same dispositions. At the expiration of the month Mr. Cooper and Mrs. Seton returned to Mr. Dubourg separately and without the least knowledge of each other's plans. The result of Mr. Cooper's reflections was to put into Mr. Dubourg's hands the sum of eight thousand dollars, for the purpose he had mentioned, and Mrs. Seton again offered her devoted services for the instruction of the poor and the care of the sick and suffering members of Jesus Christ. Mr. Dubourg consulted, upon their design, the venerated archbishop of Baltimore the Most Rev'd John Carroll, who gave it his unqualified approbation and warmest sanction. The selection of the place where this good work should be com-

menced was the first thing to be considered. Mr. Cooper suggested that Emmitsburg would be an appropriate locality, and Mr. Dubourg, though desirous that the new establishment should be situated in or near Baltimore, yielded to the opinion of Mr. Cooper and decided upon Emmitsburg. Business calling him soon after to Mount St. Mary's, as he left the village of Emmitsburg and passed along the road now leading to St. Joseph's, he was accosted by a countryman, who informed him that the farm near them was for sale. Finding it upon examination to be suitable to the purposes of the contemplated establishment, he concluded the purchase of it, and it was resolved to form there, if possible, a community of sisters of charity. Measures were immediately taken to obtain from France the rules and constitutions of St. Vincent of Paul, the founder of that benevolent sisterhood. At first it was thought that the infant institution would be better organized with the aid of some members from that country; but the difficulty of obtaining them and the necessity of making some local changes in the rules, induced those whom the Almighty had charged with the undertaking, to relinquish that plan.

Cecilia Seton's health requiring her to remove immediately from town, Mrs. Seton with her and Harriet Seton, Anna her eldest daughter and a Miss Maria Murphy, who had joined the new community, left Baltimore for Emmitsburg on the 22d of June, 1809. One-half only of the small building which is now used as a wash-house, being then the only building on the farm, and that not habitable, the kind and hospitable president* of the mountain seminary received them and lodged them in a small log house between the college and the church.† In a few days they were joined by Mrs. Seton's two youngest daughters. On the 30th of July they quitted that retreat and took possession of the habitation on their own farm, which in the meantime had undergone such repairs as their means allowed them to bestow upon it. The small community had been increased by the admission of two persons from the neighbourhood. But a circumstance took place while they were still residing at the mountain house which filled Mrs. Seton's heart with joy and gratitude to Almighty God. Whenever Cecilia Seton's health permitted it, Mrs. Seton accompanied by her and her own two daughters Catharine and Rebecca, ascended to the church on the mountain, for the performance of their devotions. On these occasions Harriet Seton was usually in company, but did not follow them into the church, her sister, through motives of delicacy, never inviting her to do so, though she fer-

* Now Dr. Dubois, bishop of New York.
† Since known by the name of the Rev'd Mr. Duhammel's house.

vently and confidently prayed to him whose mercies to herself had been so great and so numerous, that he would withdraw from the darkness of error a sister whom she loved, and open her eyes to the truth of his holy religion. Her prayer was heard; surrounded by all that was edifying, and having constantly before her eyes in her sister Mrs. Seton a most attractive example of virtue and piety, Harriet's heart easily yielded to the inspirations of divine grace, and one evening during their ordinary excursion, Mrs. Seton had the happiness of hearing from her a request to be permitted to enter the church and to join in the devotions of her relatives. Shortly after she expressed to her her determination of embracing the Catholic religion. Her sister represented to her the known opposition of her friends to our faith, and what she would have to suffer if she persisted in her resolution, but she had examined and weighed all the consequences, and was prepared to break all engagements, even to be rejected by those she most dearly loved, in order to save her soul. Shortly after, she received baptism and became a communicant in the Catholic Church.

Of those generous souls whom a fervent love of God and zeal for their own sanctification had induced to follow the example of Mrs. Seton, six had remained at her house in Baltimore where they had formed a community previously to her departure for Emmitsburg. Before moving from her residence near the college, Mrs. Seton desired them to join her, and to this effect addressed a letter to Sister Rose, whom she had appointed to fill her place in Baltimore during her absence. They received the summons with joy, and obeyed it without delay. A wagon closely packed with baggage and furniture was the conveyance in which six sisters and two young ladies, boarders, undertook the journey from Baltimore to Emmitsburg; crowded to excess, it was with the greatest difficulty and discomfort that they succeeded in reaching the place of their destination. Mrs. Seton's two sons were also among the wagon passengers, being on their way from Georgetown College to Mount St. Mary's, that they might be near their mother. It is worthy of remark, that the 31st of July, feast of St. Ignatius, patron of the Maryland missions, was the day on which Mrs. Seton was joined by her companions from Baltimore, who were destined in the designs of divine Providence to be the first stones of that spiritual building which she, his humble servant, was about to erect to the glory of his holy name. She entered upon the duties of her establishment with an humble diffidence in herself and a total dependence upon the Almighty, trusting to the wisdom of those spiritual guides whom he had appointed to direct her. She relied much on the venerated Bishop Carroll, whose prudence, piety, zeal,

and profound knowledge, had justly won her regard and confidence. An institution springing up under auspices like these could not but inspire a well-founded hope, that God would give his blessing to its operations, directed as they were to the promotion of his honor and the sanctification of souls. Mrs. Seton had received too many and too manifest proofs of this especial care and protection, to doubt for a moment of its continuance.

A few months after her conversion, Miss Seton, while assisting her sister in the care of Cecilia, who was laboring under a severe attack of her disease, was herself seized with a raging fever which threatened to put an end to her existence. The ardent love of God, patience and resignation which she manifested during her illness were truly touching. The intensity of her sufferings rendered her insensible to all around; but the name of God, the mention of heaven and eternity never failed to recall her languishing faculties. The violence of her disease increasing, it was deemed advisable to administer the last sacraments, and on the 23d of December, 1809, in defiance of the devoted and unremitting care that was bestowed upon her, she breathed her soul into the hands of her Creator. From the first moment of her conversion she had placed the most tender confidence in the protection of the blessed mother of God, and this devotion to Mary was a source of great consolation to her in her last moments.

The care of her invalid sister Cecilia, and the organization of her increasing community, now entirely engaged the attention of Mrs. Seton, who was careful to derive from all her occupations, and from the scenes of trial that took place around her, an occasion of advancing her own sanctification and of inculcating a holy desire of perfection among her spiritual daughters. In the mean time the carpenters and masons were actively employed in erecting a more commodious dwelling, and the small community performed their exercises as regularly as circumstances permitted. Archbishop Carrol visited them on two occasions at the stone house, administered confirmation, and was much consoled and edified by the piety and happy cheerfulness that prevailed among them. Their poverty they seemed to look upon as a mark of the divine protection, while charity flourished in its perfection. On the 20th of February they removed to the frame house, the present residence of the sisters. The family went in procession, following the B. Sacrament, which was carried by the Rev'd Mr. Dubois. On the 22d of February a regular course of studies was commenced, and the school was attended by many pupils from the village and surrounding country. Mrs. Seton's piety had induced her to place herself and community, her sisters and children, under the special

over their hearts, she embraced every opportunity of inspiring them with a love of virtue. In her conversations with the elder boarders, her object was as much to instruct them in the qualifications that become mothers and mistresses of families, as in the virtues that adorn the life of a christian. Every attention was bestowed upon their physical and moral welfare, and during a few days that she was confined to her room by indisposition, her only regret was that she could not devote herself more constantly to their service. Whenever she appeared among the pupils, every eye beamed with gladness and spoke a welcome, for her presence was a signal that every one would receive a word of kindness, of edification and encouragement.

In the course of the year during which the new regulations were tested, many young persons offered themselves as candidates for the sisterhood, and after an examination of their vocation were admitted. The 19th of July, 1813, was a day of thrilling interest for Mother Seton and her rising community. On that day, the feast of St. Vincent of Paul, she with seventeen of her sisters, presented their first vows at the foot of the altar, publicly professing their generous consecration to God, in the service of their fellow-beings. The same festival is annually observed by the sisters at St. Joseph's, as an occasion of renewing their religious engagements.

Mrs. Seton's assistance in the academy being no longer necessary, Mr. Dubois, well acquainted with her talents, turned her attention to the translation of the conferences of St. Vincent. This she did with a perfect submission of her own will; for had she followed her own inclinations, she would have taken a more active part in the duties of the school and sisterhood. But her director knew well that she could not be more profitably employed, than in preparing a treasure for her community, in the translation of some useful works. She also compiled a course of instructions for the use of the sister who had the charge of preparing the children for their first communion.

The continual accessions to the number of boarders and candidates for the community, gave full employment to the zeal and charity of this good mother; for a long time she herself instructed the novices and candidates. The manner in which she delivered her exhortations and the unction of her words, were strong and unequivocal evidences of the ardent love of God that filled her own heart. On such occasions she commonly used a French book, and read from it with as much facility as if it were her vernacular language, adding her own reflections to inculcate a spirit of sacrifice, of mortification, and a generous and willing conformity to the will of God. Her words were doubly impressive, strength-

ened as they were by the force of her example. A spirit of holy poverty was to be seen in her clothing, her furniture, and even in the use of her paper and pens. The coarsest and the cheapest paper was her choice, and she invariably made use of the refuse of the pens from the class-rooms, to impress upon her spiritual daughters by her example the same virtue of abnegation. She rose generally with the community at four o'clock in the morning, and was one of the first in repairing to the hall of prayer and meditation, where she remained in a kneeling and devout posture during the performance of those exercises. In assisting at the divine sacrifice she dwelt in spirit on the sufferings of our Lord during his passion, particularly the last stage of it on mount Calvary. The prayers of St. Bridget were among her favorite devotions, as well as the recitation of the Te Deum after mass, the Magnificat, the Apostle's Creed, the Psalms, and more especially the canticle of the three children. She frequently read the history of our Saviour's passion and always on her knees. The feast of Corpus Christi she celebrated with peculiar sentiments of piety, and during its octave her lively faith and ardent love of God were strikingly visible in her deportment, and were a source of edification to all around her. Her's was the silent piety of the heart, though her expressive countenance indicated the interior joy that dwelt within, and at times the fervor of her soul would gush forth as from an overflowing fountain. They who frequently accompanied her in her walk to the cemetery, still retain the impression of the glowing piety she often exhibited on this occasion, when casting her eyes upon the glory and majesty of the setting sun, she exclaimed with extended arms and deepest emotion, "my soul doth magnify the Lord, and my heart rejoiceth in God my Saviour." Her manner in governing the sisters and children was mild but firm and equal. She was in the fullest sense of the word, a mother. If at times she had occasion to administer reproof she never manifested any quickness of temper in her admonitions. Peace and order characterized all her movements. Her uniform kindness to all was the bond which concentrated all hearts in her's. In her conversations with the tutoresses she would exhort them to forbearance, and recommended to them the practice of invoking the guardian angels of their pupils, adding: "be to them as our guardian angels are to us;" she took a special care of the invalid sisters, visiting them frequently and procuring for them every relief and assistance in her power, often saying that the sick were a source of blessings to the house.

The time had now arrived when it pleased the Almighty to extend the sphere of charity in which her daughters were engaged, by calling some members of the community to the

care and education of the orphan. Rev'd Mr. Hurley having been deputed by the trustees of Trinity Church, Philadelphia, to obtain the services of the sisters for their asylum, which until then had been under the conduct of a matron, the superior readily acceded to their request, and notwithstanding the threatening aspect of the times, (it being the year of the embargo,) on the 29th of September, 1814, three sisters left the mother house and proceeded by land to Philadelphia, for the purpose of becoming mothers to the helpless female orphans who were to be placed under their charge. This establishment is the second in order of priority that was confided to the care of the sisters, for Mount St. Mary's seminary had already enjoyed the advantages of their services for the care of the sick and the superintendance of the household department.

Two years after the sisters had commenced their labors in Philadelphia, Mrs. Seton was visited by a severe trial in the death of her youngest daughter, who in 1812 had received an injury from a fall on the ice, and had been from that period a constant sufferer for the space of four years and nine months. She died on the 3d of November, 1816. The resignation and piety with which she bore her painful afflictions, edified the whole community.

About this period the most Rev. Archbishop paid several visits to the valley, and always left it with increased admiration, edified by all that he had heard and seen. And who is there that has not received the same impressions? Who has ever visited that mountain and valley consecrated to Mary and Joseph, and witnessed the fervent piety of those who dwell there, their sacred avocations, their holy and good works, one unceasing tribute of praise and adoration to their Maker, without feeling that it is a hallowed spot, one upon which God has poured out his choicest blessings and where his divine spirit loves to dwell? Who has ever visited that interesting institution at St. Joseph's, with a spirit however troubled, a heart however sad, that has not felt the soothing influence of the charity and holiness which pervade it, and has not left it with increased impressions of the peace and consolation which virtue awards to her generous followers? Few leave it, we venture to say, without casting a look of regret behind and envying the happiness of those whose lot has been cast in its tranquil solitude. But trials enter there too, at least such as the servants of God themselves are destined to experience, and full and ample was the measure allotted to her whose memory is cherished and whose name is blest, not only in that abode still bright with the reflection of her sainted career, but in the remotest parts of the United States, where the devoted charity of her daughters is active in

its work of benevolence. One by one she laid in the grave those whom she loved; first her two sisters, who had severed every other tie and clung to her as the instrument of their salvation, their angel-guide to eternal happiness; then a daughter, her eldest, gifted with talents, graces and virtues, such as fall to the lot only of a few; and lastly, her youngest child, her innocent and pious Rebecca. If, while day by day and night after night she watched the protracted agonies of her dying child, her resignation to the will of God never failed her, and her fortitude relaxed nothing of its energy, let it not be attributed to a want of maternal love in her, who, prompted as much by the purest benevolence as by a desire to please God, had devoted herself entirely to the care of the orphan, the sick and the poor; and whose warm and generous heart expanded with love towards all, even the least attractive of her fellow creatures. Deep and bitter indeed was her interior grief; but she united it to that of the blessed mother of God, and through the intercession of the Queen of Heaven and comforter of the afflicted, she found strength and consolation in bowing calmly to the will of heaven. That the holy will of God should be accomplished was her constant prayer: "Thy will be done," was always in her heart and daily on her lips, and with this disposition she did not find it difficult to resign into the hands of the Almighty those whom she had taught to aspire continually to a happier and a better world.

In 1817 an application was made from the city of New York requesting the sisters of charity to take charge of an orphan asylum. Full of zeal for the glory of God and of love for her fellow-creatures, Mrs. Seton rejoiced in being thus able to contribute to the advancement of his kingdom in the souls of those helpless beings. Before sending forth her spiritual children on this mission she gave them such instructions as her experience and correct judgment, as well as her piety suggested, recommending to them a spirit of union and charity, fidelity to the rules, and a great kindness and gentleness of manner. How they complied with the instructions of their enlightened superior may be gathered from the important services which they rendered to religion in the city of New York, and from the many flourishing establishments which they still have charge of in that place.

In her correspondence with the absent sisters, Mother Seton evinced the same thoughtful and tender affection that she manifested towards those around her. But the society over which she presided was soon to be deprived of her invaluable services and holy example. Early in 1819 she was confined to her room for several weeks by a severe attack of pulmonary inflammation, from which she had not perfectly recovered, when she again exposed her health by a walk over

the premises. It was on this occasion she pointed out to the sisters who were with her, the site of a new chapel, the erection of which had been for years the object of her fondest wishes.* From that day also her infirmities increased. During her illness she frequently assembled her spiritual daughters round her bed, and exhorted them to a faithful observance of their rules, as the surest means of promoting the divine honor and their own sanctification. When in the progress of her disease it became advisable to administer the last rites of religion, no preparation was necessary to communicate this intelligence to Mother Seton. She had consecrated to God every feeling of her heart, every aspiration of her soul, every action of her life, from the period that he called her in so signal a manner to his service, and as a reward of her fidelity he gave her his peace, that peace which the world cannot give, and which enabled her to await with composure the moment of her earthly dissolution. Surrounded by her sorrowing community, she alone remained unmoved, beseeching them to moderate their grief and humbly submit to the will of their divine master. She united with the most exemplary dispositions in the prayers that were offered for her, after which, again calling the sisters round her, she urged upon them the duties of mutual support and charity, of loving one another and remaining firm in the observance of their rule, and implored pardon from all for whatever offence or scandal she might have given them. On the night preceding her death two sisters remained with her, one of whom had been her constant companion through all the scene of her sufferings. Towards the approach of morning her symptoms were evidently more alarming, though the peace of her soul remained undisturbed; and about four o'clock she began an act of conformity to the will of God, when the words died away on her lips, and she peacefully expired, on the 4th of January, 1821, in the 46th year of her age.

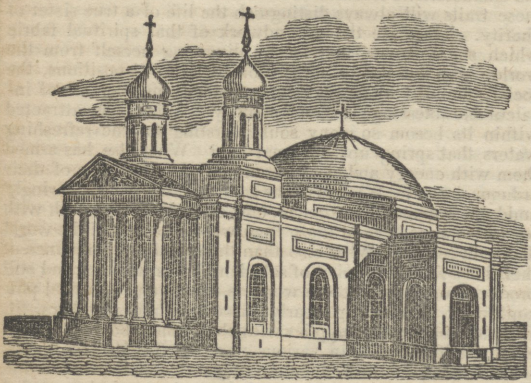
Such was the close of Mrs. Seton's brief, but saintly career, a death "precious in the sight of the Lord." Who can advert to the simple mound under which her ashes repose, and not feel the sublimity of Christian virtue! There we behold no sculptured marble, no laudatory inscription; the rough stone with a mere cipher upon it as a reference, and the rose-bush at its side, are the only decorations of her tomb. But oh! how expressive are these badges of unaffected virtue! how loudly do they bespeak the transcendant piety, the brilliant rccompense of her, who "accounted all things as filth that she might gain Christ," and whose life of poverty and humility

* On the spot selected by Mother Seton, now stands the spacious and beautiful church, which was consecrated in May, 1841.

has been exchanged for the glory and riches of immortality! What a treasure of merit did she accumulate for herself! What a precious inheritance has she bequeathed to her religious in her bright example! A total renunciation of earthly things, an ardent desire to accomplish the will of heaven, a devoted attention to the service of her neighbour; such were the characteristic features in the virtue of Mother Seton, and these traits will always distinguish the life of a true sister of charity. They are the groundwork of that spiritual fabric which she proposes to raise by divorcing herself from the world. By the steady cultivation of these dispositions, the society founded by Mother Seton has become a source of incalculable blessings to our country. What has attracted within its bosom so many souls thirsting for the refreshing waters that spring up to eternal life? What else has armed them with energy and perseverance in the discharge of their arduous duties? What else has sent them abroad unfearingly amid the vapors of pestilence, and caused them to rush with joy to the assistance of those from whom the rest of the world fled with terror? What else than the sustaining influence of their holy faith, the spirit of self-denial, has wrought and still produces amongst us these wonders of true and practical philanthropy? Numbering nearly three hundred members, St. Joseph's community supplies with charitable labourers thirty-eight establishments in various parts of the United States, some dedicated to the education of youth and the instruction of the poor, others to the care of the orphan and the comfort of the sick. Hastening in every direction to the relief of suffering mortals, "their life is a continual struggle against the disasters which arise from indigence and infirmity, and they count the most exalted virtues of humanity among the ordinary actions of their state, fulfilling with a holy joy those works of charity which are most disgusting to human nature, but most honorable in the eyes of religion." In contemplating these glorious fruits of Mother Seton's labors and sacrifices, not only will "her children rise up and proclaim her blessed," while they strive to emulate her exalted virtues, society at large will acknowledge with Cardinal Maury, that her's is "the devoted family of Providence, diffusing itself in all parts, to justify on the lips of the unhappy that sublime prayer, the depth of which man can feel and appreciate only in the hour of affliction, when he appeals to God through this tutelary adoption for peace and consolation, *Our Father, who art in heaven.*"

# DIOCESSES OF THE UNITED STATES.

## ARCHDIOCESS OF BALTIMORE.



CATHEDRAL OF BALTIMORE.

The See of Baltimore, embracing the State of Maryland and the District of Columbia, is occupied by the Most Rev. Samuel Eccleston, who was consecrated on the 14th of September, 1834.

### CHURCHES AND CLERGY.

#### MARYLAND.

*Baltimore*—Cathedral and St. Peter's—Most Rev. Samuel Eccleston, D. D.
Rev. Peter S. Schreiber,
Rev. Charles I. White,
Rev. Henry B. Coskery.

St. Patrick's, F. Point, Rev. James Dolan.

St. John's (German,) Very Rev. Alexander Czvitkovicz, O. S. L., Superior of the Redemptorists in the United States.
Rev. Gabriel Rumpler, O. S. L.
Rev. Joseph Fey, O. S. L.

A large and splendid Gothic church is about to be erected for the German congregation.

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|---|---|
| St. James', | Rev. J. B. Gildea, *pro. tem.* |
| St. Joseph's, | Rev. Edward Damphoux, D. D. |
| St. Vincent's, | Rev. J. B. Gildea. |
| St. Mary's Chapel, | Very Rev. L. R. Deluol, D. D. |
| Carmelite Chapel, | Rev. J. B. Gildea. |
| Visitation Convent, | Rev. Francis L'homme. |
| St. Frances' Chapel, | Rev. James H. Joubert. |

Divine service is performed every fifth Sunday of the month, in a temporary chapel in the Western part of the city.

*Annapolis*, Anne Arundel County, occasionally, Rev. M. Sanders, S. J., of White Marsh.

*Arnold's Settlement*, Allegany Co. St. Ignatius, 2d Sunday, } Reverend L. Obermeyer, of Cumberland.

*Blooming Rose, Set'nt*, Al. Co. occasionally, } Cumberland.

*Barnsville*, Montgomery County—Rev. M. Gallagher, of Rockville.

*Bohemia*, Cecil County, E. Shore—St. Francis Xavier, Rev. George King, S. J., Rev. John B. Carey, S. J., Post-town, *Warwick*.

*Boone's Chapel*, Prince George's County—Rev. Edward McColgan, of Piscataway.

*Brien's Furnace*, Frederick County, attended from Mt. St. Mary's College.

*Bryantown*, Charles County, St. Mary's 1st and 3d Sundays—Rev. Francis Roloff.

*Cob Neck*, Charles Co. 1st and 3d Sunday, } Rev. Thos. Lilly, S. J., and Rev. Roger Dietz, S.J.

*Cornwallis Neck*, Charles County, } Rev. Thos. Lilly, S. J., and Rev. Roger Dietz, S.J.

*Conowingo* or Susquehanna Bridge, 4th Sunday—Rev. James Reid, dwelling at Deer Creek, Harford Co.

*Cumberland*, Allegany County, St. Mary's, 1st and 3d Sundays, and all holydays—Rev. L. Obermeyer.

*Deer Creek*, St. Ignatius, near Bel-Air, Harford County, 1st and 3d Sundays—Rev. J. Reid, near Hickory Post Office.

*Denton*, Caroline Co. E. S. 3d Sunday, } Attended from St.

*Dorset* County, E. S.— } Joseph's, Talbot Co.

*Dougharagan Manor*, Anne Arundel County, 2d Sunday—Rev. S. B. Piot, of St. Charles' College.

*Ellicott's Mills*, Anne Arundel County, Howard District, St. Paul's, 1st, 3d, 4th and 5th Sundays—Rev. S. B. Piot.

*Emmitsburg*, Frederick County—new church building.

*Frederick*, St. John's, Rev. John McElroy, S. J. Super.; Rev. B. A. Young, S. J.; Rev. James Power, S. J.

*Fifteen Mile Creek*, Allegany Co. } Rev. Michael Guth, dw. at Hagerstown.

*Hagerstown*, Washington County, } Rev. Michael Guth, dw. at Hagerstown.

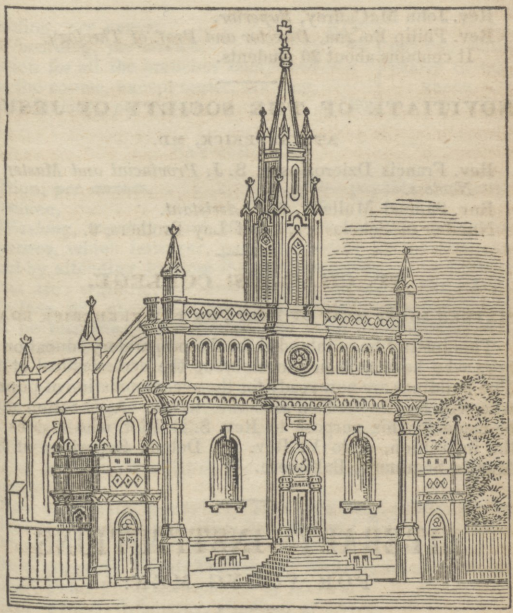
*Hancock*, Wash. Co. Church not ded. } Rev. Michael Guth, dw. at Hagerstown.

*Harbaugh's Valley*, once a month, attended from Mt. St. Mary's.
*Lady's Chapel*, St. Mary's Co.—Attended from Newtown.
*Long Green*, Baltimore County, 2d Sunday—Rev. J. Reid, of Deer Creek.
*Liberty*, Frederick Co. St. Peter's, *Carrollton Manor*, St. Joseph's, *Merryland Tract*, St. Mary's *Middletown Valley* and *Jamison's*, } Attended from Fred'k.
*Marlborough*, Prince George's County—Rev. M. Sanders.
*Mountain Church*, near Emmitsburg—Rev. George Flaut, dwelling at the College.
*Newtown*, St. Mary's Co.—Rev. Mr. Enders, S. J., Rev. R. Woodley, S. J.
*Oldtown*, Allegany Co. 4th Sun.—Rev. L. Obermeyer, of Cumb.
*Piscataway*, Prince George's Co—Rev. E. McColgan.
*Pinewood Settlement*, occasionally—from Cumberland.
*Queenstown*, E. S.—
*Rock Creek*, *Rockville*, } Montgomery Co. Rev. M. Gallagher.
*St. Joseph's*, Talbot Co. E. S., 1st and 4th Sunday—Rev. James Lucas, S. J. Post Office, *Wye Mills*.
*Sacred Heart Church*, *St. Aloysius*, near Leonardtown, *St. John's* and *St. Joseph's* } St. Mary's Co., attended occasionally from Newtown.
*St. Inigoes*, *St. Nicholas*, } St. Mary's County—Rev. Joseph Carbery, S. J.
*St. Thomas' Manor*, Charles Co.—Rev. Thomas Lilly, S. J.; and Rev. Roger Dietz, S. J.; who also attend *Newport* and *Pomfret*, in the same county. Post-town, *Port Tobacco*.
*St. Joseph's*, near Emmitsburg—Rev. H. Xaupi.
*Taneytown*, Frederick Co.—Rev. Nicholas Zocchi.
*Westminster*, Carroll Co., 3d Sunday—Rev. Nicholas Zocchi, dwelling at Taneytown.
*White Marsh*, Prince George's Co.—Rev. Matthew Sanders, S. J., and Rev. E. McCarthy, S. J., Post-town, *Queen Ann*.
*Zachiah*, (Upper,) Charles County, 2d and 4th Sunday—Rev. Francis Roloff.

## DISTRICT OF COLUMBIA.

*Washington*, St. Patrick's, { Very Rev. William Matthews, Rev. Henry Myers.
St. Peter's—Rev. Joseph Vanhorsigh.
St. Matthew's—Rev. J. P. Donelan.
*Alexandria*—Rev. James Moore, S. J.
*Georgetown*, Trinity Church, { Rev. Peter P. Kroes, S. J. Rev. P. O'Flannigan, S. J.
*Chapel of the Visitation*—Very Rev. William Matthews.

# ECCLESIASTICAL INSTITUTIONS.



ST. MARY'S CHAPEL.

## ST. MARY'S THEOLOGICAL SEMINARY.

BALTIMORE, MD.

This institution is under the charge of the Sulpitians, and has 17 students. Very Rev. L. R. Deluol, D. D. *Superior.* The other Rev. gentlemen who reside in the Seminary, are:

Rev. James H. Joubert,
Rev. Peter Fredet, *Prof. of Theol. and Eccl. Hist.*
Rev. Francis L'homme,
Rev. Augustin Verot, *Assist. Prof. of Theol.*

## MOUNT ST. MARY'S THEOLOGICAL SEMINARY.

NEAR EMMITSBURG, MD.

Rev. John McCaffrey, *Superior.*
Rev. Philip Borgna, *Director and Prof. of Theology.*
It contains about 20 students.

## NOVITIATE OF THE SOCIETY OF JESUS.

AT FREDERICK, MD.

Rev. Francis Dzierozinski, S. J. *Provincial and Master of Novices.*
Rev. Samuel Mulledy, S. J. *Assistant.*
Number of Scholastics, 3; of Lay-Brothers, 6.

## ST. CHARLES' COLLEGE.

SIXTEEN MILES WEST OF BALT., ON THE FREDERICK ROAD.

This institution is intended for the preparatory education of boys who have a desire to embrace the ecclesiastical state. The buildings are now ready for the accommodation of pupils, who will be admitted on moderate terms. Application may be made for this purpose to Rev. S. B. Piot, who resides in the institution, or to V. Rev. Dr. Deluol, Superiour of St. Mary's Seminary, Baltimore.

# LITERARY INSTITUTIONS

## FOR YOUNG MEN.

## ST. MARY'S COLLEGE.

BALTIMORE, MD.

The system of instruction embraces the various Arts and Sciences usually taught in the most extensive colleges. Latin, Greek and the Mathematics are considered the groundwork of genuine scholarship. But while these studies claim paramount attention, they are not allowed to trench upon other, and, in some sense, more practical departments of a collegiate course. Natural Philosophy, Chemistry, History, Belles Lettres, Political Economy, Moral and Intellectual Philosophy, and the different branches of Natural History, are the subject of distinct classes taught throughout the year.

## TERMS.

### BOARDERS AND HALF BOARDERS.

| | | |
|---|---|---|
| Boarding, *per annum*, . . . . . | $140 | payable half-yearly in advance. |
| Half-boarding, *per annum*, . . . . | 70 | |
| Tuition for all the branches comprised in the course, except music, drawing, and dancing, *per annum*, . . . . | 60 | |

### DAY-SCHOLARS.

Tuition, *per annum*, . . . . . $60—payable quarterly.
Entrance, . . . . . 5

*Washing, mending, and attendance in sickness*, are extra expenses, which however, parents residing in the city can avoid by attending to those things themselves. The College terms are: washing, *per annum*, $18; mending, $12; Doctor's fees, $8; charges of the infirmary, $2. A separate bill will be furnished for remedies, and such extraordinary expenses as might be incurred during a protracted sickness.

The students attending the classes of Natural Philosophy and Chemistry will be charged $10 extra.

No pupil who is past fourteen years of age, or younger than nine, is admitted into the College as a boarder, except for particular reasons.

The following is a list of the officers and professors in the College:

Rev. Gilbert Raymond, D. D. *Pres't and Prof. of Mor. Philos.*
Rev. Edward Knight, *Vice-President and Prof. of Rhetoric.*
Very Rev. L. R. Deluol, D. D. *Professor of Hebrew.*
Rev. Augustin Vérot, *Professor of Mathematics and Physics.*
Rev. Peter Frédet, *Professsor of History.*
Rev. Francis L'homme, *Professor of Greek.*
Rev. John B. Randanne, *Professor of Latin Literature.*
Rev. James H. Joubert, Joseph A. Pizarro, A. M. A. Freitag, L. L. D. } *Professors of Modern Languages.*
Rev. John Hickey, Rev. Hugh Griffin, } *Assistant Professors.*
Rev. A. J. Elder, *Treasurer.*
Rev. Benedict Bayer, Rev. William A. Blenkinsop, sub'd, } *Prefects.*
Samuel Smith, *Teacher of Drawing.*
Patrick Kelly, Henry A. Allen, } *Teachers of Music.*

In addition to the gentlemen above named, most of the

clerical students in St. Mary's Seminary assist in the duties of the College.

The number of students in the College during the academical year, 1839–40, was 160, of whom 90 were boarders.

## GEORGETOWN COLLEGE,

DISTRICT OF COLUMBIA.

The academic year commences on the 15th of September and ends on the last of July. The course of studies occupies generally seven years, inclusive of the preparatory classes, which last four years, unless the proficiency of the student authorize an abbreviation of that term.

### EXPENSES.

| | | |
|---|---|---|
| The annual pension for tuition, board and lodging, washing and mending linen and stockings, for stationary, medical aid and medicine, is . . . . . | $200 00 | All charges must be paid half-yearly in advance. |
| For half-boarders, . . . . | 125 00 | |
| For day-scholars, . . . . | 50 00 | |

Whatever books may be required for the different classes, may be procured by the parents or guardians themselves, or will be supplied by the College at the most moderate charges. All books of whatever kind must, however, be submitted to the supervision of the Prefect of the Schools, without whose permission none will be allowed circulation in the College.

The following are the Rev. gentlemen residing in the institution:

Rev. James Ryder, S. J. *President.*
Rev. Joseph A. Lopez, S. J. *Minister.*
Rev. George Fenwick, S. J. *Prefect of Studies.*
Rev. Anthony Rey, S. J. *Professor of Moral Philosophy.*
Rev. Fidelis Grivel, S. J. *Spiritual Director.*
Rev. Stephen Gabaria, S. J. *Professor of Theology.*
Rev. James Curley, S. J. *Professor of Mathematics.*
Rev. Francis Vespré, S. J. *General Procurator.*
Rev. Samuel Barber, S. J. *Professor of Rhetoric.*
Rev. Aloysius Mudd, S. J. *Procurator of the College.*
Rev. P. P. Kroes, S. J. *Professor of French.*

Besides the above there are eight professors in the classical and mathematical departments, and four prefects who attend the students in the hours of recreation, in their private studies and at recess. The Very Rev. L. Debarth, and Rev. P. O'Flannigan, S. J. reside in the institution.

During the last year there were 167 students in the College, almost all boarders.

## MOUNT ST. MARY'S COLLEGE,

NEAR EMMITSBURG, FREDERICK CO. MD.

The system of education embraces the Hebrew, Greek, Latin, French, English, Spanish and German languages, the Mathematics in general, with practical applications of the principles of Mensuration and Surveying; the drawing of Maps and Plots, Geography, History, Poetry, Rhetoric and Oratory—Intellectual Philosophy, Logic, and Ethics; Natural Philosophy, Chemistry, Botany, Zoology, &c. &c.

### TERMS.

BOARD AND TUITION, including the entire classic and scientific course, together with the modern languages; also, doctor's fees, washing and mending of clothes, use of bed and bedding, payable half-yearly in advance, per annum, $182; Music and Drawing are extra charges. Medicines are furnished at the apothecary's rate, and seldom add to the bill of expenses. Parents and guardians, if they prefer it, can pay a sum which will be in full for all the branches of education taught in the College, for boarding, clothing, use of books, stationary and other expenses, except musical and mathematical instruments and pocket-money.

The following are the Rev. gentlemen attached to the Institution:

Rev. John M'Caffrey, *President.*
Rev. Patrick Corry, *Vice-President.*
Rev. Thomas McCaffrey.
Rev. Honoratus Xaupi.
Rev. P. McCloskey.

The number of pupils is 130.

## ST. JOHN'S LITERARY INSTITUTION,

FREDERICK CITY, MD.

Each scholar is required to pay on entering, fifty dollars, which entitles him to a place in the school, until he completes the course adopted by the institution, without any other charges for tuition. Three dollars a year are to be paid also in advance by each student, for contingent expenses. Parents unable to make the donation of fifty dollars, (which is applied to pay off the debt incurred for the buildings) can have their sons educated, by paying the sum above mentioned for fuel, &c. No scholar received unless he knows how to read, and bears a good moral character.

The institution aims chiefly at a classical education, without losing sight of the English and Mathematical departments.

French is also taught. Rules for conduct are prescribed and enforced by the superintendence of one of the professors.

Four or five boarding houses have been opened for the accommodation of boys from a distance, and others may be found—their charge is $100 per annum, for board, washing and mending, payable half-yearly in advance. Should a student be taken home on account of sickness, a proportionate deduction will be made, for the time of his absence, by the proprietors of boarding houses.

Rev. John McElroy, S. J. *Superior.*
Rev. Benjamin A. Young, S. J.
Rev. James Power, S. J.

Besides the above, there are two scholastics and three lay-brothers, in the institution.

The present number of pupils is 115.

## CONVENTS AND FEMALE ACADEMIES.

### CONVENT OF THE VISITATION OF THE B. V.

AT GEORGETOWN, D. C.

This community consists at present of seventy-two members, thirty of whom are of the rank of choir-sisters, ten associate, eighteen domestic sisters, seven novices, four postulants, and four out-sisters.

### LADIES' ACADEMY OF THE VISITATION,

AT GEORGETOWN, D. C.

TERMS.

| | |
|---|---|
| Entrance, . . . . . | $5 00 |
| Board, tuition, &c. per annum, . . . | 150 00 |
| Washing, . . . ditto . . . . | 12 00 |
| Mending, . . . ditto . . . . | 4 00 |
| Ink, quills, and paper, ditto . . . . | 5 00 |
| Half-boarders, ditto . . . . | 60 00 |
| Day scholars, (per annum,) pay . . | 40 00 |

EXTRA CHARGES.

| | |
|---|---|
| For each of the languages, except English, quarterly, . . . . . | $5 00 |
| Drawing, Painting on Velvet and in water-colors, . . . quarterly, . . . . | 5 00 |
| Painting in Oil, . . ditto . . . . | 15 00 |
| Harp, . . . . . ditto . . . . | 20 00 |
| Piano, . . . . . ditto . . . . | 12 00 |

| | |
|---|---|
| Use of Piano and Harp, per annum, . . . | 3 00 |
| Guitar, quarterly, . . . . . | 12 00 |
| Its use, per annum, . . . . . | 2 00 |
| Use of Philosophical Apparatus, per annum, | 5 00 |

Dancing at the Master's charges.

Boarders pay the current charges, semi-annually, in advance. Day scholars, quarterly.

During the last year, there were 130 young ladies in the Academy, 82 of whom were boarders.

## CONVENT OF THE VISITATION OF THE B. V.

*Corner of Park and Centre streets,*

BALTIMORE, MD.

This community consists of thirty-two members; nineteen choir-sisters, four lay-sisters, three novices, &c.

## YOUNG LADIES' ACADEMY of the VISITATION.

*Corner of Park and Centre streets,*

BALTIMORE, MD.

### TERMS:

FOR BOARDERS.

| | |
|---|---|
| Board and tuition, per annum, . . . . . | $150 00 |
| Washing, mending, &c. ditto . . . . . | 20 00 |

FOR HALF-BOARDERS AND DAY SCHOLARS.

| | |
|---|---|
| Half-boarding, per annum, . . . . . | 60 00 |
| Tuition in the higher branches, . . . . . | 60 00 |
| Elementary instruction, . . . . . | 40 00 |

### EXTRA CHARGES:

| | |
|---|---|
| Ink, quills, &c. per annum, . . . . . | 5 00 |
| Ordinary Infirmary charges, ditto . . . . . | 3 00 |
| Each of the languages except English, quarterly, . | 5 00 |
| Music on the Piano, . . . . . do. . . | 15 00 |
| Music on the Harp, . . . . . do. . . | 20 00 |
| Music on the Guitar, and use of instrument, do. . | 12 00 |
| Use of Piano or Harp, . . . . . do. . | 3 00 |
| Drawing and Painting, . . . . . do. . | 5 00 |
| Oil painting, . . . . . do. . | 12 50 |

☞ The present number of pupils in the academy is 90; 42 boarders and 48 day scholars.

## ST. JOSEPH'S SISTERHOOD,

NEAR EMMITSBURG, MD.

This is the mother-house of the Sisters of Charity, founded in 1809. The community numbers at present one hundred and nine members, forty-five of whom are professed sisters, fifty-seven novices and seven candidates. The *Mother Superior* is sister Mary Xavier. Besides the number of sisters above mentioned, there are one hundred and seventy-seven employed on different missions throughout the United States, principally in the direction of Orphan asylums and Free-schools.

## ST. JOSEPH'S ACADEMY,

*Conducted by the Sisters of Charity,*

NEAR EMMITSBURG, MD.

ANNUAL ORDINARY CHARGES:

| | |
|---|---|
| Board, ordinary tuition, doctor's fees, 6 months in advance, | $128 00 |
| Bed and bedding, $7 00, washing and mending, $12 00, pocket money, $6 00, | $25 00 |

Clothing, books, postage, medicine, materials and implements used in the different branches of education, are charges which depend on circumstances, and the directions of parents.

ANNUAL EXTRA CHARGES:

| | |
|---|---|
| Each foreign or ancient language, | $20 00 |
| Drawing and Painting, | 20 00 |
| Piano and its use, | 44 00 |
| Guitar do. | 44 00 |
| Harp do. | 80 00 |

Vocal music accompanies instrumental without any additional charge.

The following branches are taught to those who wish to learn them:

| | |
|---|---|
| Transferring, Painting on Velvet, or Shell-work, | $5 00 |
| Japanning or Artificial Flowers, | 10 00 |

At the close of the year in June, 1841, there were 160 boarders in the academy.

## CARMELITE CONVENT.

BALTIMORE, MD.

The present number of sisters in this institution is 26, including five novices.

## CARMELITE SISTERS' ACADEMY,

### For the Education of Young Ladies,

AISQUITH STREET, BALTIMORE.

### TERMS.

Tuition, per quarter, comprising twelve weeks, payable in advance.

| | |
|---|---|
| First class, | $10 00 |
| Second class, | 8 00 |
| Third class, | 6 00 |
| Fourth class, | 4 00 |
| Stationary, | 37½ |
| Fuel for the season, | 1 00 |

### EXTRA CHARGES.

| | |
|---|---|
| French, per quarter, | $5 00 |
| Drawing and Painting, per quarter, | 5 00 |
| Painting on Velvet, do. | 5 00 |
| Music on Piano, do. | 10 00 |
| Use of instrument, do. | 1 50 |

The children of Catholic parents will be instructed in the tenets of their faith, but the principles of other religious denominations will not be interfered with.

Present number of pupils, 55.

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## ST. JOHN'S FEMALE BOARDING SCHOOL,

FREDERICK, MD.

This institution is conducted by the Sisters of Charity.

### TERMS.

Board and tuition, with washing and mending, per annum, $100.

Doctor's fees and medicine, $3 per annum.

Music, Drawing and French, will be taught if required, at the usual prices.

Each pupil will provide bed and bedding—or, if they prefer, pay $5 per annum for the use of these articles.

In every case six months' board must be paid in advance. No deviation from this rule.

N. B.—All letters to be directed, post paid, to the Directress of St. John's Boarding School, Frederick, Md.

The number of pupils boarding in the Academy is 61.

## SCHOOL FOR COLORED GIRLS,

UNDER THE DIRECTION OF THE SISTERS OF PROVIDENCE.

The Sisters of Providence are a religious society of colored women, established in Baltimore, in June, 1829. The present number of Sisters is 16.

Besides the care bestowed on the religious education of their pupils, they teach them English, French, Cyphering and Writing, Sewing in all its branches, Embroidery, Washing, and Ironing.

TERMS.

| | |
|---|---|
| Boarding and tuition, monthly, payable in advance, | $4 00 |
| Fuel for the winter quarter, | 1 00 |
| Half-boarding and tuition, monthly, payable in advance, | 2 00 |
| Fuel for the winter quarter, | 50 |

DAY SCHOLARS.

| | |
|---|---|
| Tuition quarterly, payable in advance, | $2 00 |
| Fuel for the winter quarter, | 50 |
| For the use of books, day scholars pay annually, | 37 |

Boarders pay an extra charge for books and stationary, the care of the sick, washing and mending—unless parents choose to attend to these objects themselves—the whole may be furnished by the school for the sum of $24 annually,—but in case of protracted sickness the doctor's bill is added.

The pupils are to be provided at their entrance with bed and bedding, or are furnished by the Sisters for $8.

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## CHARITABLE INSTITUTIONS.

St. Mary's Female Orphan Asylum and Free School, Franklin street, Baltimore, which supports 55 orphans, and affords daily instruction to about 200 poor children. It is served by five Sisters of Charity. Sister Mary Maurice, *Sister Servant.*

St. Vincent's Male Orphan Asylum and Free School, in Front street, Baltimore. A large three story building has been lately finished, and is now occupied as an Asylum for male orphans. It is served by 3 Sisters of Charity, who have 12 orphans under their charge. The Free-School numbers about 100 children. Sister Ann Alexis, *Sister-Servant.*

Baltimore Infirmary, connected with the Medical College, in which there are generally from 50 to 60 patients.

The house is served by 7 Sisters of Charity. Sister AMBROSIA, *Sister Servant.*

MOUNT ST. VINCENT'S HOSPITAL, for the insane on the northern boundary of the city of Baltimore. This institution belongs to the Sisters of Charity and is under their charge. The present number of patients is 30. The number of Sisters employed in the establishment is 8. Sister MATILDA, *Sister Servant.*

CATHOLIC MALE FREE SCHOOL, in Saratoga street, Baltimore—which is attended by 100 poor children.

CATHOLIC FEMALE FREE SCHOOL, near St. Patrick's Church, Fell's Point, Baltimore, in which about 100 pupils receive daily instruction.

CATHOLIC SCHOOL for boys, attached to St. Patrick's Church, Baltimore.

SUNDAY SCHOOL for girls, Franklin street, Baltimore.

SUNDAY SCHOOL for colored girls in Baltimore.

AT ST. MARY'S COLLEGE, Baltimore, three Sisters of Charity are employed in superintending the household department and the infirmary. Sister MARY FELICITE, *Sister Servant.*

CHARITABLE RELIEF SOCIETY, in Baltimore, for the spiritual and temporal relief of the sick.

FEMALE MUTUAL RELIEF SOCIETY, in Baltimore, for the spiritual and temporal aid of the members who belong to it. It numbers upwards of one hundred members.

LADIES' ORPHAN SOCIETY, in Baltimore, to aid the funds of St. Mary's Female Asylum.

ST. JAMES' INDIGENT AND SICK SOCIETY, in Baltimore, connected with St. James' congregation, to relieve the wants of the sick and the poor.

CALVERT MALE BENEFICIAL SOCIETY, in Baltimore, for the assistance of those who belong to it.

ST. JOSEPH'S BENEFICIAL SOCIETY, in Baltimore, for the relief of its members.

TOBIAS SOCIETY, in Baltimore, for the decent burial of Catholic colored persons.

MUTUAL RELIEF SOCIETIES.—Two of them exist in Baltimore among the Catholic colored people, for the aid of those who belong to them.

ST. JOHN'S ASYLUM and Free School, connected with the Academy in Frederick city. It has 21 orphans and 100 pupils. This institution and the Academy adjoining it are served by 10 Sisters of Charity. Sister SOPHIA, *Sister Servant.*

FREE SCHOOL, at the Convent of the Visitation, Georgetown, D. C., in which upwards of 100 girls receive daily instruction.

FREE SCHOOL for boys, attached to Trinity Church, Georgetown, D. C. It contains 100 pupils.

ST. VINCENT'S ASYLUM and Day School in Washington, D. C., attended by 5 Sisters of Charity. Sister MARTHA, *Sister Servant.* There are 50 female orphans and 150 pupils in the establishment.

AT MT. ST. MARY'S COLLEGE, 5 Sisters of Charity are employed in superintending the household department and the infirmary. Sister FELICITAS, *Sister Servant.*

FREE SCHOOL for girls at St. Joseph's, near Emmitsburg, average number of pupils, 50.

## RELIGIOUS INSTITUTIONS.

CATHEDRAL FUND ASSOCIATION.—The object of this association is, to collect money to reduce the debt of the Cathedral in Baltimore, complete the building and enclose and improve the grounds.

CATHOLIC TRACT SOCIETY of Baltimore.—This society has a strong claim upon the Catholics of the country at large, and we hope that no individual, who can possibly afford it, will refuse to patronize by subscription this important undertaking. Every one who pays a dollar a year, becomes a member of the society, and is entitled to three copies of each tract. Persons wishing to subscribe may forward their names to Rev. J. B. Gildea, or Rev. C. I. White, Baltimore. During the year from January, 1840, to January, 1841, a tract was issued monthly, forming an aggregate publication of 140,000 tracts, and 2,626,000 pages. About one half of the tracts were distributed. The receipts of the society during the year above mentioned, were $1,353 25—the expenditure $1,470 62.

CATHOLIC CIRCULATING LIBRARY of Baltimore.—This library is kept at the M. Rev. Archbishop's house, and is intended for the benefit of the Catholics throughout the city. A person, who pays one dollar a year, is entitled to the use of the books according to the rules.

CATHOLIC TEMPERANCE ASSOCIATIONS.—There are two at Baltimore which do much good.

CATHOLIC TEMPERANCE SOCIETIES, at Washington, D. C. Cumberland and Ellicott's Mills, Md.

### RECAPITULATION.

| | |
|---|---|
| Churches, | 58 |
| Chapels, | 12 |
| Churches building, | 1 |
| Other stations, | 15 |
| Clergymen on the mission, | 40 |
| Clergymen otherwise employed, | 34 |
| Ecclesiastical Seminaries, | 4 |
| Clerical Students, | 15 |
| Literary Institutions for young men, | 4 |
| Female religious institutions, | 5 |
| Female Academies, | 5 |
| Charitable institutions, | 24 |
| Religious institutions, | 8 |
| Catholic population, | 80,000 |

# DIOCESS OF PHILADELPHIA.



ST. JOHN'S CHURCH.

The Diocess of Philadelphia includes the states of Pennsylvania and Delaware, and the western portion of the State of New Jersey.

### CHURCHES AND CLERGY.

Right Rev. Henry Conwell, D. D. *Bishop of Philadelphia.*
Right Rev. Francis Patrick Kenrick, D. D. *Coadjutor and Administrator.*

Very Rev. Edward Barron, D. D., and Very Rev. Michael O'Connor, D. D. *Vicars General.*
Rev. Francis X. Gartland, *Secretary.*

## PENNSYLVANIA.

*Philadelphia.*

St. Mary's, Very Rev. E. Barron, D. D. / Rev. Charles I. Carter. / Rev. Edward I. Sourin.
St. Joseph's, Rev. Felix Barbelin, S. J. / Rev. Ignatius Coombs, S. J. / Rev. Virgil Barber, S. J.
St. Augustin's, V. Rev. P. E. Moriarty, D. D. O. S. A. / Rev. Thomas Kyle, O. S. A. / Rev. John O'Dwyer, O. S. A.
Holy Trinity—Rev. Otho Borgess.
St. John the Evang. Rev. F. X. Gartland, / Rev. Joseph Balfe, D. D.
St. Michael's, Rev. Terence J. Donaghoe. / Rev. William Loughran.
St. Francis Xavier's—Rev. P. Rafferty.
St. Philip Neri's—Rev. John P. Dunn.
St. Patrick's—Rev. D. F. X. Devitt.

*Beaver*, Beaver Co.—SS. Peter and Paul, once a month—Rev. Andrew Gibbs—Resides at Pittsburgh.
*Bedford*, Bedford Co.—St. Thomas, twice a month—Rev. Thomas Heyden.
*Bellefonte*, Centre Co.—St. John the Evangelist's—twice a month—Rev. Patrick Nugent.
*Blairsville*, Indiana Co.—SS. Simon and Jude, twice a month—Rev. J. A. Stillinger of Youngstown.
*Brownsville*, Fayette Co.—St. Peter's, twice a month—Rev. Michael Gallagher.
*Butler*, Butler Co.—St. Peter's—Attended occasionally from Pittsburgh.
*Cameron's Bottom*, Indiana Co.—St. Patrick's, once a month—Rev. Terence McGirr.
*Carlisle*, Cumberland Co.—St. Patrick's, once a month—Rev. Patrick Maher of Harrisburgh.
*Carbondale*, Luzerne Co.—St. Rose of Lima, three times a month—Rev. H. Fitzsimmons.
*Chambersburgh*, Franklin Co.—Christ Church—Rev. James A. Miller.
*Chartier's Creek*, Alleghany Co.—St. Philip's, once a month—Rev. Andrew Gibbs of Pittsburgh.
*Cherry Township*, Lycoming Co.—St. Basil's, occasionally—Rev. J. V. O'Reilly of Friendsville.
*Clearfield*, Clearfield Co.—St. Francis of Assisium, once in two months—Rev. P. Nugent of Bellefonte.

*Columbia*, Lancaster Co.—St. Peter's, twice a month—Rev. Bernard Keenan of Lancaster.

*Conewago*, Adams Co.—Church of the Sacred Heart—Rev. Matthew Lekeu, S. J., Rev. Michael Dougherty, S. J. Rev. Philip A. Sacchi, S. J., Rev. Francis Henry Kendeler.

*Cussewago Creek*, Crawford Co.—St. Philip Beniti—Rev. Patrick Prendergast of Erie.

*Derry Township*, Westmoreland Co.—Our Lady of Mount Carmel, occasionally—Rev. J. A. Stillinger of Youngstown.

*Doe Run*, Chester Co.—St. Malachy's; once a month—Rev. B. McCabe of Westchester.

*Easton*, Northampton Co.—St. Bernard's, once a month—Rev. James Maloney.

*Ebensburgh*, Cambria Co.—St. Patrick's, once a month—attended from Loretto.

*Elizabethtown*, Lanc. Co.—St. Peter's—Rev. F. X. Marshall.

*Erie*, Erie Co. { Immac. Concep. (Ger.) Rev. P. Steinbacher. / Chapel, (Eng.) Rev. Patrick Prendergast.

*Elk Creek*, Erie Co.—St. Francis of Assissium's, once in six weeks—Rev. P. Steinbacher of Erie.

*Freeport*, Butler Co.—St. Mary's, once a month—Rev. J. Cody of Sugar Creek Township.

*Frenchville*, Clearfield Co.—St. Mary's, occasionally—Rev. P. Nugent, of Bellefonte.

*Friendsville*, Susquehannah Co.—St. Francis Xavier's, once a month—Rev. J. V. O'Reilly.

*Gettysburgh*, Adams Co.—St. Francis Xavier's—Rev. M. Dougherty, of Conewago.

*Goshenhoppen*, Berk's Co.—Church of the Most Holy Sacrament—Rev. Augustus Balli, S. J.

*Grampion Hills*, Clearfield Co.—St. Bonaventure's—Rev. P. Nugent of Bellefonte.

*Harman's Bottom*, Bedford Co.—St. John the Baptist's, once a month—Rev. T. Heyden of Bedford.

*Harrisburgh*, Dauphin Co.—St. Patrick's, three Sundays in the month—Rev. Patrick Maher.

*Harford Township*, Delaware Co.—St. Dennis'—Rev. Thomas Burke, C. M. from St. Charles Seminary, Philadelphia.

*Hart's Sleeping Place*, Cambria Co.—St. Joseph's, once a month—attended from Loretto.

*Haycock*, Buck's Co.—St. John the Baptist's, once a month—Rev. James Maloney of Easton.

*Huntington*, Huntington Co.—Church of the Holy Trinity, once a month—Rev. J. Bradley of Newry.

*Jefferson*, Cambria Co.—St. Bartholomew's, twice a month—attended from Loretto.

*Johnstown*, Cambria Co.—St. John Gualbert's, once a month—attended from Loretto.

*Lancaster*, Lancaster Co.—St. Mary's—Rev. B. Keenan.
*Lebanon*, Lebanon Co.—St. Mary's, occasionally—Rev. N. Steinbacher of Reading.
*Lewistown*, Mifflin Co.—All Saints, once in two months—Rev. P. Nugent of Bellefonte.
*Littlestown*, Adams Co.—St. Aloysius—twice a month—Rev. M. Dougherty of Conewago.
*Little York*, York Co.—St. Patrick's, occasionally—Rev. P. Rumpler of Baltimore.
*Loretto*, Cambria Co.—St. Michael's—Rev. P. Lemke and Rev. M. Gibson.
*Manayunk*, Philadelphia Co.—St. John the Baptist's—Rev. D. Mulholland.
*Massillon*, Berk's Co.—St. Henry's, once a month—Rev. A. Balli of Goshenhoppen.
*Meadville*, Crawford Co.—St. Hippolitus, occasionally—Rev. P. Steinbacher of Erie.
*Mercer*, Mercer Co.—St. Raphael's, once a month—Rev. A. Gibbs of Pittsburg.
*Milton*, Northumberland Co.—St. Joseph's, twice a month—Rev. D. Magorien.
*McSherry's Town*, Adams Co.—Chapel—attended from Conewago.
*Monongahela City*, Washington Co.—Chapel, occasionally—Rev. M. Gallagher of Brownsville.
*Mount Pleasant Township*, Wayne Co.—St. Juliana's, once a month—Rev. H. Fitzsimmons of Carbondale.
*Mountain Church*, Cumberland Co.—St. Ignatius, once a month—Rev. M. Dougherty of Conewago.
*Norristown*, Montgomery Co.—St. Patrick's, three times a month—Rev. Patrick Donahoe.
*Newry*, Huntington Co.—St. Patrick's, three times a month—Rev. James Bradley.
*Oil Creek*, Crawford Co.—St. Stephen's—Rev. P. Prendergast of Erie.
*Paradise*, Adams Co.—Chapel—Rev. J. W. Beschter, S. J.
*Path Valley*, Franklin Co.—St. Ferdinand's, once a month—Rev. Thos. Heyden of Bedford.
*Phœnixville*, Chester Co.—Once a month—Rev. P. Donahoe of Norristown.
*Pigeon Hill*, Adams Co.—St. Mary's Chapel—attached to College Retreat.
*Pine Creek*, Alleghany Co.—St. Mary's—attended occasionally from Pittsburgh.
*Pittsburgh*, Alleghany Co. { St. Paul's—Very Rev. Michael O'Connor, D. D. V. G. and Rev. Joseph F. Dean.

*Pittsburgh*, Alleghany Co.—St. Patrick's—Rev. Edward F. Garland.
Saint Philomena's—Rev'd P. Tschackert, O. S. L., Rev. Lewis Karteyvels, O. S. L., and Rev. M. Allig, O. S. L.

*Pottsville*, Schuylkill Co.—St. Patrick's—Rev. Edward Magennis and Rev. Hugh Gallagher.

*Reading*, Berks Co.—St. Peter's—Rev. Nicholas Steinbacher, S. J.

*Shamokon*, Northumberland Co.—St. Edward's, once a month—Rev. D. Magorien of Milton.

*Shippenville*, Clarion Co.—St. Michael's, occasionally—Rev. P. Steinbacher of Erie.

*Silver Lake*, Susquehanna Co.—St. Augustin's, once a month—Rev. J. V. O'Reilly of Friendsville.

*Sugar Creek Township*, Armstrong Co.—St. Patrick's, once a month—Rev. J. Cody—Worthington, the nearest Post office.

*Tamaqua*, Schuylkill Co.—St. Jerome's, once a month—Rev. J. Maloney of Easton.

*Waynesburgh*, Franklin Co.—St. Andrew's, once a month—Rev. J. A. Miller of Chambersburgh.

*Waynesburgh*, Green Co.—St. Ann's, once a month—Rev. M. Gallagher of Brownsville.

*Westchester*, Chester Co.—Christ Church, ———— Rev. B. McCabe.

*Warren County*—Visited occasionally from Erie.

*Youngstown*, Westmoreland Co.—St. Vincent of Paul's, twice a month—Rev. J. A. Stillinger.

## DELAWARE.

*Wilmington*—St. Peter's—Rev. Patrick Reilley.

*New Castle*—St. Peter's, once a month—Rev. P. Reilly of Wilmington.

*Dupont's Mills*—

*Concord*—Chapel, once a month—Attended from Philadelphia.

## NEW JERSEY.

*Pleasant Mills*—Church of the Assumption, once a month—Rev. W. Loughran of Philadelphia.

*Trenton*—St. John the Baptist's, three times a month—Rev. John Gilligan, who attends also, occasionally, two or three other minor missions.

# ECCLESIASTICAL, LITERARY AND CHARITABLE INSTITUTIONS.

## THEOLOGICAL SEMINARY
### Of St. Charles Borromeo—Philadelphia.

INCORPORATED IN 1838.

This institution, the immediate object of which is to educate candidates for the ministry, in order to supply the missions of the Diocess of Philadelphia, is conveniently and pleasantly situated at the N. E. corner of Schuylkill 5th and Race streets. It had been in existence on a limited scale since 1832, but, in order to place it on a more secure and permanent foundation, and to extend the sphere of its usefulness, application was made in 1838 to the Legislature of Pennsylvania, and a charter of the most liberal description was obtained. The institution is under the superintendence of a Board of Managers, of which the administrating Bishop of the Diocess is *ex officio* President. The acting President of the Seminary and the Professors of Theology and Scripture, are also *ex officio* members of the Board. Five lay gentlemen complete the number of the Managers. This establishment looks for its support principally to the voluntary contributions of the faithful of the Diocess, for the benefit of which it has been established. The annual subscription is $1; life subscription $15. A considerable amount has been thus far received from the Diocess at large, but by no means sufficient to support the institution. The deficit has been supplied mainly by generous donations from religious associations on the continent of Europe. Considering the small amount of the annual subscription, the great importance of the object in view, and the number of Catholics in the Diocess of Philadelphia, which cannot fall short of 100,000, it is confidently expected that auxiliary societies will be more efficiently and more extensively organized throughout the Diocess, so as to afford to St. Charles' Seminary a constant and liberal support. Certain it is, that there is no religious establishment more entitled to the cordial and generous support of the faithful, than a theological seminary.

By a resolution of the Board of Managers of this institution, a *single bourse*, that is, the right to present one student to receive ecclesiastical education and maintenance for a term not exceeding five years, may be secured by the payment of $500; and a *perpetual bourse* may be founded by a donation of $2,000. A perpetual bourse gives the privilege, a privilege descending to the legal heir forever, of always having

one student in the Seminary. Gentlemen, not of the Diocess of Philadelphia, wishing to study for the ecclesiastical state, will be received into St. Charles Seminary for $150 per annum, payable semi-annually in advance.

The institution is at present under the immediate direction of the Lazarists or Priests of the congregation of the mission:

Rev. Mariano Maller, C. M. *President.*

Rev. Anthony Penco, C. M. *Prefect.*

Rev. Thomas Burke, C. M. *Professor of Philosophy.*

The number of students is 33.

## ST. MARY'S SEMINARY.

WILMINGTON, DELAWARE.

The course of studies embraces all the branches of a good English, Mathematical and Classical education, viz: English Orthography, Reading, Grammar, Composition, Book-keeping, History, Writing, Arithmetic, Algebra, Geometry, Plane Trigonometry, Surveying, Greek, Latin, French, and Music.

TERMS AND REGULATIONS.

The annual pension for board, tuition, washing, mending linen and stockings, and use of bedding, is . . $150 00

French, per quarter, . . . . . 8 00

Books, stationary, clothes, if ordered, and in case of sickness, medicines and doctor's fees, will form extra charges.

Payments will be made semi-annually in advance.

The age of admission is from 9 to 15 years.

Students entering in the Spring, must bring with them three suits of Summer clothing; those entering in the Fall, will bring three suits of Winter clothing; all will require to have six shirts, six pairs of stockings, six towels, six handkerchiefs, and three pairs of shoes or boots.

The scholastic year will commence on the 16th of August and terminate in the first week of July. No deduction will be made for absence during the vacation.

REFERENCES.—Right Rev. Dr. Kenrick, Rev. F. X. Gartland, Rev. E. Sourin, Rev. J. C. Carter, Rev. Mr. Dunn, Rev. T. J. Donahoe, Rev. T. Devit, *of Philadelphia;* Right Rev. Dr. Hughes, Very Rev. Dr. Power, Rev. Dr. Varela, Rev. William Quarter, Rev. A. Byrne, *of New York;* Rev. J. O'Donnell, *Brooklyn, N. Y.;* Rev. P. Moran, *Newark, N. J.;* Rev. J. Kelly, *Albany, N. Y.*

P. REILLY, *Principal.*

SAINT JOSEPH'S ENGLISH AND CLASSICAL ACADEMY, attached to St. Joseph's Church, Willing's Alley, Philadelphia, under the direction of the Jesuits.

## ST. PETER'S BOARDING SCHOOL
### For Young Ladies.

WILMINGTON, DELAWARE.

This school, which has been recently chartered by the Legislature of the State of Delaware, is conducted by Sisters of Charity from Emmitsburgh. It is situated on Quaker Hill, a most delightful and healthy part of the city of Wilmington.

The course of instruction comprises Orthography, Reading, Writing, Arithmetic, Grammar, Composition, Geography, Ancient and Modern History, Botany, Music, Plain and Fancy Needle-work, &c.

TERMS.

Boarding and tuition, as also washing and mending, $100 per annum, payable half-yearly in advance.
Music, vocal and instrumental, $10 per quarter.
Use of piano, $2.50 per quarter.
Use of bed and bedding, *if not provided by the parents*, $1.50 per quarter.
Address Sisters of Charity, St. Peter's Boarding School, Wilmington.

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ST. JOSEPH'S FEMALE ORPHAN ASYLUM, corner of Spruce and Seventh streets, Philadelphia, contains at present 100 orphans, and is under the charge of six Sisters of Charity. Sister PETRONILLA, *Sister Servant.*

ST. JOHN'S MALE ORPHAN ASYLUM, in Chesnut street, contains 60 orphans, and is served by eight sisters. Sister MARY ALOYSIA, *Sister Servant.* Besides the Asylum, they conduct also

TWO DAY SCHOOLS FOR GIRLS—In one the terms are only $1 on entrance annually. In the other, which is a select school, the terms vary from $3 to $5 per quarter, payable in advance. Fancy Needle-work, Embroidery in Chenille and Bullion, &c. $3 per quarter. These schools occupy a considerable portion of the basement of St. John's Church; where the Sisters have also a class for young women, who live at service, and who wish to be instructed in reading and writing.

ST. MARY'S FREE SCHOOL, is situated in Sixth street, near Spruce. Three Sisters of Charity have the charge of it; Sister SERENA, *Sister Servant.* The number of female children who attend it, is about 200. The Sisters of this school have also a class of young women similar to that at St. John's, which assembles twice in the week.

ST. PAUL'S ORPHAN ASYLUM AND DAY SCHOOL in Pittsburgh, is under the charge of four Sisters of Charity; Sister Mary CHRYSOSTOM, *Sister Servant*. It maintains 20 female orphans, and affords instruction to 125 children.

ST. MARY'S SCHOOL in Pottsville, Pa. under the charge of two Sisters of Charity; Sister MARY IRENE, *Sister Servant*.

ST. PETER'S DAY SCHOOL in Wilmington, Delaware, under the charge of one of the Sisters from the Boarding School for Young Ladies.

ROMAN CATHOLIC BENEVOLENT SOCIETY of Philadelphia.—An Association of Ladies, who, principally during the Fall and Winter, visit the distressed poor, affording them such aid as is at their disposal in the way of clothing, provisions, money, &c. The society has been in existence for many years, and has undoubtedly done much to relieve suffering and distress. The funds are raised chiefly by charity sermons, as the number of regular subscribers is small. Annual subscription, $2.

## RELIGIOUS ASSOCIATIONS.

### Pennsylvania Catholic Total Abstinence Society.

ESTABLISHED JUNE 25TH, 1840.

This Society has branches at almost every point of the Diocess, and numbers among its members not only a great proportion of the clergy of the Diocess, but also many of the most respectable and wealthy lay persons of both sexes. More than 22,000 certificates of membership have been already distributed. The members of the society are recommended to recite daily the *Lord's Prayer*, the *Hail Mary*, and the *Apostle's Creed*, to obtain grace for themselves and fellow-members, to be faithful to their pledge, and also, to ask of God, through the intercession of the Blessed Mother of our Redeemer, that he would grant that his kingdom may be extended upon earth, by the spread of true and practical religion. In connection with the above mentioned society, *Total Abstinence Beneficial Societies* have been established in various parts of the Diocess, to aid the cause of total abstinence and for the benefit of the members in sickness and their interment after death.

CATHOLIC CIRCULATING LIBRARIES are in existence in Philadelphia, (where there are five or six,) in Pittsburgh, Pottsville, &c.

### RECAPITULATION.

| | |
|---|---|
| Churches, | 82 |
| Chapels, | 11 |
| Clergymen on the mission, | 60 |
| Clergymen otherwise employed, | 3 |
| Ecclesiastical seminary, | 1 |
| Clerical students, | 33 |
| Academies for boys, | 2 |
| Female academies, | 1 |
| Schools, | 5 |
| Orphan asylums, | 3 |
| Religious associations, | 12 |

# DIOCESS OF BOSTON.

THIS Diocess, which includes all the New England states, is governed by the Right Rev. Benedict Fenwick.

## CHURCHES AND CLERGY.

### MASSACHUSETTS.

*Boston.*
- Cathedral of the Holy Cross—Rt. Rev. B. Fenwick, D. D., Very Rev. William Tyler, Rev. Richard Hardy, Rev. John Fitzpatrick.
- Chapel of the Holy Cross—Rev. A. Williamson.
- St. Mary's Church—Rev. Thomas J. O'Flagherty, and Rev. Patrick O'Beirne.
- St. Patrick's—Rev. Thomas Lynch.
- St. Augustine's—Rev. Terence Fitzsimmons.

*Charlestown*, St. Mary's—Rev. P. Byrne.

*Salem*, St. Mary's—Rev. James Strain, who visits also *Lynn*, *Glocester*, *Ipswich*.

*Lowell*, St. Patrick's—Rev. James McDermot, Rev. James Conway. Another church is building in this place.

*Taunton*, St. Mary's—Rev. Wm. Wiley.

*Fall-River*, St. John Baptist—Rev. Ed. Murphy.

*Waltham*, (Church not dedicated)—Rev. Michael Lynch, who visits also *Randolph* and *Canton*.

*Wareham*, *Newbedford*, } Served occasionally from Newport, R. I.

*Newburyport*—Served from Dover, N. H.

*Worcester*—Rev. James Fitton.

## RHODE ISLAND.

*Providence*, SS. Peter and Paul—Rev. John Corry. Another church is building here.
*Pawtucket*, (Church not dedicated)—Rev. D. Ryan.
*Newport*, St. Joseph's—Rev. J. O'Reilly.

## CONNECTICUT.

*Hartford*, Trinity Church—Rev. John Brady, Rev. John D. Brady, who attend also *Cabbotsville*.
*New Haven*, Christ's Church—Rev. James Smyth.
*Bridgeport*—Served from New Haven.
*New London*—Served from Worcester, Mass.

## NEW HAMPSHIRE.

*Claremont*, (Church not dedicated,)—Rev. John B. Daly.
*Dover*, St. Aloysius'—Rev. Patrick Kanavan.
*Portsmouth*—Served by the same.

## VERMONT.

*Burlington*, (a new Church has just been completed,)—Rev. Jeremiah O'Callaghan.
*Vergennes*, *Montpelier*, } Served from Burlington.
*Middlebury*, (Church not dedicated)—Rev. John B. Daly.
*Castleton*, (Church not dedicated,) *Pittsford*, *Bennington*, *Manchester*, *St. Albans*. *Swanton*. *Berkshire*. *Shelden*. } Served by the same.

## MAINE.

*Portland*, St. Dominick's—Rev. P. Flood.
*Whitefield*, St. Dennis—Rev. J. O'Beirne.
*Augusta*, (Church not dedicated,) *New Castle*, St. Patrick's, *Gardiner*, } Rev. J. O'Beirne.
*Bangor*, St. Michael's—Rev. Thomas O'Sullivan.
*Old Town*, St. Ann's, *Bucksfort*, } Served by the same.
*Pleasant Point*, St. Ann's—Rev. M. Desmilliers.
*Eastport*, St. Joseph's—Rev. J. B. McMahon.
*Benedicta*, (Church not dedicated,)—Served at present by Very Rev. William Tyler.

# INSTITUTIONS.

## MOUNT ST. JAMES',

WORCESTER, MASS.

This institution is situated on a most delightful eminence, bounding on the South, the flourishing town of Worcester.

The course of instruction comprises all the branches of a sound, correct and practical English and Classical education, the same as is pursued in all other similar establishments throughout the country.

The expenses for boarding, lodging, washing, mending and tuition, and for the use of books, pens, ink, paper, slates and pencils, are *one hundred dollars* per annum, to be paid semi-annually in advance; and to those who pursue a classical course there is an extra charge of five dollars per quarter, and the expenses of finding their own classical books.

The expenses for young gentlemen farther advanced in life, of whom there are a number who attend during the fall and winter months, is *thirty dollars* per quarter, which is the entire charge for boarding, washing, tuition, stationary, fuel, &c.

All communications to be directed to

Rev. JAMES FITTON, *Pres't.*

## SISTERS OF CHARITY.

There is a large school of female children, under the direction of four of these Sisters, in Atkinson street, No. 22, Boston, whose instructions are attended with the most beneficial effects.

TEMPERANCE SOCIETIES have been established at *Boston, Worcester, Lowell, Northampton, Fall River, Claremont, Providence, Taunton, Dover, Newport, Eastport, &c.*

## RECAPITULATION.

| | |
|---|---|
| Churches, | 24 |
| Chapels, | 10 |
| Other stations, | 48 |
| Clergymen on the mission, | 31 |
| College for boys, | 1 |
| Charitable institution, | 1 |
| Temperance societies, | 12 |

# DIOCESS OF DETROIT.

THE Diocess of Detroit, which embraces the State of Michigan and Wisconsin Territory, was formed in 1833. The present bishop of the Diocess is the Rt. Rev. Frederick Rézé, D. D. The Rev. Peter P. Lefevre of the Diocess of St. Louis, has been appointed his coadjutor, and administrator of the Diocess.

## CHURCHES AND CLERGY.

### MICHIGAN.

*Detroit.* Cathedral of St. Ann—Rt. Rev. F. Rézé, D. D. V. Rev. F. V. Badin.
*Trinity Church*—Rev. Martin Kundig. A Church to be dedicated under the title of St. Mary's, is now building in Detroit, for the German Catholics, who assemble for the present in the Cathedral, at 8 o'clock, A. M. Sermon in the German language, by Rev. M. Kundig.

*Rivière Rouge*, St. Croix, *Rivière aux Ecorces*, } Occasionally—V. Rev. F. V. Badin.

*Rivière aux Hurons*, *Rivière aux Signes*, St. Charles, } Rev. Mr. Carabin.

*St. Philip Neri's*, near Detroit—Rev. Mr. Bowens.

*St. Paul's*, Pointe à Guignolet, *Ste. Felicité's*, Anse Creuse, *St. Francis de Sales'*, Clinton river, *Ste. Felicité* of St. Clair, } Attended alternately by Rev. Mr. Boheme.
who visits also *Rivière aux Sables* and *Black River*.

*St. Ann's*, Island of Michillimakinac—Rev. Mr. Santillè, who visits also *Pointe St. Ignace*, and *Saulte Ste. Marie*.

*Arbre Croche*—Rev. Mr. Pierz, who attends some other stations.

*Monroe*, St. Antoine—Rev. Mr. Carabin.

*Erie Bay Settlement*, St. Joseph—Rev. Mr. Warlop.

*Bertrand*—Rev. S. Lalumiere, of the diocess of Vincennes.

*Ann Arbour*, *Northfield*, *Dexter*, *Marshall*, } Rev. Mr. Cullen.

*Grand Rapids*, Rev. Mr. Vizosky, Rev. Mr. Kopp. Sermons in French, English, German and Indian.

*Connor's Creek*, Chapel of the Assumption—Vacant.

## WISCONSIN TERRITORY.

*Green Bay*, Brown Co. St. John the Evangelist, Rev. Floriment Bonduel. Sermon in French and English.
*Little Chûte Cockalin*—Rev. Theodore Vandenbrock. Sermon in Indian and French.
*Milwaukie*, Milwaukie Co. St. Luke's—Rev. P. Kelly, who attends several stations.
*Southport*, Racine Co.—A church is to be erected in this place.
*Prairie du Chien*, Crawford Co. St. Gabriel's, Rev. A. Ravoux. Sermon in French and English. The church, 100 feet long by 50 wide, is nearly finished.
*Van Buren*, Grant Co., St. Thomas', attended from Dubuque.
*La Pointe*, Lake Superior, St. Joseph's mission—Rev. Frederick Baraga—instructions in French and Indian.
*Shullsburg*, Iowa Co., St. Matthew's, visited from Galena, Ill.
*Mineral Point*, Iowa Co. and other stations, visited from Galena, Ill.

# LITERARY, CHARITABLE AND RELIGIOUS INSTITUTIONS.

## ST. PHILIP'S UNIVERSITY.

NEAR DETROIT, MICHIGAN.

*Under the auspices of the Rt. Rev. Dr. Rézé.*

The course of instruction pursued in this college will embrace the Latin, Greek, French and English languages, Poetry, Rhetoric and Oratory—Reading, Writing, Geography, Mathematics and Book-keeping. A favorable opportunity to become well conversant with the French language, will be found in the intercourse with the pupils, whose native tongue is French.

The price of the scholastic year is fixed at the moderate sum of $100, including board and tuition, payable quarterly in advance. Washing, mending, medical attendance and medicine, at the expense of the parents. No deduction will be made for absence except in cases of protracted sickness or dismission, neither in consequence of a student's leaving the college before the end of the quarter.

REV. MR. BOWENS, *President.*

TRINITY CHURCH ACADEMY.—This school, now in existence since 1838, was established for the purpose of affording to the rich and poor of Trinity congregation, an opportunity of having their children educated under the superintendence

of their pastor. The school is held in the basement of the Cathedral, and numbers from 80 to 100 pupils, boys and girls. The Sunday collections in Trinity Church are appropriated to the support of its orphans.

ACADEMY for young ladies at Prairie du Chien, Wisconsin Territory.

SCHOOLS are conducted at St. Joseph's, Grand river, Arbre Croche, Greenbay, and Little Chûte Cockalin.

LADIES OF PROVIDENCE.—There is a society at Detroit, the members of which are called *Ladies of Providence*, and which has for its object, to render corporal and spiritual assistance to the poor.

YOUNG LADIES CHARITABLE SOCIETY.—This association applies its funds to the relief of the poor.

THE ST. MARY'S ASSOCIATION.—This society was established in 1839, for the purpose of embellishing Trinity Church. The number of members is 200, consisting exclusively of ladies, who also interest themselves for the female branch of the Trinity Church academy.

CHRISTIAN DOCTRINE SOCIETY.—This association consists of male and female members, for the purpose of conducting the Sunday-schools of the congregation under the superintendence of the pastor, and of establishing a library. The two Sunday-schools number 150 scholars, the library contains 800 volumes, which are issued weekly to the members of the society.

ST. CECILIA'S SOCIETY.—This society was established in 1837, for the purpose of organizing choirs for the Catholic churches of Detroit.

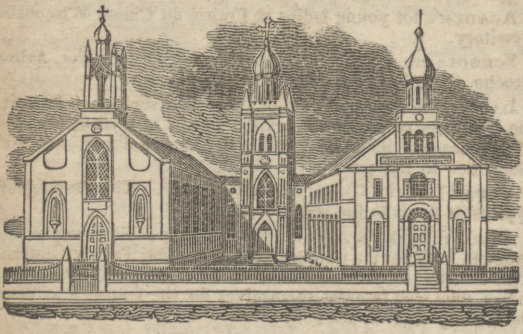
TEMPERANCE SOCIETY.—The Temperance Society after Father Mathew's plan makes in this congregation great progress. The number already exceeds four hundred, whilst every Sunday brings an additional number to increase the work.

There is a society among the German Catholics of Detroit, that has for its object principally to sustain their Sunday-school, library, and church music.

## RECAPITULATION.

| | |
|---|---|
| Churches and chapels, | 25 |
| Other stations, | 25 |
| Clergymen on the mission, | 15 |
| Clergymen otherwise employed, | 1 |
| Literary institution for boys, | 1 |
| Schools, | 10 |
| Charitable institutions, | 2 |
| Religious societies, | 5 |

# DIOCESS OF CINCINNATI.



CATHEDRAL OF CINCINNATI.

THE Diocess of Cincinnati, which embraces the State of Ohio, was established in 1821. It is now governed by the Right Rev. John B. Purcell.

## CHURCHES AND CLERGY.

### OHIO.

*Cincinnati,* Cathedral of St. Peter,
Right Rev. John B. Purcell, D. D.
Very Rev. Edward T. Collins,
Rev. Edward Purcell.
Holy Trinity, (German,) Very Rev. John M. Henni,
Rev. Francis L. Huber,
Rev. Mr. Hammer.

There is a new Cathedral being built in Cincinnati. The style, pure Corinthian, 200 feet long (including portico 45 feet deep) by 77 feet wide—with tower, steeple, &c. The basement story walls have been solidly though slowly erected, this season. There is also a new German Church under roof. It is Gothic, 142 by 66, with tower and steeple 170 feet in height. It is to be dedicated under the *invocation* of the Blessed Virgin Mary.

*Au Glaize,* a large German settlement, post town *Kaleida,* Putnam Co.—Rev. J. M. Hortsman.

*Canton,* Stark Co. St. John's, Rev. Matthias Wurtz.

*Canton*, vicinity of St. Louis, Rev. Lewis De Gæsbriand.
*Chilicothe*, Ross Co. St. Mary's, Rev. H. D. Juncker.
*Cleveland*, Cuyahoga Co. Our Lady of the Lake—Rev. P. McLaughlin, who also attends *Cuyahoga Falls*, *Akron*, *Ravenna*, and several other stations.
*Columbus*, Franklin Co. St. Remigius—Rev. Joshua M. Young.
*Doylestown*, (Chippewa, P. O.) St. Francis Xavier's—Rev. Basil Shorb, who attends also *Canal*, *Fulton* and *Randolph*.
*Dayton*, Montgomery Co. St. Emanuel's—Rev. Emanuel Thienpont, who serves also *Troy* and *Piqua*, and labours on Canal.
*Delaware*, *Pikestown*, *Portsmouth*, } No churches—attended occasionally by Rev. H. D. Juncker of Chilicothe. Rev. A. Rappe is at present zealously engaged on all these missions.
*Hamilton*, Butler Co. St. Stephen's—Rev. T. R. Butler, who visits also, occasionally, *Oxford*, *Trenton*, *Middletown*, *Princeton* and *Springdale*. At *Hamilton* a large and substantial Presbytery and school-house have been recently erected.
*Lancaster*, Fairfield Co. St. Mary's—Rev. J. Young, who attends also *Logan* in Hocking Co. where a church is being built. At *Lancaster*, last fall, was dedicated a beautiful brick church, 60 by 45 feet, with galleries on sides, and organ loft.
*West Liverpool*, Medina Co.—Rev. B. Shorb.
*East Liverpool*, *New Lisbon*, } Columbiana Co.—Rev. James Conlan of Steubenville.
*Marietta*, Washington Co. St. Mary's—Rev. James McCaffrey, who also has charge of *Waterford*, *Beaverly*, and *McConnelsville*.
*Deavertown*, *Sunday Creek* and *Monday Creek*, } Rev. A. Olivetti.
*Newark*, Huron Co. St. Alphonzo's—Rev. F. X. Tschenhenss, O. S. L. and Rev. John N. Newmann, O. S. L.
*St. Dominick's*, Guernsey Co.
*St. Joseph's*, Monroe Co.
*Archer's Settlement*, Duck Creek, } (*Batesville*, P. O. Guernsey Co.)
*Steubenville*, Jefferson Co. St. Pius—Rev. James Conlan.
*French Settlement*, Shelby Co. (Jacksonville. P. O.) St. Walbert's—Rev. Louis Navarron, who attends also a congregation near *Greenville*, Drake Co. where there is a small church.
*St. Joseph's*, Perry Co. near Somerset—Very Rev. Charles P. Montgomery, O. S. D. Provincial, Rev. J. H. Clarkson,

O. S. D., Rev. P. A. Anderson, O. S. D., Rev. F. Cubero, O. S. D., Rev. H. Pozzo, O. S. D. One of the largest and most splendid churches in the West has lately been put up here. Is is under roof, but not yet interiorly or exteriorly finished. The style of it is Gothic; the dimensions, 122 feet long, 60 wide, and 162 feet high to the top of tower.

*Somerset*, Perry Co. Trinity Church--Rev. N. D. Young, O. S. D.

*St. Patrick's*, near Somerset, *Rehoboth*, Perry Co. St. Louis Bertrand, } Visited twice a month from St. Joseph's.

*St. Martin's*, Brown Co.—*St. Patrick's*, Fayetteville.—Rev. Claude Gacon, Rev. William Cheymol and Rev. Joseph O'Meally, who attend also St. Philomena's in *Stonelick*, Clement Co. four miles from *Batavia*, *Ripley*, *West Union*, *Hillsboro'* and *Georgetown*. The Diocesan Seminary is established at St. Martin's on a farm of 300 acres, belonging to the diocess. This farm is chiefly cultivated by some pious lay-brothers or laymen, who thus choose to lead a useful, peaceable and religious life. One of the best churches of the diocess has been lately built in Fayetteville. It is of brick, 60 by 40 feet: style of architecture, Gothic.

*St. Luke's*, (fine new church,) Sapp's Settlement, Knox Co. residence of Rev. John James; who has lately obtained a most eligible lot and commenced a large and handsome church in Mount Vernon, same Co.

*Newark*, occasionally visited by Rev. J. James. Here also a lot has been obtained and a small church is to be immediately erected.

*Stallostown*, Meinster, Mercer Co. St. Augustine's, St. John's, St. Rose's, St. Henry's, St. Joseph's. All these churches are, at present, attended by Rev. Mr. Herzog.

*Wappaghkonetta*, Church of Holy Family, and the Church of St. Peter and St. Paul at Freyburgh, not yet supplied with a pastor.

*Tiffin*, Seneca Co. St. Louis—Rev. J. M'Namee, *Toledo*, Lucas Co. St. Louis—Rev. Amedeus Rappe, } Who attend *Maumee City*, St. Joseph's, on the 1st and 3d Sundays of the month; and also *Providence*, *Napoleon*, *Defiance*, on Maumee Canal, once a month.

*Taylorsville*, Muskingum Co. St. Ann's, *Zanesville*, Muskingum Co. St. John Baptist's, *Waynesburg*—Rev. B. Shorb. } Rev. G. J. Wilson, O. S. D., Rev. Jos. S. Alemany, O. S. D.

*Sandusky City* and *Lower Sandusky*—Rev. Mr. Machebœuf. Churches are being built in these two places. The same clergyman attends two French Settlements, one on Sandusky river.

*Wilksville*, Gallia Co.—Two thousand acres of land, part of a large tract owned by Mr. P. Quin, abounding with iron, salt, &c. one of the finest wheat regions in the West, only eighteen miles from the Ohio river, and having ample water power, have been very liberally granted for the support of a pastor, an asylum for orphans, and schools. Industrious Catholics would find it to their advantage to settle in this vicinity.

## ECCLESIASTICAL INSTITUTIONS.

The Diocesan Seminary of St. Francis Xavier is now situated at St. Martin's, Brown Co. and is under the charge of Rev. Joseph O'Meally, who is assisted by Rev. Messrs. Cheymol and Gacon. There are 12 students in the seminary, two of whom are at present engaged in teaching at the college in Cincinnati, and the others partly employed in conducting a free school at St. Martin's.

### DOMINICAN CONVENT.

AT ST. JOSEPH'S, PERRY CO. OHIO.

The fathers residing in this institution are:

Very Rev. Charles P. Montgomery, O. S. D. *Provincial.*
Rev. J. H Clarkson, O. S. D.
Rev. P. A. Anderson, O. S. D.
Rev. F. Cubero, O. S. D.
Rev. H. Pozzo, O. S. D.

who attend several missions in their vicinity. In the convent there are four novices and four lay-brothers.

## LITERARY INSTITUTIONS.

### ST. XAVIER COLLEGE FOR YOUNG MEN.

CINCINNATI, OHIO.

*Hitherto known as the Athenæum.*

This literary establishment was opened on the first Monday of November, 1840, under the direction of the fathers of the Society of Jesus, and the patronage of the Right Rev. Dr. Purcell, Bishop of Cincinnati.

The buildings are spacious, airy, and well adapted for school purposes; the diet is wholesome and abundant. The disciplinary government firm and paternal. The professors, six in number, are members of the Catholic clergy, exclusively devoted to the education of youth in virtue and science;

they will spare no pains to improve the hearts and inform the minds of their pupils. They will be aided in this undertaking by five assistant tutors.

## PLAN OF INSTRUCTION.

The regular course of education will embrace the Latin, Greek, English and French languages, Poetry, Rhetoric, History, the use of the Globes, Mythology, Book-keeping, Arithmetic, Algebra, Mathematics, Logic, Metaphysics, Chemistry, and Moral and Natural Philosophy.

The Spanish and German if required, will be taught without any additional charge.

The English will be the ordinary language of communication in all the classes, the French excepted; but the students may speak French or English indiscriminately, during the hours of recreation.

## TERMS:

Entrance money to be paid but once: for boarders and half-boarders, $10; for externs, $5.

| | |
|---|---|
| The terms, including board, and all the branches taught in the departments, - - - - - | $150 00 |
| Washing, and mending of articles washed, if done at the institution, - - - - - - - | 20 00 |
| Physician's fees, unless parents wish to incur the risk of paying a full bill, - - - - - | 5 00 |
| Stationary; consisting of paper, quills, ink, &c. if furnished at the institution, - - - - - | 5 00 |
| For such as spend their vacation at the college, an additional charge will be made of - - - | 20 00 |
| Total, - - - - - - - - - - - | $200 00 |

Music, Drawing, Fencing and Dancing, will form extra charges. Medicines and school books will be furnished at the store prices.

Half-boarders will be received at $100 per annum. They will breakfast, dine and study in the college.

Externs, who follow the regular course, will pay $40 per annum; such as belong to the preparatory department, $24 per annum, or $6 per quarter. In all cases the payments must be made semi-annually, or quarterly in advance, and no deduction will be made for absence, except in cases of sickness or dismission.

### SPECIAL DIRECTIONS FOR PARENTS AND GUARDIANS.

On entering, each boarder must be provided with a uniform to be worn upon public occasions. It consists of a blue or black frock coat, with pantaloons of the same cloth for winter, and white pantaloons for summer. He must also be

provided with, at least two suits of clothes for each season, (summer and winter,) eight shirts, eight pairs of socks, six napkins, six towels, four pairs of boots or shoes, a black fur hat, a cap, a cloak or overcoat for winter, a knife, fork, spoon, tumbler, combs and brushes. All these articles can be purchased by the college, provided the parents place in the hands of the procurator a sum sufficient to meet the expenses. Bed and bedding may be furnished by the parent, or will be supplied at the institution for $8 per annum. The bedsteads being all of the same form and size will invariably be furnished by the college. The bedding, when supplied by the parents, must consist of a mattress of about 6 by 2½ feet, a pillow and at least two pairs of sheets, and two double blankets, and a white counterpane.

No student will be allowed to have money in his own custody. With regard to pocket money, it is the wish of the president that no more than 12½ or 25 cents a week be allowed to the students, and that the money intended for that purpose, ($6 50 or $13 a year,) be deposited with the procurator.

No advances will be made by the institution for the clothing and other expenses of the students, if no sum to meet such expenses be deposited by the parents. This regulation is considered indispensable, and will, in all cases be strictly adhered to.

When at the end of the session, parents or guardians wish to have their sons or wards sent home, they must give timely notice to the president, settle all accounts, and forward what is necessary for their travelling expenses.

Parents who live at a distance are requested to appoint an agent in Cincinnati and New Orleans, who must be answerable for the payment of all expenses, and to whom the pupil may be directed, on leaving the institution.

Mr. P. Huchet Kernion, No. 95 Conde street, New Orleans, will act as regular agent of the St. Xavier College, for Louisiana, Mississippi, Mexico, Cuba, &c. will receive the payments and send on such youths as may be recommended to his care by the parents or guardians.

All letters sent or received by the students, unless they be to or from their parents, will be subject to the inspection of the president.

All letters written by the parents or others to the students, or to the president or agents of the institution, must be directed free of postage, or they shall be liable to remain at the post office.

Further information may be obtained from the Right Rev. Dr. Purcell, Thos. D. Carneal, Reuben and Charles Springer, and M. P. Cassilly, Esqs. Cincinnati; Dr. Charles F. Snowden and T. Barrett, Esqs. New Orleans; Capt. James May,

Pittsburg, Pa.; Henry Moore, Esq. Wheeling, Va.; and Rev. J. M'Gill, Louisville, Ky.

Rev. J. A. Elet, S. J. *President.*

Rev. G. L. Gleizal, S. J. *Minister.*

Rev. A. Pin, S. J. *Prof. of Nat. and Mor. Philos.*

Besides the above there are several assistant teachers in the college. Number of boarders, 50.

## CONVENTS AND FEMALE ACADEMIES.

### NUNS OF ST. DOMINIC,

AT SOMERSET, PERRY COUNTY, OHIO.

There are eleven professed sisters in this institution, and five novices. The following academy is under their charge.

### ST. MARY'S FEMALE SEMINARY,

SOMERSET, PERRY CO. OHIO.

THE SYSTEM OF EDUCATION

Embraces the English and French languages, Orthography, Reading, Writing, Arithmetic, Geography, Elements of Astronomy, the use of the Globes, Sacred and Profane History, Ancient and Modern Chronology, Composition, Rhetoric, Natural and Moral Philosophy, Music on the Piano-Forte, Plain and Ornamental Needle-work, Tapestry, Lace and Bead-work, Embroidery, Filigree, Italian Wax-work, Chenille, Net and Shell-work, Painting on Velvet and Satin, Drawing and Painting in Water colors.

TERMS FOR BOARDING AND TUITION,

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|---|---|
| Are as follows: Boarding and tuition, in the common branches, viz: Orthography, Reading, Writing, Arithmetic, Grammar, Geography, Plain Sewing, Marking and Needle-work, per annum, | $80 00 |
| Boarding and tuition in all or any of the following branches, viz: Sacred and Profane History, Ancient and Modern Chronology, Elements of Astronomy, Composition, Rhetoric, Natural and Moral Philosophy, per annum, - - - - - | 100 00 |
| An extra charge for Music, Vocal and Instrumental and use of Piano, - - - per annum, | 24 00 |
| Do. Guitar, - - do. - | 24 00 |
| Do. French, - - do. - | 20 00 |
| Do. Drawing, Painting, Chenille-work and Embroidery, - - per annum, | 20 00 |
| Do. do. Oil Painting on Velvet, Filigree and Artificial work, - - - per annum, | 20 00 |

Parents and guardians must furnish bed, bedding and cot, or if found by the institution, will pay per annum $8, or $2 per quarter. They must also furnish wash bowl, towels, &c.

### TERMS OF DAY SCHOOL.

Orthography, Reading, Writing and Arithmetic, $8 per annum; $2 per quarter.

| | |
|---|---|
| English Grammar, Geography, (with the use of the Globes,) History and Ornamental Needle-work, per quarter, - - - - - - | $3 00 |
| French, do. do. - - - - - - | 5 00 |
| Music, do. do. - - - - - - | 6 00 |
| Drawing and Painting, per quarter, - - - | 4 00 |

The average number of pupils is 70.

## SŒURS NOTRE DAME,

CINCINNATI, OHIO.

God who causes the antidote to grow by the side of the poison, was pleased that this excellent religious and educational society should commence in the midst of the most maddening excesses of the French revolution.

Its foundress was a pious, unmarried lady, named Julia Billiart, a native of Cuvilly, department of the Pas de Calais, France.

This estimable person, appalled at the extent of the evils which at that disastrous epoch infidelity had let loose upon all orders of society, in her beloved country, formed an association, in spite of the atheistical and inhuman laws then rigorously enforced by the convention, to preserve as many of the female youth as possible from falling victims to the "desolating doctrines," as Rousseau calls them, which not only warred against the inviolable majesty of the Creator, but likewise tainted the purest and holiest affections of our nature.

In this laudable undertaking, her earliest assistants, only five in number, engaged with all the characteristic ardor of the faithful adherents of religion, in France, regardless of the dangers by which they were surrounded, and seeking no reward but in the glorious consciousness of having done their duty to God and to the most interesting, but unprotected portion of his children.

Like many of the religious communities of ancient and modern times, this benevolent sisterhood, in the commencement, was bound together by no particular rule; but in the course of a few years, it was found necessary to establish it on a more solid basis, and accordingly, a new organization having taken place, at Amiens, in France, the first vows of

fidelity to their "labor of love" were plighted in that city, under the protection of the sacred hearts of Jesus and Mary, on the 2d of February, 1804.

These vows are taken only for one year, and are then, if the disposition for a religious life continue, freely renewed for the same length of time.

Nor are the "Sœurs Notre Dame" a cloistered community, unless we adopt the admirable words of St. Vincent of Paul, in his instructions to the "Sisters of Charity," and say, that "at home or in the streets, modesty is their religious veil, the fear of God their iron grate, his holy love their best enclosure."

The fury of the revolution having subsided, and Bonaparte, who had changed its direction, having clearly seen that religion was the sure foundation of national prosperity and peace, churches and schools were re-opened, new institutions were established, and the virgin daughter of Sion re-appeared in the midst of the people whom she had for ages blessed, not in the habiliments of mourning and blood in which *philanthropy* had invested her, but in heaven's pure light, and innocence, and loveliness, with which God had originally arrayed her.

The saintly M. Daviau, Archbishop of Bordeaux, profited by this auspicious change to invite the new community to send a colony to that city—a request which was promptly complied with by the superiour, the society having been provisorily approved by the government for the instruction of youth.

The bishops of Ghent, M. de Beaumont and his successor, M. de Broglie, the devoted friend of the two lamented bishops of New Orleans, M. Dubourg and M. de Neckere, and the bishop of Namur, honored the nascent sisterhood with similar marks of confidence and enlarged the sphere of its usefulness, by introducing it into Belgium.

It is a remarkable coincidence that Amiens should have been, about the same period, the cradle of another association, that of the Ladies of the Sacred Heart, which has rendered the most incalculable services to society, by a perfect system of education of the female mind, in France, Belgium and other kingdoms of Europe, and that the spiritual daughters of the two superiouresses, who were personal acquaintances, should now meet across the western waters before the close of half a century, and all equally devoted to the practice of every christian virtue, and with the brightest order of mental and moral endowment, that may qualify them for the glorious but difficult task which they have assumed.

Before the establishment of the community at Amiens, there had been an association of the same name, for upwards of two hundred years in existence, principally in the city of Bordeaux, but it had become extinct in the commencement

of the revolution: there was, consequently, no identity or moral union, other than what charity and a similarity of destination and title might import, between the two institutions.

It was not, however, in France, where so many convents and houses of education already flourished, that the "Sœurs Notre Dame" were destined to enjoy the chief success.

The want of such an association was more sensibly felt and universally acknowledged in Belgium, then subject to the imperial power of Bonaparte, but after so many centuries of political vicissitudes, ever faithful to her religion and devoted to its interests and glory. The people of that kingdom united with their first pastors to invite the new order to take charge of extensive literary institutes for young ladies as well as schools for the gratuitous instruction of the children of the poor, in all the principal cities: and it was the conviction of the eminent ability, devotedness and success with which these institutions were conducted, that induced the bishop of Cincinnati, during his visit to Belgium, in 1838, to speak to the superior-general, at Namur, of the anxiety with which he had, for many years, desired to secure similar advantages for Ohio. He was not aware at the time that he was then at the very source whence, contrary to his previous expectations, but, doubtless, under the controlling influence of the divine providence which "sweetly and strongly disposes all things" for his elect, these blessings were to be realized in behalf of the female youth of this diocess.

Two years elapsed before a formal application was made for the colony which is at present in Cincinnati, consisting of eight members, who all cheerfully left their homes and the accustomed usages of society in Europe, to become, we trust, efficient auxiliaries to those fervent religious sisters.

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**Young Ladies' Literary Institute & Boarding School,**

*Sixth street, between Sycamore and Broadway, Cincinnati.*

*Madame* Louise de Gonzaga, *Superiour.*

The Academy of the "Sœurs Notre Dame," which has been recently organized in this city, is under the superintendence of a society of ladies who have been engaged in Europe in the instruction of youth. They trust that education and experience will be found to have qualified them for the arduous duties which they are about to assume. In all institutions of this kind the moral advancement of the pupils, should be considered equally important with the development of their intellectual powers. To accomplish this, will be a special object with the principals of the institute: the heart must be educated as well as the mind, and adorned with those quali-

ties which will beautify the manners and render virtue more attractive and amiable.

The location of the Academy, on Sixth street, between Sycamore and Broadway, remote from the thronged and business parts of the city, is one of the most beautiful and advantageous that could have been selected; the building is spacious and airy; and the pleasure grounds are sufficiently extensive, offering a delightful resort during the hours of recreation.

Special attention will be given to the physical welfare of the pupils. The diet will be abundant and wholesome.

The most minute attention shall be paid to the neatness, health and comfort of the pupils, and in case of sickness they shall experience the most affectionate and constant attention.

Every proper incentive to inspire a laudable emulation and to develope talent shall be employed. At the end of each month, the young lady most distinguished for general good conduct, and assiduity in her studies, shall be rewarded by the honorary decoration of a medal.

Every three months a bulletin will be transmitted to the parents and guardians, reporting the conduct, proficiency and health of their daughters and wards.

During the hours of recreation, the pupils are always under the mild and efficient care of one, or more, of the ladies.

The system of instruction, commencing with the elements of an English and French education, will embrace Orthography, Reading, Grammar, Caligraphy of various styles, Composition, Arithmetic, Algebra, Book-keeping by Single and Double Entry, History, Sacred and Profane, Ancient and Modern Chronology, Geography, the use of the Globes and the Projection of Maps, Astronomy, Mythology, Botany, Chemistry, and Domestic Economy.

The French being generally spoken by the ladies, the course of instruction in that tongue shall be thorough and entire, affording in familiar conversation, as well as in recitation, during which special attention shall be devoted to purity of accent and idiom, ample facilities for a perfect acquisition of that language.

Plain Sewing, Embroidery on Lace and Muslin, Bead, Chenille, Shell, Hair, Pearl, and Wax Work, Tapestry.

Drawing in Crayon, Indian Ink, and Black Lead, Painting in the Oriental style, in Water and Body colors, Miniature Painting.

Music, Vocal and Instrumental, Harp, Piano and Guitar. In a word, all the branches usually taught in the best schools for young ladies, shall be objects of attention and study in the institute.

If after repeated trials it be found necessary to dismiss a scholar, before the expiration of a quarter, the parent, or

guardian, will be refunded the residue of the amount advanced: If, on the contrary, parents, or guardians, withdraw the pupil before the end of the quarter, they are responsible for the entire amount for the unexpired term.

The scholars will not be permitted to bring any books, excepting those used in the school, and books of devotion.

A library of instructive and interesting works will be provided by the Academy, for the use of which a small sum will be paid by each scholar on entering.

All letters written and received will be subject to the inspection of the principal of the academy, except the correspondence of parents or guardians.

The young ladies may receive visits occasionally from their relations; these visits, however, must neither be frequent nor long, nor interfere in any way with the scholastic arrangements of the institute.

No deduction will be made if the scholars pass the vacation at their own homes.

The boarders will adopt the following uniform, which is not required to be worn daily.

*Winter Uniform.*—Black merino dress. Cape, belt, apron and reticule of the same material. A bobinet collar, edged with a narrow lace, black gloves, straw hat, trimmed with white ribbon, a plain lace veil, black stockings and kid shoes.

*Summer Uniform.*—Jaconet cambric dress, and a black silk one, with capes and belts corresponding. Apron and reticule of black silk, white gloves, prunella shoes.

Each pupil must be provided with a knife, fork, spoon and goblet; towels, bed-clothing and a mattress six feet long, two and a half wide; pillows and counterpane.

If the parents prefer to have their children furnished with the three last mentioned articles by the academy, it can be done and the expense annexed to the bill.

Pupils whose parents reside in the city, can spend the first Thursday of every month at home. This permission does not extend to those whose parents reside at a distance. In all cases, the pupils must have returned before dark.

The Catholic religion is the only one professed by the ladies of the institution, but no influence, or solicitation, shall be used to bias the religious principles of the pupils who profess a different creed. Nor shall a scholar be allowed at any time to conform to the Catholic religion, without a written or verbal permission from her parents. Uniformity, however, requires that all the boarders should assist at divine worship as performed in the institution.

The evidences of christianity and scriptural ethics will form a special part of the course of instruction for the higher classes.

TERMS:

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| Board and tuition, per annum, including washing and mending, | $200 00 |
| Day scholars, per quarter, | 10 00 |

EXTRA CHARGES.

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|---|---|
| French, per quarter, | $6 00 |
| Harp, with the use of instrument, per quarter, | 30 00 |
| Piano, do. do. do. | 10 00 |
| Guitar, do. do. do. | 10 00 |

Boarders pay the current charges half-yearly in advance; Day scholars quarterly.

Parents or guardians residing at a distance are required to have a responsible agent in the city.

The vacation commences on the first Monday after the second week in July, and ends on the first Monday of September.

During the year ending in July, 1841, there were ten boarders and 40 externs in the academy.

## CHARITABLE INSTITUTIONS.

St. Peter's Orphan Asylum and Free School, at Cincinnati, containing 52 female orphans, and from 150 to 200 other pupils. Sister Seraphina, *Sister Servant.*

Asylum of St. Aloysius, for boys, at Cincinnati, which contains 20 orphans. It is conducted by two matrons. The Aloysian school connected with the German congregation numbers about 500 children of both sexes.

St. Peter's Benevolent Society, at Cincinnati, consisting of 400 members, who pay 25 cents monthly for the support of St. Peter's Asylum.

Mary and Martha Society, at Cincinnati, which numbers 200 members. Their object is the exercise of the spiritual and corporal works of mercy, in which they labor assiduously with a charity and zeal above all human praise.

## RELIGIOUS SOCIETIES.

Society for the diffusion of religious knowledge, at Cincinnati, which manages the pnblication of the *Catholic Telegraph*, issues occasional tracts, &c.

Total Abstinence Society, at Cincinnati, numbering about 400 members, male and female. Similar societies

exist at Cleveland, Sandusky, Lancaster, Hamilton, Dayton, Fayetteville, &c.

CHURCH-BUILDING SOCIETY, lately established, but already in successful and cheering operation. Members pay 12½ cents a month, and the proceeds are divided among all the congregations employed in church-building throughout the diocess.

### RECAPITULATION.

| | |
|---|---|
| Churches, | 38 |
| Churches building, | 15 |
| Other stations, about | 20 |
| Clergymen on the mission, | 38 |
| Clergyman otherwise employed, | 1 |
| Ecclesiastical seminary, | 1 |
| Clerical students, | 12 |
| College for young men, | 1 |
| Religious communities, | 4 |
| Female academies, | 2 |
| Charitable institutions, | 5 |
| Religious associations, | 12 |
| Catholic population, | 50,000 |

# DIOCESS OF VINCENNES.

THE Diocess of Vincennes includes the State of Indiana and the eastern part of Illinois, and is governed by the Right Rev. Celestin de la Hailandière, who was consecrated on the 18th of August, 1839.

## CHURCHES AND CLERGY.

### INDIANA.

*Knox Co.*

Vincennes, Cathedral of St. Francis Xavier, Rt. Rev. Celestin de la Hailandière, D. D.
Rev. John Corbe, Rev. Michael Shawe.
Queret's Prairie is attended every other Sunday from Vincennes by the Rev. John Baptist Chassè.
Faux-Chenal, Ste. Gèneviève, is attended every other Sunday by Rev. Lewis Ducoudray.
Carlisle and Shaker's Prairie, are sometimes attended from Vincennes.

*Davies Co.*
- Washington, Rev. Simon Lalumière.
- St. Mary's, Rev. Claudius François.
- St. Peter's, Rev. Julian Delaune, who visits occasionally Paoli.
- St. Patrick's, attended from St. Peter's by Rev. J. Delaune.

*Martin Co.*—Mount Pleasant—Attended by Rev. Claudius François.

*Dubois Co.* Jasper, St. Joseph's, Ferdinand, } Rev. Joseph Kundeck, who visits also Freedonia.

*Perry Co.*—St. Mary's, near Rome—Rev. Augustus Bessonies, who also visits Cassidi and Troy stations.

*Vanderburg Co.*—Rev. Anthony Deydier, Rev. Roman Weinzœpflen, who attend Mount Vernon, New Harmony and Princeton.

*Jefferson Co.*—Madison, St. Michael's, Rev. Stephen Chartier, who also visits Vernon, Scipio and Rockford, once a month.

*Floyd Co.*—New Albany, the Knobs, Assumption—Rev. Louis Neyron, who visits occasionally Jeffersonville, Clarke, Charlestown, Salem, Corydon.

*Dearborn Co.* St. John's, St. Paul's, } Rev. Joseph Ferneding, and Rev. Michael O'Rorke who visits also Laurenceburg, Richmond, Greensburg and Napoleon.

*Ripley Co.*—Blue Creeks,
*Rush Co.*—Salt Creeks, } Rev. Conrad Schniederjans.

*Shelby Co.* St. Vincent, Indianapolis, } Rev. Vincent Baquelin, who visits also Columbus.

*Cass Co.*—Logansport, St. Vincent of Paul, Rev. Aug. Martin, who attends also Delphy.

*Miami Co.* Peru, Legros, Wabashtown, } Rev. Michael Clarke.

*Allen Co.*—Fort Wayne, St. Augustus, Rev. Julian Benoit, Rev. Joseph Hamion. They visit also Huntington, and two German settlements.

*St. Joseph's Co.*—Southbend, Rev. S. A. Bernier, who attends St. Mary's of the Lake, Laporte, Michigan city.

*Vigo Co.*—Terre Haute, St. Joseph—Rev. Stanislaus Buteux, and Rev. Anthony Parret, who attend too to St. Mary in the Woods, and visit occasionally Montezuma, Clinton, Merom.

## ILLINOIS.

*Cook Co.*—Chicago, Rev. Maurice De St. Palais, Rev. Francis Joseph Fischer. *Little Fork*, Rev. John Guéguen.

*Will Co.*—Juliet, Rev. Hippolytus DuPontavice, who attends also Dresden and Corkstown.

*Edgar Co.*—North Arm of the Grand Prairie, St. Aloysius, every third Sunday—Rev. Stanislaus Buteux, who attends also Darwin, York, &c.
*Effingham Co.* Teutopolis—Rev. N. Masquelet.
*Jasper Co.*—Picquet-Colony, St. Mary's, Rev. Louis Müller, who visits also Lawrenceville, Mt. Carmel, once a month.
*Lawrence Co.* St. Francisville—Rev. Lewis Ducoudray, who visits also Coffee.
*Gallatin Co.*—Shawneetown, Carnia—Rev. Elisha Durbin of Kentucky.

# INSTITUTIONS.

## THEOLOGICAL SEMINARY.

AT VINCENNES, INDIANA.

There are ten ecclesiastical students, four of whom attend the class of Divinity, and three the class of Philosophy. The seminary is under the direction of Rev. Charles Oppermann.

## ST. GABRIEL COLLEGE,

VINCENNES, INDIANA.

This institution after a probation of five years, received at the late session of the Legislature of Indiana, the sanction of a charter conferring upon it full collegiate powers. It is now organized under its act of incorporation, and its agent is in Europe making provision still further to increase its facilities for instruction. Being thus successfully established, it solicits the support of an enlightened public.

The numerous faculty consists of professors in all the various branches of education, who are permanently connected and identified with the college, who have devoted their lives to the business of instruction, and received their education in some of the most distinguished colleges of Europe, and whose number can be immediately increased as occasion may require. Whatever profits may accrue are applied to the enlargement of the institution, and the increase of its advantages so as to raise it into a seat of learning of which the friends of education may be justly proud.

They have purchased from the University of Vincennes, the college edifice so admirably calculated for all the purposes of a seminary. It enjoys a beautiful, elevated and healthful situation, adjacent to the town, is extensive and commodious, and at present fitted up for the reception of one hundred boarders, and can easily be enlarged so as to accommodate a much greater number. It is surrounded by a large square,

divided into gardens and lawns, and embracing an extensive play-ground. This latter is surrounded on all sides by double rows of trees, so as to present every facility for recreation, whether by exercise or repose, and in this plat it is designed to erect an extensive Gymnasium, under the care of a competent master.

The course of instruction is designed to be as extensive as that of any college in the United States, and at present embraces, among other branches, the following, to wit:

The Hebrew, Greek, Latin, French, German, Spanish, Italian, Portuguese and English languages; of which the French, German and English, are taught by professors to whom these languages are vernacular.

All the branches of Mathematics, Astronomy, Navigation, Natural Philosophy, Chemistry, Geology, Botany, Physiology, Human and Comparative Anatomy.

Drawing, Painting, Music, Vocal and Instrumental, among others, upon the following instruments: Piano, Violin, Guitar, Flute and Clarionet.

Moral and Mental Philosophy, History, Belles Lettres, Elocution, Logic, &c.

Grammar, Geography, Reading, Writing and Arithmetic, and in a word, every usual branch of college and school education.

As the English language must necessarily be the foundation of a thorough practical American education, particular attention is paid to that study in all its branches. And a knowledge of Belles Lettres and the Philosophy of Grammar will be inculcated by lectures, familiar instruction, and every other possible means.

The institution is provided with a splendid philosophical apparatus, an extensive library, and elegant specimens for the study of Anatomy, all of which will be rapidly increased. There is also in preparation a Botanical Garden, designed to contain the greatest possible variety of plants.

To extend as much as possible the usefulness of the institution, it is divided into two departments, the Preparatory, intended to fit the student for a mercantile employment, and the Collegiate, to prepare him by a complete classical education for the reception of his degrees.

The preparatory course is divided into four years.

1*st year*—Spelling, Reading, Writing, Arithmetic.

2*d year*—Reading, Writing, Arithmetic, English Grammar, History, Geography and Book-keeping.

3*d year*—The same branches, continued.

4*th year*—Composition, Rhetoric, Belles Lettres, the higher branches of Arithmetic and Book-keeping.

The collegiate course commences after the third year of

the preparatory course, including the fourth thereof, and is divided into five years, as follows:

1*st year*—Latin and Greek, History, Geography, higher Arithmetic.

2*d and* 3*d years*—The same continued, with the addition of Mathematics, omitting Arithmetic.

4*th year*—The same, with the addition of Rhetoric and Belles Lettres.

5*th year*—Moral Philosophy, Natural Philosophy, Chemistry, Astronomy and Mathematics; Latin and Greek reviewed.

The discipline of the college although mild is strict. There is no interference whatever with the religious belief of the pupils, but for the sake of order, boarders are expected to comply with the external forms of Catholic worship, which is the religion professed by the members of the college.

No students are admitted from other colleges without a certificate from the president thereof, and none will be permitted to remain who are refractory and incorrigible.

Private examinations will be held at the end of each quarter, and bulletins sent to the parents or guardians of the students, informing them of their health, standing and proficiency. Public examinations will take place at the close of each session, and degrees be conferred and premiums awarded at the end of the year. No degree will be conferred except on students of the college of at least one year's standing.

The collegiate year commences on the first Monday of October, ends on the 10th day of August, and is divided into two sessions of twenty-two weeks, and four quarters of eleven weeks. No boarder is admitted for less than a session, and no day scholar for less than a quarter, the fee is considered due at the commencement thereof, and from this rule there is no deviation.

TERMS:

| | |
|---|---|
| BOARDERS.—Boarding, washing, mending, bed and bedding, medical attendance and stationery, per session, | $70 00 |

EXTRA CHARGES:

| | |
|---|---|
| Music, per quarter, | 7 00 |
| Drawing, do. | 7 00 |
| Modern languages, for one, per quarter, | 2 00 |
| Do. do. for two, do. | 3 00 |
| Do. do. for three, do. | 4 00 |
| DAY SCHOLARS.—Preparatory School, 1st year, per quarter, | 4 00 |
| Each subsequent year, per quarter, | 5 00 |
| College, per quarter, | 6 00 |

EXTRA CHARGES the same as for boarders.

THE MEMBERS OF THE FACULTY ARE AS FOLLOWS:

Rev. J. Peter Bellier, *President, Professor of Hebrew and higher Mathematics.*
Rev. J. Chasse, *Vice President, Prof. of Latin and Greek.*
Rev. M. E. Shawe, *Professor of Belles Lettres, English Composition and Public Speaking.*
Rev. John Corbe, *Professor of Drawing and Painting.*
M. O'Rorke, *Professor of Arithmetic, Geometry and Algebra.*
M. Chandlery, *Professor of English Grammar, Reading and Composition, and conjunct with Mr. Shawe.*
Peter Trone, *Professor of History, Geography, and Book-Keeping.*

Dr. Baty will deliver courses of lectures on Chemistry, Natural Philosophy, Anatomy and Botany.

There are fifty pupils in the college.

Letters to be addressed, post paid, to

J. P. BELLIER, *President.*

## BROTHERS OF ST. JOSEPH.

The Brothers of St. Joseph, lately arrived from Europe, intend to open a school in Davies county, where the novitiate of the institution will be kept. The Rev. L. Sorin is *Superiour.*

## SISTERS OF PROVIDENCE,

AT ST. MARY'S IN THE WOODS, NEAR TERREHAUTE, VIGO CO.

The sisters occupy a very fine building newly erected for their purposes, in a retired and healthy situation, three miles from Terrehaute. There are fourteen members in the community, four professed sisters and ten novices. They have opened a school. Mother THEODORE GUERIN, *Superiour.*

## ST. MARY'S FEMALE ACADEMY,

AT VINCENNES.

*Under the direction of four Sisters of Charity from St. Joseph's Community, Md. Sister* OLYMPIA, *Sister Servant.*

TERMS:

| | |
|---|---|
| Board and tuition, including bed and bedding and washing, per annum, | $100 00 |
| Day scholars, in first and second classes, per quarter, | 4 00 |
| Do. in third and fourth classes, do. | 3 00 |
| Use of pens, ink, and reading books, do. | 50 |
| Fuel for season, | 1 50 |

EXTRA:

| | | |
|---|---|---|
| For Music and use of instrument, per quarter, | - | $7 00 |
| Drawing and Painting, - - | do. - | 5 00 |
| French language, - - - | do. - | 4 00 |

There are at present in the academy, 40 pupils, 8 of whom are boarders.

### FREE SCHOOLS.

MALE FREE SCHOOL at Vincennes, in which the average number of pupils is 40.

FEMALE FREE SCHOOL connected with the academy under the Sisters of Charity. Number of pupils, 70.

TEMPERANCE SOCIETIES have been established at Juliet and Chicago; that in Juliet numbers 700 members.

### RECAPITULATION.

| | |
|---|---|
| Churches, - - - - - - | 27 |
| Churches building, - - - - | 10 |
| Other stations, - - - - - | 29 |
| Clergymen in the ministry, - - | 30 |
| Clergymen otherwise employed, - - | 4 |
| Theological seminary, - - - | 1 |
| Ecclesiastical students, - - - | 10 |
| Religious communities, - - - | 3 |
| College for young men, - - - | 1 |
| Female academies, - - - - | 2 |
| Free schools, - - - - - | 2 |
| Religious associations, - - - | 2 |
| Catholic population, - - - | 25,000 |

# DIOCESS OF DUBUQUE.

THIS diocess comprises Iowa territory, and is governed by the Right Rev. Mathias Loras, D. D. who was consecrated on the 10th of December, 1810.

### CHURCHES AND CLERGY.

#### IOWA TERRITORY.

*Dubuque*, Cathedral of St. Raphael—Right Rev. Mathias Loras, D. D. Very Rev. Joseph Crétin, Rev. James Causse. Sermon and catechism every Sunday in English and French.

*Makoquata*, Jackson Co. St. Patrick's—Visited by a clergyman from Dubuque every second Sunday of the month; sermon in English.

*Charleston*, Jackson Co. a station—Visited by a clergyman from Dubuque.

*Davenport*, Scott Co. St. Anthony's—Rev. A. Pélamourgues. Sermon in English. The clergyman of Davenport visits the Catholics of Rock-Island county, Illinois.

*Bloomington*, Muscatine Co.—Here a large and eligible lot in the centre of Iowa has recently been purchased and a new brick church is about to be erected under the invocation of St. Mathias.

*Iowa City*, Johnson Co. the capital of Iowa Territory, St. Mary's. A good brick church with a basement for a school, is now in progress and will be opened for service in the spring of this year. The church is on a large lot some time since procured for the purpose, and a clergyman will be permanently located here; now visited by the clergyman from Burlington.

*Burlington*, Des Moines Co. St. Paul's—Very Rev. S. Mazzuchelli. Sermon in English.

*Fort Madison*, Lee Co. St. Mark's—A lot was recently purchased upon which a church is to be erected in the course of the summer, now visited by the clergyman from Burlington.

*West Point*, Lee Co. St. James—A small church has been built here by the zeal and efforts of several German families and a lot of ground containing twelve acres, on which the church is built, has been recently purchased by the Bishop of Dubuque. This congregation is visited by a German clergyman from Illinois.

*Keokuk*, Lee Co.—A station visited by the clergyman from Burlington.

*St. Peter's*, at the Falls of St. Anthony—Rev. L. Galtier, who visits the Catholics of Lake St. Croix, Wisconsin Territory.

*Bellevue*, Jackson Co.—A station visited by the clergyman from Dubuque.

## INSTITUTIONS.

ACADEMY for boys at Dubuque, conducted by S. G. Horman.

ACADEMY for young ladies at Dubuque, conducted by Mrs. O'Reilly.

DUBUQUE CATHOLIC SOCIETY was formed in 1837—for the purpose of aiding the funds of the Cathedral.

ACADEMY for young ladies at Burlington, conducted by Mrs. Exley.

ACADEMY at Davenport, under the superintendence of the Rev. Mr. Pélamourgues.

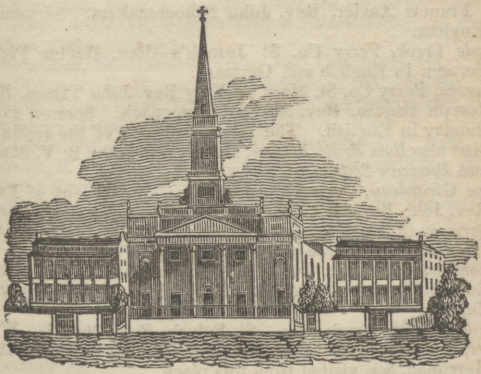
SUNDAY SCHOOLS at Dubuque, Makoquata, Davenport and Burlington.

*** A large and well built brick house in the rear of the Cathedral has been completed. It is at present occupied as a residence for the bishop and clergy of the diocess. Its interior arrangements are adapted to the purposes of a seminary.

RECAPITULATION.

| | |
|---|---|
| Churches, - - - - - - | 7 |
| Other stations, - - - - - | 5 |
| Clergymen on the mission, - - - | 9 |
| Literary institutions, - - - - | 4 |
| Religious institutions, - - - - | 5 |
| Catholic population, - - - | 3,000 |

# DIOCESS OF ST. LOUIS.



CATHEDRAL OF ST. LOUIS.

THE diocess of St. Louis, embraces the state and territory of Missouri, the state of Arkansas and the western moiety of Illinois. The Right Rev. Joseph Rosati now occupies the See of St. Louis. The Right Rev. Peter Kenrick, D. D. *Coadjutor.*

## CHURCHES AND CLERGY.

### MISSOURI.

*St. Louis*, St. Louis Co. Cathedral of St. Louis,
Right Rev. Joseph Rosati, D. D.
Rev. Joseph A. Lutz, *Secretary*.
Rev. James Fontbonne,
Rev. Joseph Renaud,
Rev. John P. Fisher,
Rev. B. Roux.

Sermon and catechism every Sunday in English, French and German.

Chapel of St. Aloysius, attended by the Rev. fathers of the Society of Jesus. A splendid church contiguous to the university buildings, 120 feet in length and 80 in width, has been commenced, and the work is steadily progressing. Sermon every Sunday in English and German.

Chapel of St. Vincent of Paul, hospital, attended by the clergymen of the Cathedral.

Sacred Heart, clergymen of the Cathedral, sermon every Sunday in English.

Soulard's addition, Trinity church and seminary; the corner stone was laid May 5th, 1839.

St. Francis Xavier, Rev. John Schoenmakers. Sermon in English.

*Apple Creek*, Perry Co. St Joseph's—Rev. Hector Figari. Sermon in English and German.

*Barrens*, Perry Co. St. Mary's—Very Rev. John Timon, Rev. Joseph Paquin, Rev. Michael Domenach. Sermon every Sunday in English. The Rev. gentlemen of the seminary visit also *Bois Brulé Bottom*, Conception of the B. V. Mary; and *Brazeau Settlement*, Perry county.

*Cape Girardeau*, Cape Girardeau Co.—St. Vincent of Paul, Rev. John Brands, C. M. assisted by two other clergymen. Sermon in English and German. The Rev. Mr Brands visits also Commerce and Jackson.

*Carondelet*, St. Louis Co.—Our Lady of Mt. Carmel. Rev. Edmund Saulnier. Sermon in French, and occasionally in English.

*Dardennes*, St. Charles Co.—St. Peter's, Rev. Christian Walter, S. J. Sermon in English and German. Manchester, Merrimac, &c. visited from this place.

*Florissant*, St. Louis Co.—St. Ferdinand—Rev. H. Van Mierlo, S. J. Sermon in English and French.

*Two miles from Florissant*, St. Louis Co.—Chapel of St. Stanislaus, novitiate of the Society of Jesus.—Rev. P. Devos, S. J. Sermon in English.

*Fredericktown*, Madison Co.—St. Michael's—Rev. F. Cellini. Sermon in French and English.

*Gravois Settlement*, St. Louis Co.—St. Peter's—Visited once a month by a clergyman from St. Louis. Sermon in English.

*New Madrid*, New Madrid Co.—St. John Baptist—Rev. Ambrose Heim. Sermon in French, English and German. The Portage, where a church is building, is attended by the same Rev. gentleman.

*Old Mines*, Washington Co.—St. Joachim—Rev. Bartholomew Rolando, C. M. and Rev. Joseph Mignard, C. M. Sermon in French and English. St. Stephen's church, *Richmond*, attended once a month, also *Grand Rivière*, and *Vallee's Mines* occasionally.

*Portage des Sioux*, St. Charles Co.—St. Francis of Assisium. Rev. Judochus Vanassche. Sermon in French and English.

*Potosi*, Washington Co.—St. James—Rev. Lewis Tucker. Sermon in English. The same clergyman attends Obuchon's and Timmer's settlement.

*Little Canada*, St. Francis Co.—St. Ann's—Rev. Hippolitus Gandolfo, of St. Genevieve. Sermon in French and English.

*Salt River*, Rall's Co.—St. Paul's—Sermon in English. From this place are attended also *Cincinnati*, Rall's Co. St. Mark's; 2. *Louisville*, Lincoln Co. St. Simeon; 3. *Pine Creek*, Pike Co.; 4. *Indian Creek*, Monroe Co. St. Stephen's; 5. *Wyaconda River*, Lewis and Clark Co.; 6. *Cedar Creek*; 7. *North Santa Fe*, Clark's Co.; 8. *Marion City*; 9. *Half Indian Tract*.

*St. Genevieve*, St. Genevieve Co.—St. Genevieve—Rev. F. X. Dahmen, C. M. and H. Gandolfo, C. M. Sermon in French, English and German. Same gentlemen visit also the River of Aas and Establishment.

*St. Charles*, St. Charles' Co.—St. Charles—Rev. John B. Smedts, S. J. and another father of the same society. Sermon in English, French and German.

*Westphalia*, Gasconade Co.—St. Joseph—Rev. Ferdinand Helias. He visits also, 1. French village; 2. Jefferson city; 3. Bailey's creek; 4. Hancock Prairie; 5. Portland; 6. Fulton; 7. New Boston, Montgomery Co.; 8. Rocheport, Boone Co.; 9. Fayette, Franklin Co.; 10. Mount Pleasant; 11. Lay Creek; 12. Bourbeuse; 13. Columbia.

*Washington*, Franklin Co.—St. Francis Borgia—Rev. James G. Buschotts, S. J. Sermon in German. He visits also Marthasville.

## ILLINOIS.

*Upper Alton*, St. Mathias' Church—Rev. George Hamilton.

*St. Augustine*, Fulton Co.—St. Augustin's—Rev. Timothy Conway, once a month. Sermon in English.

*Beardstown*, Morgan Co.—Annunciation—Visited by the Rev. J. B. Raho, of Lasalle, once a month. Sermon in English.

*Belleville*, St. Clair Co.—St. Barnabas—Visited by the Rev. Regis Loisel. Sermon in English.

*Cahokias*, St. Clair Co.—Holy Family—Rev. R. Loisel. Sermon in French.

*Commerce*, Hancock Co.—Saviour's—Rev. T. Conway. Sermon in English.

*Crooked Creek*, Hancock Co.—St. Simon—Rev. T. Conway. Sermon in English.

*English Settlement*, Monroe Co.—St. Augustin's—Rev. John Kenny. Sermon in English.

*French Village*, St. Clair Co.—St. Philip—Rev. R. Loisel. Sermon in French.

*Galena*, Joe Davies' Co.—St. Michael's—Very Rev. S. Mazzuchelli and Rev. R. Petiot of Iowa, who visit also *Free Port*, *Crary's Mills*, *Dixon's Ferry*, *Irish Grove*, Stephenson Co. where there is a church building; *New Dublin*, where there is also a church building, &c. Sermon in English.

*Jacksonville*, Morgan Co.—Rev. J. B. Raho. Sermon in English.

*James' Mills*, Monroe Co.—SS. Philip and James—Rev. J. Kenny. Sermon in English.

*Johnson Settlement*, St. Clair Co.—St. Thomas—Rev. Charles Meyer. Sermon in English and German.

*Kaskaskias*, Randolph Co.—Conception of B.V.—Rev. Irenæus St. Cyr. Sermon in English and French. Chapel of the Convent of the Visitation—Rev. Irenæus St. Cyr. Sermon in English.

*Libory Settlement*, St. Clair Co.—St. Thaddeus—Rev. Caspar H. Ostlangenberg. Sermon in German and English.

*La Cantine*, St. Clair Co.—Visited by the Rev. R. Loisel. Sermon in French.

*Lasalle*, Lasalle Co.—Holy Cross—Service every Sunday—Rev. J. Blase Raho, Rev. Louis Parodi, Rev. Joseph De Marchi.

*Ottawa*, Lasalle Co.—Holy Trinity—Service every Sunday, attended from Lasalle. *Marseilles*, *St. Lazarus*, *Dayton*, and other stations, are also visited from the same place.

*Peoria*, Peoria Co.—St. Philomena—Church not yet built,
*Kickapoo*, Peoria Co. St. Patrick's,
*Black Partridge*, Tazewell Co.—St. Raphael's,
*Pekin*, Tazewell Co.—St. Lawrence,
} Visited regularly every other month, by Rev. J. B. Raho, of Lasalle.

*O'Hara's Settlement*, Randolph Co.—St. Patrick's—Rev. J. Kenny. Sermon in English.

*Prairie du Rocher*, Randolph Co.—St. Joseph's—Rev. Vitalis Van Cloostere. Sermon in French.
*Quincy*, Adams Co.—Ascension, for the Germans—Rev. Augustus Brickwedde. Sermon in German.
English church—Rev. Hilary Tucker. Sermon in English.
*Shelbyville*, Shelby Co.—Rev. J. B. Raho. Sermon in English.
*Shoal Creek*, St. Clair Co.—St. Boniface—Rev. Henry Fortman. Sermon in German and English.
*Springfield*, Sangamon Co.—St. John, visited occasionally.
*Teutonia*, St. Clair's Co.—St. Andrew—Rev. Charles Meyer. Sermon in German.

## ARKANSAS.

*Pine Bluff*, Jefferson Co.—St. Irenæus—Rev. Joseph Richardbole—Rev. Augustus Paris. Sermon in French and English. They visit St. Mary's, New Gascony, Post of Arkansas, Little Rock, Napoleon, and other places.

## INDIAN MISSIONS.

*Potowatamie Village*, Sugar Creek, Indian Territory, St. Mary's—Rev. Felix Verreydt, S. J., Rev. Christian Hoecken, S. J., Rev. H. G. Aclen, S. J., who visit also Council Bluff, Kickapoo Village, Independence. Liberty, Westport, &c.
*Rocky Mountains*—Mission among the Flat-Heads and Paus d'orcilles—Rev. P. De Smet, S. J., Rev. N. Point, S. J. Rev. Gregory Mengarini, S. J. and three lay-brothers.

# ECCLESIASTICAL INSTITUTIONS.

## ST. MARY'S THEOLOGICAL SEMINARY,

BARRENS, PERRY CO. MO.

This institution is under the direction of the Lazarists, and has 10 students. The following are the names of the clergymen resident in the seminary:
Very Rev. John Timon, C. M. *Visitor.*
Rev. Joseph Paquin, C. M. *Superiour.*
Rev. Bartholomew Rolando, C. M. *Assistant.*
Rev. Michael Domenach, C. M. *Prof. of Theology.*
Rev. Francis Burlando, C. M. *Prof. of H Scripture.*
Rev. James Rolando, C. M. *Prof. of S. Lit. and Cer.*

Rev. Charles Boglioli, C. M. *Prof. of Moral Philos.*
Rev. John B. Robert, C. M.
Rev. Aloysius Roadta, C. M.
Rev. Joseph V. Wiseman.
Rev. John Healy.
Rev. John Cotter.
Rev. John Lefranc.

Several missions are attended from the seminary.

### Novitiate of the Congregation of the Missions

AT CAPE GIRARDEAU, MO.

There are at present nine novices and several postulants in the institution. Rev. M. Amat, C. M. *Director.*

### NOVITIATE OF THE SOCIETY OF JESUS

AT FLORISSANT, ST. LOUIS CO. MO.

Rev. P. De Vos, *Master of Novices*, who are 18 in number; 12 scholastics and 6 lay-brothers.

## LITERARY INSTITUTIONS FOR YOUNG MEN.

### ST. MARY'S COLLEGE,

BARRENS, PERRY CO. MO.

THE SYSTEM OF EDUCATION INCLUDES:

Reading, Writing, Grammar, History, Poetry, Mythology, Geography, the use of the Globes, Book-keeping, Arithmetic, Algebra, Geometry, Plane and Spherical Trigonometry, Mensuration, Surveying, Theoretical and Practical Astronomy; the Latin, Greek, French, Spanish, German and Italian languages; Moral and Natural Philosophy, and Chemistry, Music and Drawing.

The college is supplied with a chemical laboratory, and a complete philosophical apparatus.

The professors of the modern languages are gentlemen, for whom the language which each one teaches is his mother tongue.

The scholastic year commences on the first Monday in October, and ends on the last Thursday in August, on which latter day the annual commencement is held, premiums are distributed to the meritorious and degrees are conferred.

The terms for boarding, lodging, tuition, washing and mending and doctor's fees, are $150 per annum, payable half-yearly in advance. An extra charge of $10 will be made for

those, who study Spanish, German or Italian, also for Natural Philosophy and Chemistry, to pay for breakage of apparatus, &c. Bed and bedding will be charged $8 per annum, if furnished by the college. Music and Drawing are also extra charges.

The following are the officers and professors of the college:

Rev. J. Paquin, C. M. *President.*
Rev. C. Bogliolo, C. M. *Prof. of Math. and Philos.*
Rev. Joseph V. Wiseman, *Prof. of Rhetoric.*
Mr. Howard, *Prof. of Ancient Languages.*
Rev. M. Domenach, C. M.
Rev. J. B. Robert, C. M.
Rev. John Lefranc,
Rev. J. Cotter,
Rev. J. Healey,
} *Profs. of Modern Languages.*

## ST. LOUIS UNIVERSITY,

MISSOURI.

The course of instruction embraces two departments, the classical and the mercantile. The student may apply himself to either or both. The French, German, Spanish and Italian languages are taught without additional charge. Music, Drawing, Fencing and Dancing form extra charges. A museum or cabinet of natural history, a philosophical and chemical apparatus, and an extensive library are attached to the institution.

The terms, including all the branches taught in both departments: washing and mending of linen and socks, physician's fees, and stationary, are $200 per annum, payable half-yearly or quarterly, in advance; and $10 entrance fee. From such as use the physical and mathematical apparatus an additional sum of $10 per annum is required. A deduction of $20 will be made for such as spend their vacations at home; $20 for washing and mending; $5 for physician's fees, and $5 for stationary; so that the price for board, including tuition, will be reduced to $150. Half-boarders pay $100. Externs, $40 per annum. No deduction will be made for the quarter begun, except in cases of sickness or dismission.

The following gentlemen reside in the institution:

Very Rev. Peter J. Verhœgen, *Super. of the Miss. of the S. J. in Mo. La. and Oh. and Pres. of the Fac.*
Rev. J. Van De Velde,
Rev. G. E. Carrell,
Rev. P. Mignard,
Rev. P. Verheyden,
Rev. J. B. Emig.

The number of students in the university at the close of the last academical year, was 160; 130 of whom were boarders.

## ST. VINCENT'S MALE ACADEMY,

CAPE GIRARDEAU.

The course of instruction in this institution embraces those branches which are usually taught in English academies: as Orthography, Reading, Writing, Grammar, Arithmetic, Geography, the use of the Globes, History Ancient and Modern, Chronology, Rhetoric, Natural Philosophy; together with the Latin, Greek, French and Spanish languages.

TERMS:

| | | | | |
|---|---|---|---|---|
| For tuition in the lower branches, per quarter, | | | - | $4 00 |
| Do. | do. higher branches, | do. | extra, | 3 00 |
| Do. | do. classics, | do. | do. | 3 00 |
| Do. | do. French and Spanish, | do. | do. | 3 00 |

The following gentlemen are attached to the institution:

Rev. Hector Figari, C. M. *Principal.*
Rev. Michael Collins, C. M. } *Professors.*
Rev. Mr. Cercos, C. M. }
Mr. Mooney, *Assistant Teacher.*

## SCHOOLS.

CATHOLIC DAY SCHOOL, at St. Charles, Mo. Michael Hoey, S. J. teacher; number of pupils, 50.

CATHOLIC DAY SCHOOL, at Old Mines, Washington Co. Mo.; number of scholars, 30.

CATHOLIC DAY SCHOOL, at Lasalle, Ill. under the supervision of the Rev. Blasius Raho; number of scholars, 40.

CATHOLIC DAY SCHOOL, at Cahokias, Ill. under the supervision of the Rev. Regis Loisel. Mr. O'Flynn, teacher; number of scholars, 30.

# CONVENTS AND ACADEMIES FOR YOUNG LADIES.

## CONVENT AND ACADEMY

### Of the Ladies of the Sacred Heart.

ST. LOUIS, MO.

*Mrs. Eleanor Gray, Superior.*

TERMS:

Boarding, $120 per annum, payable in advance. No separate charge is made for tuition. Washing and mending, $12 per annum. Music, vocal and instrumental, $30 per annum. Articles necessary for the acquirement of other elegant ac-

complishments, are procured at the request and expense of the parents.

Quills, ink, paper and books, for the lower class, $6.

Do. do. do. do. higher, $10 per ann.

No deduction is made to the pupils for any absence unless occasioned by sickness.

The number of religious in this institution is 20; number of pupils, 56. Orphans educated and supported in the establishment, 30.

## CONVENT AND FEMALE ACADEMY,

### Of the Ladies of the Sacred Heart,

AT ST. FERDINAND,

Commonly called Florissant, about 15 miles from St. Louis. Price of boarding and tuition, $80 per year. Madam Philippine Duchesne, *Superior*. Number of religious, 5; of young ladies, boarders, 26; of externs, 30; of orphans, 1.

## CONVENT AND FEMALE ACADEMY,

AT ST. CHARLES, MO.

Conducted by the ladies of the same religious order. Mrs. R. Hamilton, *Superiour*. Number of religious, 8; of young ladies, boarders, 28; of externs, 36.

ACADEMY of the Sacred Heart, at Sugar Creek, in the Indian Territory, established in July, 1840. In less than a month 50 Indian children attended the school.

### Convent and Academy of the Sisters of Loretto.

BETHLEHEM, PERRY CO. MO.

*Sister Barbara Clemens, Superior.*

The rates of tuition will be $10 per annum for the common branches of an English education, including plain sewing; $5 a year more will be required if painting and embroidery be taught; $5 per annum extra for French, and $10 per annum extra, if the piano be taught.

Should any of the young ladies wish to board, they can be boarded at the house at $1 per week, but none will be received for less than three months. The washing and mending will, if required, be done for $10 per annum. The payment is required to be made half in advance. Parents will please to send bed and bedding with their children.

There are 11 religious, and 26 pupils in the institution.

## CONVENT AND FEMALE ACADEMY,
### Of the Sisters of Loretto.

AT ST. GENEVIEVE, MO.

*Sister Catharine Vallè, Superiour.*

The number of Sisters in this institution is 9; of boarding pupils, 20; of day scholars, 65.

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## Convent and Academy of the Sisters of Loretto,

AT CAPE GIRARDEAU, MO.

*Sister Benedicta Fenwick, Superiour.*

There are seven religious and about thirty scholars in this institution.

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## St. Mary's Convent of the Sisters of Loretto,

AT PINE BLUFF, JEFFERSON CO. ARKANSAS.

*Sister Mary Teresa Mattingly, Superiour.*

There are seven religious, and thirty pupils in the institution.

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## CONVENT OF THE VISITATION,

AT KASKASKIA, ILL.

*Sister Seraphina Wickham, Superiour.*

The number of religious in this house is 18.

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## YOUNG LADIES' ACADEMY OF THE VISITATION,

AT KASKASKIA, ILL.

TERMS:

| | |
|---|---|
| Board and tuition, per annum, - - - - | $125 00 |
| Tuition alone for day scholars, do. - - - | 24 00 |
| Paper, quills and ink, do. - - - - - | 4 00 |

EXTRA CHARGES.

| | |
|---|---|
| French language, quarterly, per annum, - - | $5 00 |
| Drawing, and Painting on Velvet, do. - - | 5 00 |
| Harp and its use, - - do. - - | 16 00 |
| Piano, - - - - do. - - | 12 00 |
| Guitar, - - - - do. - - | 6 00 |
| Medical attendance, - - do. - - | 75 |
| Mending of clothes if done at the institution, per annum, | 1 00 |
| Bed and bedding, unless furnished by the parents, do. | 1 75 |

N. B. Boarders are requested to pay semi-annually, and day scholars quarterly in advance.

When in sickness extraordinary expenses are incurred, a bill of the same will be presented.

There are at present 70 pupils in the academy, 50 of whom are boarders. There are also 12 orphans in the house.

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**Convent and Female Academy of the Sisters of the Order of St. Joseph,**

AT CAHOKIAS, ILL.

*Sister Febronia Fontbonne, Superior.*

The number of Sisters is 7; of boarders, 5; of day scholars, 27.

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**CONVENT AND FEMALE ACADEMY**

**And Deaf and Dumb Asylum of the Sisters of St. Joseph.**

AT CARONDOLET, MO.

*Sister Celestine, Superiour.*

There are six Sisters in this institution, 75 day scholars, and 3 deaf and dumb girls.

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## CHARITABLE INSTITUTIONS.

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**ORPHAN ASYLUM AND DAY SCHOOL FOR BOYS,**

AT ST. LOUIS, UNDER THE CHARGE OF FIVE SISTERS OF CHARITY.

*Sister Mary Angela Hughes, Sister Servant.*

The number of male orphans in the house is 62; of day scholars between 40 and 50.

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**HOSPITAL AT ST. LOUIS,**

UNDER THE CARE OF TWELVE SISTERS.

*Sister Rebecca, Sister Servant.*

The number of patients in this establishment, is generally from one hundred to one hundred and twenty.

## ORPHAN ASYLUM AT ST. LOUIS,

UNDER THE LADIES OF THE SACRED HEART.

*Madam Harriet de Kersaint, Directress.*

The number of female orphans in the house is thirty.

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ORPHAN ASYLUMS at Bethlehem in Missouri, and Kaskaskia in Illinois. See above.

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## CATHOLIC MALE BENEVOLENT ASSOCIATION,

ST. LOUIS, MO.

The object of this society is to aid the funds of the Male Orphan Asylum.

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## LADIES' CATHOLIC ASSOCIATION

*For Charitable Purposes.*

ST. LOUIS, MO.

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### RECAPITULATION.

| | |
|---|---|
| Churches, | 56 |
| Churches building, | 9 |
| Other stations, about | 60 |
| Clergymen on the mission, | 50 |
| Clergymen otherwise employed, | 24 |
| Ecclesiastical seminaries, | 3 |
| Clerical students, | 37 |
| Colleges for young men, | 2 |
| Academy for boys, | 1 |
| Female convents, | 10 |
| Academies for young ladies, | 10 |
| Schools, | 5 |
| Charitable institutions, | 7 |

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# DIOCESS OF NEW ORLEANS.

THE Diocess of New Orleans, which embraces the State of Louisiana, was established in 1793. It is now governed by the Rt. Rev. Anthony Blanc, D. D.

## CHURCHES AND CLERGY.

### LOUISIANA.

Rt. Rev. Anthony Blanc, *Bishop.*
Very Rev. Stephen Rousselon, *Vic. Gen.*

*New Orleans.*

Cathedral of St. Louis—Rev. L. Moni, *Pastor.*
Rev. M. B. Anduze,
Rev. B. Permoli,
Rev. E. D'Hauw,
Rev. Ph. Ascensio,
} *Assists.*
Rev. A. Mascaroni, *Master of Ceremonies.*

St. Mary's, (bishop's residence,) Rev. C. Maenhaut, *Rector.*
Rev. V. Plunkett, *Assistant.*

St. Patrick's, Rev. J. J. Mullon.
St. Vincent of Paul's, Rev. N. Fort.
St. Anthony's, Rev. James Lesne.
St. Claude's Chapel, Very Rev. S. Rousselon.
Immaculate Conception, Rev. N. Fort.
Ursuline Church, Rev. Mr. Martin.
Hospital Chapel, Rev. E. D'Hauw.
Male Orphan Asylum, Rev. A. Mascaroni.

*St. Bernard's*, Terre aux bœufs—Rev. J. Caretta, who visits occasionally the parish of *Plaquemine*, where a church is to be built.

*St. Charles'*, German Coast—Rev. A. De Angelis.

*St. John the Baptist's*—Bonnet Carré, P. O.—Rev. V. M. Mina, who attends also two stations.

*St. Michael's*—Bringier's, P. O.—Rev. F. Ladavière, *Rector.* Rev. C. Moracchini, *Assistant.* Two stations are attended from this place.

*St. James*—Bringier's, P. O.—Rev. F. C. B. De St. Aubin.

*Ascension*, Donaldsonville, P. O.—Rev. J. Bouillier, C. M. *Rector.* Rev. J. Masnou, C. M. *Assistant.* St. Ann's chapel and two other stations are attended from this place.

*Assumption*, Lafourche—P. O. Paincourtville—Rev. P. Llebaria, C. M. who attends two stations.

*St. Elizabeth's*, Paincourtville—Rev. P. Doutreluigne, who attends two stations.

*St. Joseph's*—P. O. Thibodeauxville—Rev. V. Jouannault. Two stations are attended from this place.

*St. Peter's*—P. O. New Iberia—Rev. J. Priour, who attends monthly the Church of the *Immaculate Conception* in the parish of St. Mary, and two other stations.

*St. Martin*, Attakapas—P. O. St. Martinsville.—Rev. M.

Berel, *Rector*. Rev. J. Billon, *Assistant*. The Chapel of Pontbrand is attended from this place.

*St. John the Evangelist*—P. O. Vermillionville—Rev. P. F. Beauprés, who attends four stations.

*St. Landry's*—P. O. Opelousas—Rev. V. Jamey.

*St. Charles*—P. O. Grand Coteau—Rev. T. De Theux, S. J.

*St. Francis of Assissium*—P. O. Nachitoches.—Rev. J. Giustiniani, C. M. *Rector*. Rev. R. Pascual, C. M. *Assistant*. Three other churches and two stations in the same parish are attended from this place.

*St. Francis Xavier*—P. O. Alexandria—Rev. R. Doogan, who attends two stations.

*St. Paul's*, Avoyelles—P. O. Marksville—Rev. N. Français.

*St. Francis*, *St. Mary's*, } P. O. Pointe Coupée.—Rev. J. Martin.

*St. Joseph's*—P. O. East Baton Rouge, *St. John's Plains*, *St. Mary Magdalen*, } Rev. J. Evrard.

*St. John Baptist*, West Baton Rouge—P. O. Baton Rouge—Rev. P. Jordan.

*St. Gabriel's*, Iberville—P. O. Iberville—Rev. Enn. Dupuy, who attends two stations.

*St. Francis Xavier*—P. O. Madisonville—Attended occasionally from New Orleans.

## ECCLESIASTICAL AND LITERARY INSTITUTIONS, FOR YOUNG MEN.

### Ecclesiastical Seminary of St. Vincent of Paul,

UNDER THE DIRECTION OF THE LAZARISTS,

*In the Parish of Assumption, Lafourche.*

Very Rev. B. Armengal, *Superiour*.
Rev. P. Chandy, *Procurator*.
Rev. P. Llebaria, Rev. S. B. Escofier, Rev. M. Mignard, Rev. R. Tiernan, } *Directors*.

There are 12 seminarians, 4 of whom are in theology, and 3 will be ordained priests this year.

### ST. CHARLES' COLLEGE,

GRAND COTEAU, OPELOUSAS.

The studies are divided into two courses, the *Classical* and the *Commercial*. The classical course comprises all the branches of a liberal education. The commercial differs in the exclusion of the learned languages.

Preparatory instructions will be given to those who are not sufficiently advanced to pursue either of these courses.

English, French and Spanish, form part of the ordinary studies of both courses. German and Italian, as well as Music and Drawing, are left to the option of the parents and charged to them apart.

## TERMS:

The age of admission is from nine to fourteen years, unless for special reasons this rule be dispensed with by the president.

Students, the contagion of whose example there is reason to apprehend, will be immediately returned home. In such case, the balance of any sum paid in advance, will be refunded.

The price of boarding and tuition is $200 a year, payable, as well as the minor charges, half-yearly in advance.

The minor charges amount to $60 a year. In them are included:

Bed and mattress; washing and mending; the use of library, of maps and globes; paper, pens, ink; expenses for various means of emulation, encouragement and reward; physician's fees and fees of infirmary.

Class books are to be paid for separately, and the pupils find themselves in whatever may be necessary for the mending of their clothes.

Extra. For Drawing, $4 per month; for music, $8 per month.

The following are the officers and professors of the institution:

Rev. Th. Soller, *President.*
Rev. J. Abbadie,
Rev. T. De Theux, } *Directors.*
Rev. T. Deleeuw,
Rev. T. Walsh,
Rev. H. Duranquet,
Rev. J. B. Sautois,
F. D'Hoop,
T. Boudreaux, } *Scholastics.*
N. Mearu,
} *Profs. and Superintendants.*
J. Chauvet,
C. Alsberg,
J. Morris,
E. Barry,
} *Coadjutors.*
P. J. Connelly, *Prof. of English Literature.*
Mr. Gregoir, *Drawing Master.*
Mr. Grimmer,
Mr. Lafarque, } *Professors of Music.*

There are 70 boarders in the college.

# CONVENTS AND FEMALE ACADEMIES.

## URSULINE CONVENT.

This institution is situated two miles below New Orleans. There are twenty-seven religious and five novices in the convent. Madam St. Etienne Morin, *Superiour*. The following academy is under the charge of these ladies, who have also thirty-five orphans under their care.

## YOUNG LADIES' ACADEMY,

### Under the Direction of the Ursulines.

TWO MILES BELOW NEW ORLEANS.

TERMS:

| | |
|---|---|
| Board and tuition, payable quarterly in advance, | $48 00 |
| Day scholars, per month, | 8 00 |

EXTRA CHARGES:

| | |
|---|---|
| Stationary and the use of the Maps and Globes, per annum, | $4 00 |
| The use of the bedstead for the whole time of the stay, | 2 00 |
| The use of the library for the whole time of the stay, | 2 00 |
| Washing, per month, | 2 00 |
| Drawing, including paper and pencils, per month, | 4 50 |
| Music, per month, | 12 00 |
| For the use of the musical instruments, per month, | 1 00 |
| Dancing, | 6 00 |

There are 120 boarders in the academy.

## CONVENT OF THE SACRED HEART,

AT ST. MICHAEL'S, PARISH OF ST. JAMES, ACADIA CO. LA.

There are 44 sisters and novices in this institution. 45 orphans are supported and educated in the house. Madam Louisa Laroque, *Superiour*.

## YOUNG LADIES' ACADEMY,

AT ST. MICHAEL'S, ACADIA CO. LA.

TERMS:

The board is $40 per quarter, payable in advance. In this are included bed and stationary. Washing, $9 per quarter. Music, Drawing and other Fine Arts are paid extra (and in advance.) No young ladies will be received for a shorter time than a year, and should a scholar be withdrawn by her

parents before the expiration of the quarter, no deduction can be expected except in cases of sickness. Should parents, in order to make their children acquainted with household economy, think proper to allow them a sum of money, for their private expenses, the scholars will, themselves, make and forward to their parents, every four months, a regular account of receipts and expenditures.

There are 150 boarders in the academy.

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### CONVENT OF THE SACRED HEART,

AT GRAND COTEAU, OPELOUSAS, LA.

In this institution there are twenty-six sisters. Madam MARIA CUTTS, *Superiour.*

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### YOUNG LADIES' ACADEMY,

AT GRAND COTEAU, LA.

TERMS:

The price of board is $40 a quarter, payable in advance. No deduction is made for a pupil withdrawn before the expiration of her quarter, except for urgent reasons. For the sake of uniformity, the cot, mattress and coverlet, will be furnished by the establishment. Postage, books, stationary, doctor's fees, medicines and washing, are charged to the parents. Books and stationary are $10 a year for the higher classes, and $6 a year for the lower classes. Washing, if done at the institution, is $6 a quarter.

The present number of boarders is 115.

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### Congregation of our Lady of Mount Carmel,

IN ST. CLAUDE ST., NEW ORLEANS.

*Mother Theresa, Superiour.*

There are 10 religious in this institution, who have two distinct schools, one for white, and the other for free colored girls—in each of them there are from 60 to 70 pupils.

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## CHARITABLE INSTITUTIONS.

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CATHOLIC MALE ORPHAN ASYLUM, at New Orleans, which contains 88 orphans.

NEW ORLEANS FEMALE ORPHAN ASYLUM, under the care of 7 Sisters of Charity. Sister FRANCIS REGIS, *Sister*

*Servant.* There are 130 orphans in this establishment. Connected with it is a day school which contains 26 children.

CHARITY HOSPITAL at New Orleans, under the charge of 15 Sisters of Charity. Sister REGINA SMITH, *Sister Servant.* The number of patients varies from 260 to 380.

ASYLUM for widows, in Morales street, New Orleans, which contains 20 persons.

### RECAPITULATION.

| | |
|---|---|
| Churches, | 32 |
| Chapels, | 10 |
| Other stations, from | 15 to 20 |
| Clergymen on the mission, | 37 |
| Clergymen otherwise employed, | 13 |
| Ecclesiastical seminary, | 1 |
| Clerical students, | 12 |
| College for young men, | 1 |
| Female religious institutions, | 4 |
| Female academies, | 4 |
| Charitable institutions, | 6 |
| Catholic population, | 160,000 |

# DIOCESS OF NATCHEZ.

THIS Diocess, which embraces the State of Mississippi, is under the charge of the Right Rev. John J. Chanche, D. D. who was consecrated in the Cathedral of Baltimore, on the 14th of March, 1841.

## CHURCHES AND CLERGY.

### MISSISSIPPI.

*Natchez*—The church in this place having been destroyed by fire several years ago, there is at present no Catholic church in the city.

Right Rev. J. J. Chanche, D. D.
Rev. J. Brogard.

*Vicksburg*—Rev. M. D. O'Reilly.

*St. Louis* and two other stations on the Gulph are visited from the diocesses of Mobile and New Orleans.

# DIOCESS OF MOBILE.

THIS Diocess comprises the State of Alabama and the Territory of Florida, and is governed by the Right Rev. Michael Portier.

## CHURCHES AND CLERGY.

### ALABAMA.

Right Rev. M. Portier, D. D. *Bishop.*
Very Rev. John Bazin, *Vic. Gen.*

*Mobile*, Cathedral of the Immaculate Conception,
Rt. Rev. Michael Portier, D. D.
Rev. Gabriel Chalon,
Rev. James McGarahan,
Rev. Antonio Lima.

*Springhill College*, St. Joseph's—Very Rev. J. Bazin.

*Summerville*, Chapel of the Visitation.

*Mount Vernon*, St. Paul's—Visited by Rev. G. Chalon, who attends several other stations on both sides of Mobile bay.

*Montgomery*, St. Peter's, and other missions, attended by Rev. T. Moloney, of Georgia.

### WEST FLORIDA.

*Pensacola*, St. Michael's—Rev. S. Guinand, who visits also *Berranco*, *Perdido Bay*, *Escombia Bay*, and *Black Water*.

*St. Joseph's Bay*, *Apalachicola*, and *Tallahasse*, are visited by Rev. G. Chalon.

### EAST FLORIDA.

*St. Augustine*, St. Augustine's—Rev. C. Rampon. The Northern settlements of East Florida, as far as Jacksonville, inclusively, are visited by Rev. A. Doyle, of Georgia.

## INSTITUTIONS.

### COLLEGE OF SPRING HILL,

ALABAMA.

*Under the direction of the Rt. Rev. Dr. Portier, Bishop of Mobile.*

TERMS:

1st. The price of the scholastic year is fixed at two hundred and sixty dollars; one half payable semi-annually in advance.

2d. The equivalent for this sum includes the board of the pupils, their washing, mending, lodging, (with some few exceptions,) tuition, books, stationary, and whatever else appertains to their studies.

The following gentlemen are attached to the institution:

Very Rev. J. Bazin, *President.*
Rev. J. M. Portier, *Prefect of Studies.*
Rev. P. Hackett, *Professor.*

There are at present 70 boarders in the college.

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Academy for Boys at St. Augustine, East Florida. The preparatory branches usually required to enter the colleges of this country, are well taught in this institution.

School for Boys, at Mobile, Alabama, under the patronage of the bishop.

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## CONVENT AND FEMALE ACADEMY

### Of the Visitation of the B. V. Mary,

AT SUMMERVILLE, WITHIN THREE MILES OF MOBILE.

There are eleven sisters in the convent, and 20 boarders in the academy.

Seminary for Young Ladies, Pensacola, West Florida, conducted by the ladies of the Retreat.

School for Girls, at Mobile, under the patronage of the bishop.

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## ORPHAN ASYLUM,

AT MOBILE.

Under the direction of four Sisters of Charity. Sister Martina, *Sister Servant.*

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## RECAPITULATION.

| | |
|---|---|
| Churches, - - - - - - | 7 |
| Stations, about - - - - - | 23 |
| Clergymen, - - - - - - | 18 |
| Literary institutions for young men, - | 2 |
| Female academies, - - - - | 2 |
| Female religious institutions, - - | 2 |
| Schools, - - - - - - | 2 |
| Orphan asylum, - - - - - | 1 |

# DIOCESS OF CHARLESTON.

THE Diocess of Charleston, which comprises North and South Carolina and Georgia, was established on the 12th of July, 1820. It is now under the charge of the Rt. Rev. John England.

## CHURCHES AND CLERGY.

Rt. Rev. John England, D. D. *Bishop of Charleston.*
Very Rev. Richard S. Baker, *Vic. Gen.*
Rev. Timothy J. O'Sullivan, *Secretary.*

### SOUTH CAROLINA.

*Under the Patronage of St. John the Baptist.*

*Charleston,* Cathedral of St. Finnbarr—V. Rev. R. S. Baker, *Pastor.*
Rev. T. J. O'Sullivan, *Assist.*

St. Mary's, (Annunciation,) Hassel st.—V. Rev. R. S. Baker, *Vicar;* Rev. Wm. Burke, *Assist.*

*Charleston Neck,* St. Patrick's—Rev. Patrick O'Neil, *Pastor.* Rev. Michael M'Grath, Rev. Patrick N. Lynch, are general assistants for the city and its vicinity. In the above churches on Sundays and holydays, the communion mass is at 7 A. M.; the high mass and sermon at 10½ A. M.; vespers at 3½ P. M. in winter, and at 4, or 4½ P. M. in summer; catechism for white children at 9 A. M., for colored children after vespers; daily mass at 7 A. M.

In summer, mass is generally supplied on Sundays at *Summerville,* about twenty-five miles distant on the railroad, and at *Sullivan's Island,* at the entrance of the harbor.

*Colleton District,* St. James. The pastor of St. Patrick's church, Charleston, visits the church of St. James, and four other stations in the districts of *Beaufort* and *Colleton,* four times a year. Due notice of the visits is previously given.

*Columbia,* Richland District, St. Peter's—Rev. Timothy Bermingham, *Pastor.* High mass, sermon and vespers on Sundays and holydays. Catechism at 9 o'clock, A. M.

The Rev. James Wallace occasionally assists the pastor of St. Peter's; visits the Catholics at *Newberry District,* thirty miles distant, thrice in the year; those of *Fairfield District* as often; those of *Lexington* as often; at *Orangeburg* more frequently; also the camps on the lines of railroad construction from Branchville to Columbia, in all six stations, some of them once in three weeks.

*Sumter District*, BVM. of the Assumption—Rev. J. F. Gifford, *Pastor*.—P. O. *Sumterville*.—Mass on Sundays at 10 o'clock. Attached to this is the district of *Kershaw*, for which a church is now being erected in the town of Camden. The pastor visits it monthly, and officiates in a private house.—Also the district of *Chesterfield*, the few Catholics of which are attended in Cheraw twice in the year. There is another station more to the south-east in Sumter District, making in all three stations.

The few Catholics in *Lancaster*, *Union*, *Chester*, *York* and *Spartanburg*, are occasionally visited by the Rev. T. J. Cronin, missionary for this region and the south-western region of North Carolina.

The station at *Aiken* and the church of St. Andrew at Barnwell, are visised, the former four times, the latter twice in the year, from Augusta, Geo. The station at *Edgefield* is also visited once or twice in the year from Augusta, and that at *Abbeville* twice in the year from Locust Grove, Geo.

## NORTH CAROLINA.

*Fayetteville*, Cumberland Co. St. Patrick's, } Rev. Thos. Mur-
*Raleigh*, Wake Co. St. John the Baptist, } phy, *Vic. For. P.* who attends these places every other month. High mass, sermon and vespers. He attends also the station at *Halifax* two or three times in the year, and is assisted by Rev. P. MacGowan, who is stationed at Raleigh.

*Washington*, Beaufort Co. St. John the Evangelist's—Rev. Ed. Quigley, *Pastor*, who attends this place and *Newbern* every other month. At Newbern a church is now being built under the invocation of St. Paul the Apostle. The same clergyman visits the stations of *Edenton*, Chowan Co. *Plymouth*, Washington Co. and *Greenville*, Pitt Co.

The counties of *Lincoln*, *Rowan*, *Mecklenburg*, and the others west of the Yadkin river, together with a portion of South Carolina, are served by Rev. T. J. Cronin.

*Wilmington*, New Hanover Co.—Attended four or five times a year from Charleston.

## GEORGIA.

*Augusta*, Richmond Co. Holy Trinity—Rev. John Barry, *Vic. For. Pastor*. Communion mass at 7 A. M.; high mass and sermon at 10½; vespers at 3½ P. M., on Sundays and holydays. Catechism on Saturdays. Several stations in South Carolina are visited from this place.

*Savannah*, Chatham Co. St. John the Baptist—Rev. Jeremiah F. O'Neil, *Pastor*. Communion mass at 7 A. M.; high mass and sermon at 10½; vespers at 3½ P. M. Catechism

at 9 A. M. A station at Cockspur Island at the entrance of the river, is attended from this place.

*Locust Grove*, Warren Co. BVM. of the Purification—Rev. P. Whelan, *Pastor*. Mass with sermon three Sundays in the month, at 10½ A. M. Catechism before mass.—P. O. *Double Wells*, Talliaferro Co.—The stations belonging to this place are, *Washington*, Wilks Co. where a church is being built under the invocation of St. Patrick, and mass is celebrated one Sunday in the month; *Crawfordville*, Talliaferro Co.; *Athens*, Clark Co. and one in South Carolina.

*Columbus*, Muscogee Co. SS. Philip and James—Rev. Thos. Moloney, *Pastor*. Mass on Sundays and holydays at 10½ A. M.

*Macon District*, extending from Flint river on the west, to the eastern boundary of Baldwin and Washington counties, and north to the southern line of the counties of Fayette, Henry, Newton, Jasper, Putnam and Hancock, is attended by Rev. James Graham.

*Cherokee District*, in the north-western section of the State, comprising five or six stations, is visited by Rev. Gregory Duggan, *Missionary*.

*South-Eastern District*—Rev. Andrew Doyle, *Missionary*. He attends the stations at *St. Mary's*, Camden Co. *Jekyll Island* and *Brunswick*, Glynn Co. and *Darien*, Mackintosh Co.

## ECCLESIASTICAL AND CLASSICAL INSTITUTIONS.

### Seminary of St. John the Baptist,

CHARLESTON, SOUTH CAROLINA,

In which the small number of candidates necessary to sustain the missions of the diocess are educated. The present number of students is nine, who are taught by Very Rev. R. S. Baker and Rev. P. Lynch, and superintended by Rev. T. J. O'Sullivan.

### SOCIETY OF ST. JOHN THE BAPTIST,

CHARLESTON, S. C.

The Society of St. John the Baptist is a voluntary association, which creates by subscriptions and donations a fund to aid in the education of candidates for orders, and for supplying very poor and extremely destitute missions. There are branches in Augusta, Savannah and Locust Grove.

### Society of Ladies in Aid of the Seminary,

CHARLESTON, S. C.

This is an association of ladies, who contribute by subscription and labour, to supply and keep in repair the bedding and furniture of the seminary.

### Asylum for Aged and Infirm Clergymen.

The clergymen of the diocess have by their own voluntary contributions created a small fund, for the basis, it is to be hoped, of a larger one; and which, it is to be expected, will be increased by the contributions of the laity, for supporting aged, infirm, or destitute clergymen.

DAY SCHOOL for boys, at Charleston, in which an extensive course of classical education is carefully taught. Rev. Michael Magrath, *Principal.*

## CONVENTS AND FEMALE ACADEMIES.

### Convent and Female Academy of the Ursulines,

CHARLESTON, S. C.

*Rev. Mother Mary Borgia McCarthy, Superiour.*
*Mother Mary Francis Moloney, Assistant.*

This community consists at present of five professed nuns, and has been incorporated by the Legislature of South Carolina.

They at present will receive only twenty boarders, and thirty day-pupils, which numbers are generally full.

### CONVENT AND FEMALE ACADEMY Of the Sisters of Our Lady of Mercy,

CHARLESTON, S. C.

*Sister Aloysius M'Kenna, Superiouress.*

The present number of sisters is seventeen. They can accommodate twenty-five boarders and as many orphans. At present they have eighteen of the former and twelve of the latter. Their day-school has upwards of sixty pupils, and in the poor-school there is about half that number of scholars.

Children who are under eight years of age, pay for board and tuition $125 per annum, quarterly, in advance. In the day-school the terms are those which are usual in the city.

## CHARITABLE AND RELIGIOUS INSTITUTIONS.

### HOSPITAL

Of the Society of Working Men, Brotherhood of St. Marino, an association of upwards of one hundred respectable, well conducted mechanics and laborers, who support this hospital for their own benefit by stated contributions. This establishment is attended by the Sisters of Mercy.

Orphan Asylum, at the establishment of the Sisters of Mercy, in Charleston, which supports 12 orphans.

Free School for girls, conducted by the same sisters, in Charleston.

Free School for boys, at Charleston, in which 30 pupils are admitted.

Temperance Societies have been established at *Savannah*, *Augusta*, and in the districts of *Locust Grove* and *Macon*, and are attended with the happiest results. One-half of the congregation at *Savannah*, which numbers between eight and nine hundred Catholics, have taken the teetotal pledge.

RECAPITULATION.

| | |
|---|---|
| Churches, | 14 |
| Churches building, | 3 |
| Other stations, | 47 |
| Clergymen on the mission, | 20 |
| Ecclesiastical institutions, | 4 |
| Clerical students, | 9 |
| Female religious institutions, | 2 |
| Female academies, | 2 |
| Charitable institutions, | 4 |
| Temperance societies, | 4 |
| Catholic population, | 7,000 |

## DIOCESS OF RICHMOND.

This Diocess, which comprises the State of Virginia, is governed by the Rt. Rev. Richard V. Whelan, D. D. who was consecrated in the Cathedral of Baltimore, on the 21st of March, 1841.

## CHURCHES AND CLERGY.

### VIRGINIA.

*Richmond*, Henrico Co.—St. Peter's—Rt. Rev. Richard V. Whelan, D. D., Rev. Timothy O'Brien.

*Norfolk*, Norfolk Co.—A new church is in process of erection. Divine service is performed every Sunday in a temporary building, by Rev. A. Hitselberger.

*Portsmouth*, Norfolk Co.—St. Paul's—Rev. W. Moriarty.

*Wheeling*, Ohio Co.—St. Mary's—Rev. J. Hoerner.

*Martinsburg*, Berkely Co.—St. John's—1st, 2d and 3d Sundays of the month—Rev. John O'Brien.

*Harper's Ferry*, Jefferson Co.—St. Peter's, } Rev. J. O'Brien.
*Bath*, Morgan Co.—St. Vincent's, }

The former place is attended on the 4th Sunday of the month, the latter on the 5th Sunday—and monthly on a week-day.

*Winchester*, ———. Vacant.

*Petersburg*, Dinwiddie Co.—Church unfinished—Attended from Richmond.

*Lynchburg*, Campbell Co.—Attended quarterly from Richmond.

*Old Point Comfort*—Attended from Norfolk and Portsmouth on the 4th Sunday of the month.

*Waterford*, ———. Visited occasionally from Frederick, Md.

*Romney*, Hampshire Co.—Attended from Cumberland, Md.

## INSTITUTIONS.

### ECCLESIASTICAL SEMINARY.

A site has been purchased for a seminary, which has not yet been opened. There are three students attached to the diocess in other seminaries, two of whom are in the class of theology. Eight or ten young men will be received into the new seminary, provided they present themselves to the bishop with good recommendations. As the state of the diocess calls loudly for an increase in the number of clergymen, and as the expenses attending the establishment of a seminary will press heavily upon the very limited number of Catholics in Virginia, an appeal is made to the liberality of the faithful in more favored states.

### St. Vincent's Female Benevolent School.

MARTINSBURG, VA.

Under the charge of three Sisters of Charity. Sister BASILIA, *Directress*. The system of instruction embraces

Spelling, Reading, Writing, Grammar, Composition, Arithmetic, Geography, History, Philosophy, and Fancy Needle and Bead-work, and Tapestry.

TERMS:

| | |
|---|---|
| Board, tuition, &c. per annum, - - - - | $90 00 |
| Materials for tapestry, if learned, - - - | 5 00 |
| Books and other materials charged as given. | |

FOR DAY SCHOLARS.

| | |
|---|---|
| Entrance, per annum, for fuel, servants' wages, &c. | $2 00 |
| Monthly advance for quills, ink, &c. - - - | 12½ |
| Tapestry, if learned, - - - - - - - | 5 00 |
| Materials, per annum, - - - - - - | 5 00 |
| Other Fancy work, if learned, - - - - | 5 00 |

Number of pupils 40, of whom 18 are boarders.

## ST. JOSEPH'S FEMALE ACADEMY,

RICHMOND, VA.

Under the charge of five Sisters of Charity. Sister JOSEPHINE, *Directress.* A large and handsome brick building has just been erected for the accommodation of a greater number of pupils. The course of studies in this institution embraces Orthography, Reading and Writing, Grammar, Composition, Ancient and Modern History, Geography, Practical and Rational Arithmetic, Botany, Natural Philosophy, Chemistry. Pupils are also taught Plain and Ornamental Needle-work, Tapestry, Embroidery, Artificial Flower or Shell-work, &c. &c. The government of the school is mild, but firm and regular. Pupils of every religious denomination are admitted into the institution; but no conversation on the subject of religion allowed at any time.

TERMS: SEMI-ANNUALLY IN ADVANCE.

| | |
|---|---|
| Boarding, tuition, use of bed and bedding, and doctor's fees, per annum, - - - - - | $106 00 |

DAY SCHOLARS.

| | |
|---|---|
| *First Class*—Embracing Orthography, Reading, Writing, Grammar, Arithmetic, per quarter, in advance, - - - - - - - - - | $4 00 |
| *Second Class*—Ogthography, Reading, Writing, Grammar, Letter-Writing, History, Geography, Practical and Rational Arithmetic, - - | 5 00 |
| *Third Class*—Orthography, Reading, Writing, Grammar, Ancient and Modern History, Geography, Practical and Rational Arithmetic, Composition, Botany, Natural Philosophy and Chemistry, - - - - - - - - - | 6 00 |

No charge for day scholars during the vacation.

EXTRA CHARGES.

| | |
|---|---|
| Drawing and Painting, | $4 00 |
| Painting on Velvet, | 6 00 |
| Chenille Embroidery, | 3 00 |
| Shell-work, | 6 00 |
| Artificial Flowers, | 5 00 |
| Stationary, | 50 |
| Fuel for the season, | 1 00 |

Number of pupils 70, of whom 18 are boarders.

All letters addressed (post paid) to the Directress, or to REV. T. O'BRIEN.

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ST. MARY'S FEMALE ACADEMY, in Norfolk, under the charge of four Sisters of Charity. Sister M. ALEXANDRINE, *Sister Servant*. The number of pupils is between 40 and 50.

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ST. JOSEPH'S ORPHAN ASYLUM, in Richmond, attached to St. Joseph's Academy, contains 8 female orphans.

ST. MARY'S ASYLUM for female orphans, connected with St. Mary's school in Norfolk. There are 7 orphans in the establishment.

ST. VINCENT'S ASYLUM for girls, connected with the academy at Martinsburg.

THERE ARE SUNDAY-SCHOOLS attached to the churches in *Richmond, Norfolk, Portsmouth, Wheeling* and *Harper's Ferry*.

BENEVOLENT FUND SOCIETY, in Norfolk, for the support of indigent families. It continues to do much good.

TEMPERANCE SOCIETY at Harper's Ferry.

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RECAPITULATION.

| | |
|---|---|
| Churches, | 8 |
| Church building, | 1 |
| Stations occasionally visited, | 5 |
| Clergymen on the mission, | 6 |
| Female academies, | 3 |
| Charitable institutions, | 4 |
| Religious institutions, | 6 |
| Catholic population, | 6,000 |

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# DIOCESS OF BARDSTOWN.

THE Diocess of Bardstown, which embraces the State of Kentucky, is now governed by the Rt. Rev. Benedict J. Flaget, who is assisted by the Rt. Rev. Guy J. Chabrat, Coadjutor.

# CHURCHES AND CLERGY.

## KENTUCKY.

*Bardstown*, Nelson Co. Cathedral of St. Joseph—Rev. J. M. Spalding, D. D. *Pastor*. He is assisted by the Rev. gentlemen of St. Joseph's College. Five other stations are visited by the pastor of the Cathedral.

*St. Thomas' Church*, Nelson Co.—Rev. A. A. Aud, who attends the church at *New Haven* and four stations.

*Fairfield*, Nelson Co. St. Michael's, } Rev. J. Elliott, who at-
*Taylorsville*, St. Benedict's, } tends two stations.

*Nazareth*, Nelson Co. St. Vincent of Paul—Rev. J. Haseltine.

*Bullett Co.* St. John the Baptist, once a month—Rev. J. Haseltine.

*Louisville*, St. Louis, Rt. Rev. Benedict J. Flaget, D. D.
Rt. Rev. Guy J. Chabrat, D. D. *Coadjutor*.
Very Rev. Ignatius A. Reynolds, *Vic. Gen.*
Rev. John McGill,
Rev. John Quinn,
Rev. John Bruyene.
German Church—Rev. Charles Blanc, *Pastor*.

*Portland*, near Louisville—Rev. N. Perché, who attends also *Clare's Creek Church*, and two other stations.

*Grayson Co.* St. Paul's,
St. Benedict's,
St. Augustine's, } Rev. A. Degauquier, who attends six stations.
*Breckenridge Co.* St. Anthony's,

*Meade Co.* St. Theresa's—Rev. Charles Coomes, who attends seventeen stations.

*Hardensburgh*, Breckenridge Co.
St. Romuald, } Rev. Joseph Adams.
*Davies' Co.* St. Lawrence,

*Union Co.* Sacred Heart, } Rev. E. J. Durbin and Rev. A.
St. Ambrose, } Hagan, who attend four distant
*Graves Co.* St. Jerome, } stations.

*Marion Co.* Holy Cross—Rev. Robert Byrn, who also attends St. Vincent's in Nelson Co. and five stations.
St. Charles', } Rev. Louis Petit,
Raywick and three stations, } S. J.
Lebanon, St. Augustine's, } Rev. D. A. Deparcq.
Holy Mary, }
Loretto, Conv. and Acad.—Rev. F. Fouché, S. J.

*Adair Co.* St. Bernard's, } Rev. D. A. Deparcq, who
*Mercer Co.* Danville, St. Patrick's, } attends also five stations.

*Washington Co.* St. Rose—Rev. J. T. Jarboe, O. S. D. who with the gentlemen of that order, attend five stations.

*Scott Co.* St. Pius',
*Franklin Co.* St. Patrick's, at Frankfort, } Rev. J. A. Drew, who attends five stations.
*Covington*, St. Mary's—Rev. S. H. Montgomery.
*Lexington*, St. Peter's, Fayette Co.—Rev. Edward M'Mahon.

# ECCLESIASTICAL INSTITUTIONS.

## DIOCESAN SEMINARY.

This seminary has been established in Marion Co. under the direction of the fathers of the Society of Jesus. At the Novitiate of the Society of Jesus, there are two priests, Rev. John Larkin and Rev. H. Deluynes, one scholastic and one lay-brother. Rev. Vitalis Giles, S. J. *Master of Novices.*

## DOMINICAN CONVENT,

AT ST. ROSE, WASHINGTON COUNTY.

The following Rev. gentlemen reside in the institution: Rev. J. T. Jarboe, *Superiour;* Rev. S. L. Montgomery, Rev. J. V. Bullock, Rev. C. D. Bowling, Rev. A. O'Brien. The fathers attend five or six stations at seven or eight miles' distance from St. Rose.

# COLLEGES FOR YOUNG MEN.

## ST. JOSEPH'S COLLEGE,

BARDSTOWN, KY.

The branches actually taught, are the languages, viz: Latin, Greek, French, Spanish: Mathematics in all the branches; Latin and English versification, Rhetoric, including Composition and Elocution; Mental Philosophy, Natural Philosophy, including the Elements of Chemistry, Pneumatics, Electricity, &c. illustrated by experiments. The apparatus for Natural and Experimental Philosophy, is as complete as any in the Western country, and will be occasionally increased by new invoices from Europe. History and Geography, with the use of the maps and globes, are taught with peculiar attention.

TERMS:

| | | |
|---|---|---|
| Tuition alone—in Reading, Writing, and Arithmetic, per annum, - - - - - | $20 | 00 |
| Do. in English Grammar, Geography, and Practical Surveying, - - - - - | 30 | 00 |
| Do. in the languages and higher branches, - | 50 | 00 |
| Do. including board, washing and mending, - | 150 | 00 |

The expenses already incurred in procuring and importing the apparatus, and those to be incurred yearly, for the experiments, mending and replacing instruments, create a necessity of making a small extra charge of $10 per annum, for the class of Natural Philosophy.

The following are the names of the officers and professors of the college:

Rev. J. M. Lancaster, *Prest., and Professor of Mental and Moral Philosophy.*
Rev. R. A. Abel, *Vice President.*
Rev. F. Chambige, *Agent and Professor of Chemistry, and Natural Philosophy.*
Rev. W. E. Clark, *Prof. of Ancient Languages, and Spanish.*
Rev. Mr. Vitale, *Prof. of French.*
Rev. W. Coomes, *Chief Disciplinarian.*
Mr. Jno. T. Talbot, *Tutor.*
Mr. Jno. R. McAfee, Mr. Wm. Simms, jr. } *Profs. of English & Mathematics.*
Mr. Ferdinand Heumuller, *Prof. of Music.*
Mr. Patrick Ward, *Assist. in Preparatory.*
Mr. Robert A. Spalding, *Clerk.*
Mr. J. S. E. Norman, Mr. James Shehy, } *Prefects.*

## ST. MARY'S COLLEGE,

NEAR LEBANON, MARION CO. KY.

The system of studies embraces all the branches commonly taught in other colleges. It is divided into two courses, the *Classical course* of four years, and the *English* or *Commercial course*, of three. There is, besides, a *Preparatory class*, in which the students, who cannot be admitted to either course, are taught Reading, Spelling, Writing, with the elements of English Grammar, Arithmetic, Geography and History.

The Academical year commences on the first Thursday of September, and terminates in the latter part of July, on a day appointed for the annual commencement. Students can enter at any time, but none are admitted for a shorter term than half of the academical year; nor is any deduction made on a quarter commenced, except in case of sickness or dismission. None are admitted as day scholars whose parents or guardians do not live in the neighborhood.

TERMS:

| | |
|---|---|
| Board, tuition in both courses, and washing, per annum, payable half-yearly in advance, - - - - | $100 |
| Bed and bedding, when furnished by the College, - | 8 |
| Use of the philosophical apparatus, - - - - | 10 |

German, Spanish, Music, Drawing, Mineralogy, Geology, and Botany, are taught on moderate terms, according to the intention of Parents.

Books, Stationary, &c. can be furnished by the college at the current prices. No advances will be made by the institution for any article of clothing, or any similar expense, unless an equivalent sum be deposited in the hands of the Treasurer.

Rev. William S. Murphy, S. J. *President.*
Rev. Thomas Legouais, S. J.
Rev. Augustus Thebaud, S. J.
Rev. Francis X. Evremond, S. J.
Rev. Francis Fouche, S. J.
Rev. Henry Dumerle, S. J.
Rev. Lewis Petit, S. J.
Rev. Peter Lebreton, S. J.

There are, besides, three scholastics, and five lay brothers in the institution.

Average number of boarders, 110.

## MOUNT MERINO SEMINARY,

On the Stage Road, ten miles from Brandenburg and fourteen miles from Hardensburg.

The course of instruction, embraces Spelling, Reading, Writing, Arithmetic, English Grammar and Geography, with the use of Globes, Book-keeping, Rhetoric and Declamation, History, the French language, the Greek and Latin Classics, Logic and mental Philosophy. Mathematics, Algebra, Geometry, Trigonometry, Surveying, Mensuration, Conic Sections and Astronomy, to which will be added soon, Civil Engineering and Lectures on Agriculture.

The year is divided into two sessions.

TERMS PER SESSION, IN ADVANCE.

| | |
|---|---|
| Board, including washing, mending, fuel and lights, | $35 |
| Tuition in the Preparatory Branches, - - - | 8 |
| Tuition (with the above) in Surveying, Book-keeping and Rhetoric, - - - - - - - - | 12 |
| Tuition (with the above) in the languages, Mathematics and Philosophy, - - - - - - - - | 15 |

Each boarder finds bed and bedding, or pays for them $3 per Session.

☞Agents at Brandenburg, *Messrs. Wathen & Co.*
" Louisville, *Messrs. Niven & Blancagniel,* and *James Green, Sr.*

☞On business, address to Brandenburg, (post paid,)
JOHN B. HUTCHINS, *President.*
REV. BENEDICT SPALDING, *Assistant.*

ACADEMY for boys at Louisville, containing 50 pupils.

# CONVENTS AND ACADEMIES FOR YOUNG LADIES,

*Conducted by the Sisters of Charity.*

## FEMALE ACADEMY OF NAZARETH,

BARDSTOWN, KENTUCKY.

THE TERMS ARE AS FOLLOWS:

Board, Washing and Tuition in the common branches, viz: Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking and Needle-Work, per session, - - - - - - $50 00

Board and Tuition in any or all of the following branches, viz: Embroidery, Drawing, Painting in water colors, History, Rhetoric, Botany and Philosophy, per session, - - - - - - - 57 00

Any of the common branches before mentioned, may be joined to the studies just named, without any additional charge.

EXTRA CHARGES:

For each language, French, Italian and Spanish per session, - - - - - - - - - - $6 00

Lessons on the Harp, with the use of the instrument, per session, - - - - - - - - - 30 00

Lessons on the Piano and Guitar, with the use of the instruments, each, per session, - - - - - 12 00

Dancing, per quarter, - - - - - - - - 10 00

Bed and bedding, when furnished by the institution, per session, - - - - - - - - - 4 00

The use of books for any or all of the classes, maps, paper, quills, &c. &c., per session, - - - - 3 00

Grecian Landscape Painting in imitation of oil-colors, the Mezzo-tinto and Polish water-colors, will be hereafter taught in the institution, and will make for a course of lessons, in each style, an extra charge of five dollars.

Payments are to be made in advance for each session.

A charge of two dollars per week will be made for students remaining in the academy during the vacation.

No boarder will be received for a shorter time than a session. There are two sessions in the year.

## FEMALE SCHOOL OF ST. VINCENT OF PAUL,

NEAR MORGANFIELD, UNION CO. KENTUCKY.

THE TERMS ARE AS FOLLOWS:

Board and tuition in any or all of the following branches, viz: Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking,

Lace-work, Bead-work, Drawing and Painting, $76 per annum, or $19 per quarter.

There is an extra charge for Music and the use of Piano of $24 per annum, or $6 per quarter.

There are 7 Sisters and 35 boarders in this academy.

## ST. CATHARINE'S FEMALE ACADEMY,

LEXINGTON, KENTUCKY.

This institution is in a beautiful and healthy situation on North Mulberry street.

THE TERMS ARE AS FOLLOWS:

| | |
|---|---|
| Boarding and tuition in the common branches, viz: Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking and Needle-work, per quarter, - - - - - - - - | $30 00 |
| Boarding and Tuition in any or all of the following branches, viz: Embroidery, Drawing and Painting; History, Rhetoric, Botany and Philosophy, per quarter, - - - - - - - - - - | 33 00 |
| There is an extra charge for the French language, of | 5 00 |
| There is also an extra charge for Music, and the use of Instruments, of - - - - - - - - | 10 00 |
| Bed and bedding, when furnished by the institution, | 2 50 |

☞Payments are to be made quarterly in advance.

No boarder will be received for a shorter time than a quarter. No deduction will be made for absence, unless occasioned by sickness. The terms for the admission of externs will be made known on application to the conductors.

FEMALE ACADEMY at Louisville, under the care of five Sisters of Charity.

## CONVENTS AND ACADEMIES,

*Conducted by the Sisters of Loretto.*

The mother-house of the Lorettines is at Loretto, where there are 45 sisters. The number of members in the community is 156.

## LORETTO FEMALE ACADEMY,

The LORETTO FEMALE ACADEMY, is in Marion county, Ky. on the road from Bardstown to Lebanon, twelve miles from the former place.

TERMS:

| | |
|---|---|
| Board and washing, per session, - - - - | $35 00 |
| Tuition in Reading, Writing, English Grammar, Plain Sewing and Marking, per session, - - - | 6 00 |

Tuition in Geography, with the use of Maps and Globes, Fancy Needle-work, Embroidery, Beading, Drawing and Painting, Rhetoric and History, Botany and Philosophy, an extra charge of - - 4 00

EXTRA CHARGES:

For Music and use of Pianos, per session, - - 15 00
For Music on the Guitar, with the use of instrument, 12 00
For Music on the Harp, with the use of instrument, 30 00
For the French or Spanish Language, - - - 5 00
For Dancing, per quarter, - - - - - 10 00
For Medicines and medical attendance, unless parents prefer to risk the expenses of sickness, - - 4 00

Payments are made semi-annually in advance.

No boarder is admitted for a shorter term than three months.

No deduction will be made for absence, unless occasioned by sickness.

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**Convent and Preparatory School of Gethsemani,**

About twelve miles from Bardstown. The only branches taught are Reading, Writing, Arithmetic, English Grammar, Geography and Plain Sewing.

TERMS:

(Including board and tuition) per session, - $33 00
Extra for bedding, - - - - - - - 2 00

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CONVENT AND ACADEMY of Bethlehem, near Elizabethtown, Ky.

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CONVENT AND ACADEMY of Holy Mary, in Marion county, Kentucky.

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ST. MAGDALEN'S CONVENT, near Springfield, Ky. There are 14 professed sisters in this institution, and three novices. They observe the rule of St. Dominic.

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**FEMALE ACADEMY OF ST. MAGDALEN'S,**

NEAR SPRINGFIELD, KY.

THE TERMS ARE AS FOLLOWS:

Boarding and tuition in the common branches, per session, - - - - - - - - $30 00

EXTRA CHARGES.

For Grammar and Geography, per session, - - 2 00
Globes and use, and Astronomy, do. - - - 3 00
Lessons on the Guitar, do. - - - 6 00

| | |
|---|---|
| Music and Use of Piano, per session, - - | 10 00 |
| Rhetoric, Philosophy, Chemistry and Botany, per session, - - - - - - - | 3 00 |
| Fancy and Bead-work, per session, - - - | 3 00 |
| Embroidery, do. - - - - - | 1 50 |
| Painting and Drawing, do. - - - - | 4 00 |
| French, do. - - - - - | 5 00 |
| Bed and bedding, when furnished by the institution, per session, - - - - - - - | 3 00 |

Payments must be made semi-annually in advance.

☞All communications respecting the academy, addressed to Rev. C. D. Bowling, *Superiour;* or to Mother Helen Wheeling, *St. Magdalen's, near Springfield, W. C. Ky.*, will be promptly attended to.

There are at present, 106 boarders in the academy.

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School attached to the German church at Louisville, containing one hundred and twenty-five pupils.

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## LORETTO DEAF AND DUMB ASYLUM.

This institution for the mental and moral improvement of female children who are deaf and dumb, is under the direction of Miss Eulalia Flaget, who is assisted by Miss Antoinette Bernier, and Miss Louisa Jarrige.

TERMS:

| | |
|---|---|
| For Board and tuition per annum, - - - | $100 00 |
| For bed and bedding, if furnished by the institution, and for washing, - - - - - - - - | 12 00 |

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## ORPHAN ASYLUM AND INFIRMARY,

*Under the care of Six Sisters of Charity.*

AT LOUISVILLE, KY.

The number of orphans in the asylum is forty-two.

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## RECAPITULATION.

| | |
|---|---|
| Churches and chapels, - - - | 40 |
| Other stations, - - - - - | 70 |
| Clergymen on the mission, - - - | 26 |
| Clergymen in various institutions, - | 24 |
| Ecclesiastical institutions, - - - | 3 |
| Colleges for young men, - - - | 3 |
| Female religious institutions, - - | 3 |
| Academies for young ladies, - - | 10 |
| Schools for boys, - - - - | 2 |
| Charitable institutions, - - - | 2 |

# DIOCESS OF NASHVILLE.

THIS Diocess comprises the State of Tennessee, and is under the charge of the Rt. Rev. Richard P. Miles, D. D. who was consecrated in the Cathedral of Bardstown, on the 16th of September, 1838.

## CHURCHES AND CLERGY.

### TENNESSEE.

*Nashville*, Cathedral of the Holy Rosary—
Rt. Rev. Richard P. Miles, D. D.
Very Rev. Joseph Stokes, *Vic. Gen.*

*Memphis* and *Fort Pickering*—Rev. Michael McAleer, who visits *Le Grange*, *Bolivar*, *Jackson*, and other stations in West-Tennessee.

*Franklin*, *Columbia*, *Shelbyville*, *Fayetteville* and *Winchester*—Attended by Rev. Joseph Ladoc Allemane, O. P. Several counties in East-Tennessee are attended by Rev. John Maguire and Rev. Francis Cubero, O. P. Missionaries for West-Tennessee—Rev. Nicholas Saville and Rev. Lewis Hoste.

## INSTITUTIONS.

### ST. JOSEPH'S THEOLOGICAL SEMINARY,

NASHVILLE, TENN.

In this seminary ecclesiastical students, designed for the missions of Tennessee, are taught Philosophy and Theology. It contains, at present, three students of Theology, under the direction of Very Rev. Joseph Stokes, V. G.

### ACADEMY FOR BOYS,

NASHVILLE, TENN.

Attached to the seminary is an academy for boys, in which the ordinary branches of a liberal education are carefully taught; the moral and religious instruction of Catholic children attended to, and every facility afforded for the improvement of the mind and cultivation of virtue. The academy is conducted by the ecclesiastical students, and superintended by the superiour of the seminary.

RECAPITULATION.

| | |
|---|---|
| Churches, - - - - - - - | 2 |
| Other stations, - - - - - - | 50 |
| Clergymen on the mission, - - - | 8 |
| Ecclesiastical seminary, - - - | 1 |
| Ecclesiastical students, - - - | 3 |
| Academy for boys, - - - - | 1 |
| Temperance societies, - - - - | 2 |

# DIOCESS OF NEW YORK.

THE Diocess of New York, comprises the State of New York, and the Eastern part of the State of New Jersey. The Rt. Rev. John Dubois is bishop, and the Rt. Rev. John Hughes, *Coadjutor* and *Administrator*.

## CHURCHES AND CLERGY.

### NEW YORK.

*New York City.*

Cathedral of St. Patrick—Rt. Rev. John Dubois, D. D. *Bishop.*
Rt. Rev. John Hughes, D. D. *Coadj. and Admin.*
Rev. William Starrs.
Rev. John Laughlin.
Rev. John Conroy, who celebrates mass, and preaches every second Sunday in the chapel of the Bellevue Hospital.

St. Peter's Church—Very Rev. John Power, D. D.
Rev. Charles C. Pise, D. D.
Rev. J. T. Andrade.

St. Mary's—Rev. William Quarter.
Rev. Walter J. Quarter.
Rev. Dominick Teixchira.

St. James'—Rev. Andrew Byrne.
Rev. Miles Maxwell.
Rev. Mr. Terhykowich.

St. Joseph's—Rev. John McCloskey.
Rev. David Bacon.
Rev. Bernard Carraher.

Transfiguration Church—Very Rev. Felix Varela, D. D.
Rev. Bernard A. LLaneza.

St. Nicholas', (German,)—Rev. N. Balleis.

St. John Baptist's, (German,)—Rev. Zacharias Kunze.

*Bloomingdale*, St. John's—Rev. John Maginnis.
*Harlaem*, St. Paul's—Rev. Michael Curran.
*Throg's Point*, *Saw Pit*, } Attended from St. John's College, Rose Hill.
*Brooklyn*, St. James—Rev. Charles Smith.
St. Paul's—Rev. Nicholas O'Donnell.
Rev. James O'Donnell.
*Williamsburgh*, St. Mary's—Rev. James O'Donnell.
Holy Trinity, (German,)—Rev. John Raffeiner.
*Flushing*, Church not dedicated, *Astoria*, do. do. } Rev. Michael Curran.
*Jamaica*—Occasionally from Brooklyn.
*Sing-Sing*, Church not dedicated, *Yankers*, do. do. } Attended from St. John's College, Rose Hill.
*Staten-Island*, Church unfinished—Rev. Mr. Madranno.
*Sagharbor*, Church not dedicated—Rev. James O'Donnell.
*Albany*, St. Mary's—Rev. Joseph Schneller.
St. John's—Rev. J. Kelly.
*East Troy*, St. Peter's—Rev. John Shanahan.
*Sandy Hill*, Church not dedicated, *Lansingburgh*, do. do. *Waterford*, do. do. } Rev. Francis Coyle.
*West Troy*, Church not dedicated—Rev. James Quinn.
*North Greenville*, *Minerva*, *Buskirkbridge*, *Mechanicsville*, *Hoosicksfalls*, *Shahatacoque*, } Occasionally attended from Sandy Hill.
*Utica*, St. John's—Rev. Thomas Martin.
German Church, occasionally—Rev. Francis Guth.
*Binghampton*, Church not dedicated—Occ. att. from Utica.
*Deerfield Church*, *Little Falls*, } Rev. Joseph M. Burke, dwelling at Little Falls.
*Newport Church*—Attended from Little Falls.
*Rochester*, St. Patrick's—Rev. Bernard O'Reilly.
St. Joseph's, (German,)—Rev. Simon Senderl, O. S. L.
Rev. Joseph Prost, O. S. L.
*Greece Church*—Rev. Mr. Kelly.
*Buffalo*, St. Louis, (German,)—Rev. Alexander Pax.
(English,)—Rev. William Whelan.
*Oswego*—Rev. John Rogers.
*Auburn*, *Geneva*, Churches not dedicated, } Rev. Patrick Bradley—dwelling at Auburn.
*Eden Church*—Rev. Nicholas Mertz.
*Carthage*, St. James, *Watertown*, Church not ded. *Brownsville*, } Rev. Philip Gillick—dwelling at Watertown, attends Brownsville occasionally.

*Hogansburgh*, St. Patrick's, three Sundays a month—Rev. James McDonagh.

*Fort Covington*, St. Mary's, } Occasionally attended from
*Malone*, St. Joseph's, } Hogansburgh.
*Messina*, St. Peter's, }

*Java Church*, } Occasionally attended from Buffalo.
*China*, }

*Newburgh*, Church not finished, } Rev. Patrick Duffy, dwelling at Newburgh.
*Cold Spring*, St. Mary's, }
*West Point*, }

*Poughkeepsie*, St. Peter's, two Sundays in the month; *Saugerties*, church not dedicated, once a month; *Roundout*, once a month—Rev John Smith, dwelling at Poughkeepsie.

*Northwood Church*—Rev. John Newman.

*Lockport*, St. John's, } Rev. P. Costello, dwelling at Lockport.
*Medina*, Church not dedicated, }

*Albion*, }
*Niagara Falls*, } Occasionally attended from Lockport.
*Lewistown*, }

*Plattsburgh Church*, } Alternately—Rev. N. Rooney, dwelling at Plattsburgh.
*Kuseville*, }

*Rome*, St. Peter's—First and third Sundays; *Verona*, St. Mary's, second and fourth Sundays—Rev. W. Beechan, dwelling at Rome.

*Vienna*, }
*Turin*, } Private chapels, occasionally attended from Rome.
*Florence*, }

*Danville*—Rev. S. Senderl of Rochester, occasionally.

*Schenectady*, St. John's—Rev. Patrick McCloskey.

*Salina*, Church not dedicated—Rev. Michael Heas.

*Ogdensburgh Church*—Rev. James Mackey.

*Amsterdam Church*, }
*Saratoga Church*, }
*Jonesville*, } Occasionally—Rev. P. McCloskey.
*Galway*, }

*Syracuse Church*, }
*Manlius*, } Occasionally, Rev. Michael Heas, of Salina.
*Pompey*, }
*Mexico*, }

*Waddington Church*—Occasionally from Ogdensburgh.

*Hunter Church*—Rev. Michael Gilbride.

*Hudson*—Occasionally from Hunter.

*Cape Vincent Church*, }
*French Creek*, } Rev. Francis Guth.
*Leraysville*, }

## NEW JERSEY.

*Newark*, St. John's—Rev. Patrick Moran.
*Patterson*, St. John's—Rev. Philip O'Reilly.
*Jersey City*, St. Peter's—Rev. Hugh Mohan.
*Belleville*, St. Paul's—Rev. C. Byrne.
*Madison*, St. John's—Rev. Mr. Newell.
*Perth Amboy*—Rev. Mr. Madranno.
*New Brunswick Church*, *South Amboy*, *Somerville*, } Rev. Hugh McGuire.
*Macoupin*, Holy Trinity, (German,)—Rev. John Raffeiner.

# INSTITUTIONS.

## ECCLESIASTICAL SEMINARY AT ROSE HILL.

WESTCHESTER COUNTY, N. Y.

There are twenty students in the seminary, which is under the superintendence of Rev. Felix Vilanis, D. D.

## ST. JOHN'S COLLEGE AT ROSE HILL,

WESTCHESTER COUNTY, N. Y.

This institution is now open for the reception of students. It is situated near the village of Fordham, in a most picturesque and healthy part of the county of Westchester, at a distance of about eleven miles from the city of New York, and three from Harlem. Enjoying all the advantages which are peculiar to the country—its pure invigorating air, its lively scenery, its retirement and peaceful quiet, so favorable to the formation and growth of studious habits; it is, at the same time, in such proximity to the city, as to be of easy and agreeable access at every season of the year. The New York and Harlem rail road passes immediately along the border of the College grounds and in front of the main building.

The site is elevated, and commands a fine prospect of the surrounding country. The College edifice is large, elegant and commodious. The grounds are extensive, in a high state of improvement, and affording every inducement as well as facility for healthful exercise.

The system of government will be mild and paternal—yet firm in enforcing the observance of established discipline. The utmost attention will be paid not only to the intellectual, but also to the *moral* education of the pupils. Their general deportment and manners, will be watched over with scrupu-

lous care. As to their domestic comfort, every thing which parental affection can desire will be found and supplied in the assiduous attentions and skilful management of the *Sisters of Charity*, to whom the charge of this important and highly responsible department is mainly confided. No student will be allowed to go beyond the college precincts unless accompanied by one of their Professors or Tutors. Those having parents resident in the city will, if such be the parents' wish, be allowed to visit them once in three months, but not oftener, except for special reasons, as it is in every way desirable that such visits should, during the college term, be as rare as possible.

The regular course of instruction will embrace the Hebrew, Greek, Latin, English and French languages; Poetry, Rhetoric, History, Mythology, Geography, Book-keeping, Arithmetic, Algebra, Mathematics, Moral and Natural Philosophy.

When it is the wish of parents or guardians that their sons or wards should be fitted for commercial pursuits, care will be taken to direct and adapt their studies accordingly.

The German, Italian and Spanish languages will be taught, if required, but together with Music, Drawing, and other similar accomplishments, will form extra charges.

The Collegiate year will commence on the first Monday of September, and terminate on the 15th of July—at which time there will be a public exhibition and distribution of premiums.

TERMS:

Board and tuition, washing, mending, use of bed and bedding, (which will be always furnished by the college,) $200 per annum—payable half-yearly in advance.

Physician's fees, $3—medicines will be charged at the apothecary's rate.

Books, Stationary, &c. will either be furnished by the college at the current prices, or may be procured by the parents or guardians residing in the city—no books will be allowed circulation among the students, which have not been previously submitted to the supervision and received the approval of either the President of the College, or of the Prefect of Studies.

Each student on entering, must be provided with three suits for summer, and three for winter; with at least six shirts, six pairs of stockings, six pocket-handkerchiefs, six towels, three pairs of shoes or boots, a hat, cloak or overcoat, a silver spoon and silver drinking cup marked with his name.

No advances will be made by the institution for articles of clothing or for any similar expense, unless an equivalent sum be deposited in the hands of the Treasurer of the College.

With regard to pocket money, it is desirable that parents should allow their children no more than a moderate portion,

and that this should be placed in the hands of the Treasurer, to be given as prudence may suggest or occasion require.

Students coming from any foreign part, or from a distance exceeding 500 miles, should have guardians appointed in or near the city, who will be responsible for the regular payment of bills as they become due, and be willing to receive the student in case of dismissal.

Semi-annual reports or bulletins will be sent to the parents or guardians, informing them of the progress, application, health, &c., of their wards or children.

The following are the officers and professors of the college:

Rev. John McCloskey, *President and Professor of Rhetoric and Belles Lettres.*

Rev. Ambrose Manahan, D. D., *Vice Prest. and Professor of Greek and Mathematics.*

Rev. Felix Vilanis, D. D., *Professor of Moral Philosophy and Hebrew.*

Rev. Edward O'Neil, A. B. *Treasurer, and Professor of Nat. Philosophy and Chemistry.*

Rev. Mr. Imbert, *Professor of French.*

Rev. Bernard A. Llaneza, *Professor of Spanish.*

Mr. John J. Conroy, A. M., *Professor of Latin.*

Mr. John Harley, A. M., *Prefect of Discipline and Professor of Book-keeping.*

Mr. Oertel, *Professor of German.*

Besides the above mentioned, there are six tutors, competent to assist in the various departments.

N. B. Letters will be directed, post paid, to

REV. JOHN M'CLOSKEY, *President.*

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## YOUNG LADIES' ACADEMY,

*Under the direction of the Ladies of the Sacred Heart,*

412 HOUSTON STREET, NEW YORK.

This institution unites to its plan of education every advantage that can be derived from a punctual and conscientious care bestowed on the pupils in every branch of science suitable to their sex. The most uninterrupted attention will be given to form the manners and principles of the young ladies, and to train them up to habits of order, neatness and industry.

The diet is good, wholesome and abundant. The health of the pupils is the object of constant solicitude. In sickness, they are affectionately attended to, and never are they left a moment beyond the reach of inspection.

### TUITION:

The branches taught are: Reading, Writing and Grammar, both English and French, Arithmetic, History Ancient and

Modern, Chronology, Mythology, Polite Literature, Logic, Geography, Use of the Globes, Elements of Astronomy, Natural Philosophy, Chemistry, Botany, Domestic Economy, Plain and Fancy Needle-work, Embroidery; Marking, Lace-Work, &c.

The German, Italian and Spanish languages will be taught if desired; but together with Music, Drawing, Painting, &c. will form extra charges.

## TERMS:

Board, per annum, payable half-yearly in advance, $250 00
Half-board, do. do. do. 125 00

Postage, Books, Stationary, Doctor's fees and washing, are charged to the parents.

No deduction will be made for a pupil withdrawn before the expiration of the quarter, except for cogent reasons.

## DRESS AND FURNITURE.

No particular dress is required for every day, but on Sundays and Wednesdays, in summer, the young ladies will dress alternately in pink, blue, or white. In winter the uniform will be bottle-green merino. On entering, every one must bring, besides the four uniform dresses, 12 changes of linen, 12 pair of stockings, 12 pocket-handkerchiefs, 12 capes, (6 linen and 6 muslin,) 12 napkins, 12 towels, 3 pair of sheets, 2 pair of blankets, a large winter cape and cloak, 6 petticoats, or under-dresses, 6 night-wrappers, 6 night-caps, a white and a black plain bobinet veil, a sun-bonnet, a silver spoon and goblet, a knife and fork, a work-box, a dressing-box, combs, brushes, &c.

## REMARKS:

All the young ladies in the institution are required to conform to the public worship of the house, but no undue influence is exercised over their religious principles.

A semi-annual report of the conduct, proficiency and health of the children, will be sent to their parents or guardians.

In order to avoid interruption in the classes, visits are confined to Wednesdays, and can only be made to pupils by their fathers, mothers, brothers, sisters, uncles, aunts, and such others as are formally authorized by the parents.

There will be a yearly vacation of four weeks, which the pupils may spend with their parents, or in the institution.

No boarder or half-boarder shall be received for a shorter time than 6 months.

All letters, directed to the pupils, must be post paid.

There are 10 religious, and 6 candidates; 30 pupils, 11 of whom are full boarders. Madam BATHILDA SALLION, *Superiour.*

## St. Mary's Select School for Young Ladies,

NO. 415 GRAND STREET, NEW YORK.

Under the charge of five Sisters of Charity; Sister THECLA, *Sister Servant.*

TERMS PER QUARTER:

| | |
|---|---|
| First class, | $3 50 |
| Second class, | 5 50 |
| Third class, | 7 00 |

EXTRA CHARGES:

| | |
|---|---|
| Drawing and Painting, | $5 00 |
| Chenille Embroidery, | 5 00 |
| Stationary, | 25 |
| Fuel for the season, | 1 00 |

N. B. Quarter payable in advance. No charge for vacation.

## ST. JOSEPH'S SCHOOL FOR YOUNG LADIES,

NO. 23 OLIVER STREET, NEW YORK.

Under the charge of six Sisters of Charity. Sister WILLIAM ANNA, *Sister Servant.*

COURSE OF INSTRUCTION AND TERMS:

| | |
|---|---|
| *First Class*—Embraces, Orthography, Reading, Plain and Ornamental Writing, Arithmetic, Geometry, Grammar, Composition, History, Geography, with the use of the Globes, Astronomy, Rhetorick, Philosophy, Chemistry, Botany, and Delineation of Maps, | $8 50 |
| *Second Class*—Orthography, Reading, Plain and Ornamental Writing, Arithmetic, Grammar, Composition, History, Geography, Philosophy, and Botany. | $6 50 |
| *Third Class*—Orthography, Reading, Writing, Arithmetic, Composition, Grammar, Geography and History, | $5 50 |
| *Fourth Class*—Orthography, Reading and Writing, | $3 50 |

ST. PETER'S SELECT MALE INFANT SCHOOL, attached to St. Peter's Church, Barclay street, New York, under the charge of the Sisters of Charity. No child is received under the age of three, nor over nine years.

Terms, per quarter, in first class, for Orthography, Reading, Writing, Grammar, History, Geography, and Arithmetic, $6 00; in second class, for Orthography, Reading, and Tables, $4 00; fuel, per season, $1 00; the quarter consists of 12 weeks. No charge for vacation.

# CHARITABLE INSTITUTIONS.

ROMAN CATHOLIC ASYLUM, in New York city, under the charge of 13 Sisters of Charity. Sister Elizabeth, *Sister Servant*. The number of orphans in this institution is 200.

ROMAN CATHOLIC HALF-ORPHAN ASYLUM, in New York city, under the charge of 5 Sisters of Charity. Sister Lucy Ignatius, *Sister Servant*. There are upwards of 90 orphans in the house.

ST. PATRICK'S FREE SCHOOL in new York city, containing from 800 to 1,000 children. The boys are taught by male teachers, and the girls by 3 Sisters of Charity, in separate apartments. Sister Mary Teresa, *Sister Servant*.

ST. PETER'S FREE SCHOOL in New York city, containing from 500 to 700 children. The boys are taught by male teachers, and the girls in distinct apartments, by 4 Sisters of Charity. Sister Mary Jerome, *Sister Servant*.

ST. JAMES' FREE SCHOOL in New York city, containing about the same number of children, who are taught in the same way. Two Sisters of Charity are employed in the School. Sister Ann Louise, *Sister Servant*.

ST. JOSEPH'S FREE SCHOOL in New York city, containing about 500 children.

FREE SCHOOL attached to Transfiguration church, containing 400 children.

ST. NICHOLAS' GERMAN FREE SCHOOL, in which there are between 80 and 100 German children.

ST. MARY'S ORPHAN ASYLUM in Brooklyn, under the charge of 4 Sisters of Charity. It contains 18 orphans.

ST. JAMES' FREE SCHOOL in Brooklyn, containing from 200 to 400 children. The boys are taught by male teachers, and the girls by 3 Sisters of Charity. Sister Ursula, *Sister Servant*.

ST. PAUL'S FREE SCHOOL in Brooklyn, containing about 150 children, who are instructed by male teachers.

ST. JOSEPH'S ORPHAN ASYLUM and FREE SCHOOL in Albany, under the charge of 5 Sisters of Charity. Sister Mary De Sales, *Sister Servant*. It contains 25 orphans, and from 180 to 200 pupils. The boys are taught by a male instructor.

ST. JOHN'S FEMALE ORPHAN ASYLUM and FREE SCHOOL in Utica, conducted by 4 Sisters of Charity. Sister Sebastian, *Sister Servant*. There are 13 orphans, and about 90 pupils in the institution.

CATHOLIC TEMPERANCE SOCIETIES were established in the city of New York, February 9th, 1840; at Albany in May; at Troy, August 2d; at Utica, August 9th; at Schenectady, August 23d; at Rome, September 13th, also, at Rochester, Hogansburg, Brooklyn, Williamsburg and other places.

## RECAPITULATION.

| | |
|---|---|
| Churches, - - - - - - - | 71 |
| Chapels, - - - - - - - | 7 |
| Stations occasionally visited, - - | 48 |
| Clergymen on the mission, - - - | 61 |
| Clergymen otherwise employed, - - | 5 |
| Ecclesiastical seminary, - - - | 1 |
| Clerical students, - - - - | 20 |
| College for young men, - - - | 1 |
| Female academies, - - - - | 3 |
| Institutions under the Sisters of Charity, | 12 |
| Orphan asylums, - - - - | 5 |
| Orphans supported and educated, - - | 346 |
| Temperance associations, - - - | 20 |
| Catholic population, - - - | 190,000 |

# A LIST OF THE

# CATHOLIC CLERGYMEN

## IN THE UNITED STATES.

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*Arch-diocess of Baltimore.*

Most Rev. Samuel Eccleston, D. D.

Rev. Bayer, Benedict
Barber, Samuel
Borgna, Philip
Carbery, Joseph
Carey, John B.
Corry, Patrick
Coskery, Henry B.
Curley, James
Czvitkovicz, Alexander
Damphoux, Edward
Debarth, Lewis
Deluol, Lewis R.
Devos, Peter J.
Dietz, Roger
Dolan, James
Donelan, John P.
Dubuisson, Stephen
Dzierozinski, Francis
Elder, Alexius J.
Enders, ——
Fenwick, George
Fey, Joseph
Flaut, George
Fredet, Peter
Gabaria, Stephen
Gallagher, Michael
Gildea, John B.
Griffin, Hugh
Grivel, Fidelis
Guth, Michael
Havermans, Peter
Hickey, John
Jamison, Francis B.
Joubert, James H.
King, George
Knight, Edward
Rev. Kroes, Peter P.
Leavy, Patrick
Lilly, Thomas
L'homme, Francis
Lucas, James
Matthews, William
McCaffrey, John
McCaffrey, Thomas
McCarthy, Edward
McCloskey, John
McColgan, Edward
McElroy, John
Moore, James
Mudd, Aloysius
Mulledy, Samuel
Myers, Henry
Obermeyer, L.
O'Flannigan, Peter
Piot, Sylvester B.
Powers, James
Randanne, John B.
Raymond, Gilbert
Reid, James
Rey, Anthony
Roloff, Francis
Rumpler, Gabriel
Ryder, James
Sanders, Matthew
Schreiber, Peter S.
Vanhorsigh, Joseph
Vérot, Augustin
Vespré, Francis
White, Charles I.
Woodley, Robert D.
Xaupi, Honoratus X.
Young, Benjamin
Zocchi, Nicholas

Total 74.

*Diocess of Philadelphia.*
Right Rev. Henry Conwell, D. D.
Right Rev. Francis P. Kenrick, D. D. *Coadjutor and Administrator.*
Rev. Allig, M.
Balfe, Joseph
Balli, Augustin
Barbelin, Felix J.
Barber, Virgil
Barron, Edward
Borgess, Otho
Bradley, James
Beschter, John W.
Burke, Thomas
Cantwell, ——
Carter, Charles J.
Cody, Joseph
Coombs, Ignatius
Dean, Joseph F.
Devitt, Daniel
Donahoe, Terence J.
Donahoe, Patrick
Dougherty, Michael
Dunn, John P.
Fitzsimmons, Henry
Gallagher, Hugh
Gallagher, Michael
Gartland, Francis X.
Garland, Edward F.
Gibbs, Andrew
Gibson, M. W.
Gilligan, John
Heyden, Thomas
Karteyvels, Lewis
Keenan, Bernard
Kendeler, Francis H.
Kyle, Thomas
Lekeu, Matthew
Loughran, William
Lemke, Peter
Maher, Pierce
Magorien, Daniel
Maller, Mariano
Marshall, Francis X.
Moloney, James
McGirr, Terence
Rev. McCabe, Bernard
Miller, James
Moriarty, P. E.
Mulholland, David
Nugent, Patrick
O'Connor, Michael
O'Dwyer, John
O'Reilly, John V.
Penco, Anthony
Prendergast, Patrick
Rafferty, Patrick
Rattigan, P.
Reilly, Patrick
Sacchi, Philip A.
Sheridan, ——
Sourin, Edward
Steinbacher, Peter
Steinbacher, Nicholas
Stillinger, Jacob A.
Tschackert, Peter
Total, 64.

*Diocess of New York.*
Rt. Rev. John Dubois, D. D.
Rt. Rev. John Hughes, D. D. *Coadj. and Admin.*
Rev. Andrade, Joseph T.
Balleis, N.
Bacon, D.
Byrne, Andrew
Bradley, P.
Beecham, William
Burke, Joseph M.
Conroy, John J.
Carraher, B.
Costello, Patrick
Coyle, Francis
Curran, Michael
Cummiskey, James
Duffy, Patrick
Gilbride, Michael
Gillick, Philip
Guth, Francis
Heas, Michael
Imbert, ——
Kelly, John
Kunze, Zachariah
Laughlin, John

Rev. Llaneza, Bernard A.
Levins, Thomas C.
Madranno, ——
Manahan, Ambrose
Martin, Thomas
Mertz, Nicholas
McCloskey, John
McCloskey, Patrick
McDonagh, John
Maginnis, John
Maguire, Hugh
Mohan, Hugh
Moran, Patrick
Maxwell, Miles
Mackey, James
Newman, John
Newell, ——
O'Donnell, Nicholas
O'Donnell, James
O'Reilly, Bernard
O'Reilly, Philip
O'Neil, Edward
Pax, Alexander
Pise, Charles C.
Power, John
Prost, Joseph
Quarter, William
Quarter, Walter J.
Quinn, James
Raffeiner, John
Rogers, John
Rooney, N.
Senderl, Simon
Shanahan, John
Schneller, Joseph
Smith, Charles
Smith, John
Starrs, William
Teixchira, Dominick
Terhykowich, ——
Varela, Felix
Vilanis, Felix
Whelan, W.

Total, 67.

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*Diocess of Boston.*

Rt. Rev. Benedict Fenwick, D. D.

Rev. Brady, John
Brady, John D.
Byrne, Patrick
Conway, James
Corry, John
Daly, John B.
Desmilliers, M.
Fitton, James
Fitzsimmons, Terence
Fitzpatrick, John
Flood, Patrick,
Hardy, Richard
Kanavan, Patrick
Lynch, Thomas
Lynch, Michael
McDermott, James
McMahon, J. B.
Murphy, Edward
O'Beirne, John
O'Beirne, Patrick
O'Callaghan, Jeremiah
O'Flagherty, Thomas
O'Reilly, James
O'Sullivan, Thomas
Ryan, Dennis
Smyth, James
Strain, James
Tyler, William
Wiley, William
Williamson, Adolphus

Total, 31.

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*Diocess of Detroit.*

Rt. Rev. Frederick Rézé, D.D.
Rt. Rev. Peter P. Lefevre, D.D. *Coadj.*
Rev. Badin, Francis V.
Baraga, F.
Boheme, ——
Bonduel, Floriment
Bowens, ——
Carabin, ——
Cullen, ——
Kelly, P.
Kopp, ——
Kundig, Martin
Pierz, ——
Santilli, ——

Rev. Vandenbrock, Theodore
Vizosky, ——
Warlop, ——
Total 17.

*Diocess of Cincinnati.*

Right Rev. John B. Purcell, D. D.
Rev. Anderson, P. A.
Butler, Thomas R.
Cheymol, William
Clarkson, J. H.
Collins, Edward T.
Conlan, James
De Gœsbriand, Louis
Elet, J. A.
Gacon, Claude
Gleizal, J. L.
Henni, John
Hammer, Francis
Hertzog, ——
Horstman, J. M.
Huber, Francis F.
Juncker, H. D.
Lamy, John
Machebœuf, ——
McCaffrey, James
McNamee, Joseph
McLaughlin, Peter
Montgomery, C. P.
Navarron, Louis
Newman, John
Olivetti, Michael
O'Meally, Joseph
Pin, Aloysius
Pozzo, H.
Purcell, Edward
Rappe, Amedeus
Shorb, Basil
Thienpont, Emanuel
Tschenhens, F. X.
Wilson, George J.
Wurtz, Mathias
Young, Nicholas D.
Young, Joshua M.
Total, 38.

*Diocess of Vincennes.*

Rt. Rev. Celestin De la Hailandière, D. D.
Rev. Bacquelin, Vincent
Bellier, John P.
Benoit, Julian
Bernier, A.
Bessonies, Augustus
Buteux, Stanislaus
Chartier, Stephen
Chassé, John B.
Clarke, Michael
Corbe, John
Delaune, Julian
Deydier, Anthony
Ducoudray, Louis
De St. Palais, Maurice
Dupontavice, Hippolyte
Ferneding, Joseph
Fischer, Francis
François, Claudius
Guéguen, John
Hamion, Joseph
Kundeck, Joseph
Lalumiere, Simon
Martin, Augustus
Masquelet, F. M.
Müller, Louis
Neyron, Louis
O'Rourke, Michael
Oppermann, Charles
Parret, Anthony
Schniederjans, Conrad
Shawe, Michael
Sorin, L.
Weinzœpflen, Romain
Total, 34.

*Diocess of Dubuque.*

Rt. Rev. Mathias Loras, D. D.
Rev. Causse, James
Crétin, Joseph
Galtier, P.
Mazzuchelli, S.
Pelamourgues, A.
Petiot R.
Perraudin, John
Ravoux, L. Total, 9.

*Diocess of St. Louis.*

Rt. Rev. Joseph Rosati, D. D.
Rt. Rev. Peter R. Kenrick, D. D. *Coadj.*
Rev. Aelen, Gerard H.
Amat, M.
Boglioli, Charles
Brands, John
Brickwedde, Augustus
Burlando, Francis
Buschotts, James G.
Carrell, George
Calvo, Michael
Cellini, Francis
Cercos, M.
Collins, Michael
Conway, Timothy
Cotter, John
Dahmen, F. X.
Desmets, Peter
De Marchi, Joseph
Domenach, Michael
Devos, P.
Eisvogels, Anthony
Ellate, John
Emig, John P.
Figari, Hector
Fontbonne, James
Fischer, John P.
Fortmann, Henry
Gandolpho, Hippolytus
Hamilton, George
Heim, Ambrose
Healy, John
Helias, Ferdinand
Hoecken, Christian
Kenny, John
Lefranc, John
Loisel, Regis
Lutz, Joseph Anthony
Meinkman, Henry
Meyer, Charles
Mengarini, Gregory
Mignard, P.
Ostlangenberg, G. H.
Paquin, Joseph
Parodi, Aloysius
Paris, Augustus
Rev. Point, Nicholas
Raho, J. B.
Renaud, Joseph
Richardbole, Joseph
Roadta, Aloysius
Roux, Benedict
Robert, John B.
Rolando, Bartholomew
Rolando, James
Saulnier, Edmund
Schoenmakers, Jno.
Smedts, John B.
Soutier, ——
St. Cyr, Irenæus
Stalhe, N.
Timon, John
Tornatore, Jno. B.
Tucker, Louis
Tucker, Hilary
Vanassche, Judocus
Van Cloostere, Vitalis
Vandevelde, James
Van Mierlo, Henry
Verhaegen, P.
Verheyden, Peter
Verreydt, Felix
Walters, Cornelius W.
Wiseman, J. Total, 74.

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*Diocess of New Orleans.*

Rt. Rev. Anthony Blanc, D. D.
Rev. Anduze, M. B.
Armengal, B.
Alabau, J.
Abbadie, Fr.
Ascensio, Ph.
Billon, L.
Bouillier, J.
Beaupré, P. F.
Brogard, J.
Berel, M.
Careta, J.
Chandy, P.
De Angelis, A.
Deleeuw, Theod.
De Theux, Theod.
D'Hauw, E.
Doogan, R.

Rev. Doutreluigne, P.
Dupuy, Enn.
Duranquet, H.
Escoffier, J. B.
Evrard, J.
Fort, N.
Français, N.
Giustiniani, Jos.
Jamey, V.
Jordan, V.
Jouannault, V.
Ladaviere, P.
Llebaria, P.
Lesnes, J.
Maenhaut, C.
Martin, J.
Martin, Aug.
Mascaroni, A.
Masnou, J.
Mignard, J.
Mina, V. M.
Moni, Al.
Moracchini, D.
Mullon, J. J.
Permoli, B.
Pascual, R.
Priour, J.
Rousselon, S.
Soller, J.
Sautois, J. B.
St. Aubin, C. F.
Walsh, J.

Total, 50.

*Diocess of Natchez.*

Rt. Rev. John J. Chanche, D.D.
Rev. O'Reilly, M. D.

Total, 2.

*Diocess of Mobile.*

Rt. Rev. Michael Portier, D.D.
Rev. Bach, D. F.
Bazin, John
Chalon, Gabriel
Cessant, ——
Guinand, Symphorian
Hackett, Patrick
Lima, Antonio
Rev. McGarahan, James
Parodies, ——
Portier, J. M.
Rampon, C.
Saintyves, ——
and five others.

Total, 18.

*Diocess of Charleston.*

Rt. Rev. Jno. England, D. D.
Rev. Baker, Richard S.
Barry, John
Bermingham, Timothy
Burke, William
Cronin, Timothy J.
Doyle, Andrew
Duggin, Gregory
Gifford, J.
Graham, James
Lynch, Patrick N.
Magrath, Michael
McGowan, Patrick
Moloney, Thomas
Murphy, Thomas
O'Neil, Jeremiah F.
O'Neil, Patrick
Quigley, Edward
Wallace, James
Whelan, Peter

Total, 20.

*Diocess of Richmond.*

Rt. Rev. Rd. V. Whelan, D. D.
Rev. Hœrner, James
Hitselberger, Alexander
Moriarty, Walter
O'Brien, Timothy
O'Brien, John

Total, 6.

*Diocess of Bardstown.*

Rt. Rev. Benedict J. Flaget, D. D.
Rt. Rev. Guy J. Chabrat, D. D. *Coadjutor.*
Rev. Abel, Robert
Adams, Joseph
Aud, A. A.

Rev. Badin, Stephen T.
Blank, Charles
Bowling, Charles D.
Bullock, J. V.
Bruyene, John
Byrne, Robert
Chazelle, Peter
Chambige, Francis
Clark, W. E.
Coomes, Linus
Coomes, Walter S.
Coomes, Charles
Deluynes, H.
Deparcq, David
Degauquier, A.
Drew, J. A.
Dumerle, Henry
Durbin, Elisha
Elliott, James
Evremond, Francis X.
Fouché, Francis
Giles, Vital
Hagan, A.
Haseltine, Joseph
Hutchins, John
Jarboe, J. T.
Lancaster, James M.
Larkin, John
Lebreton, Peter
Rev. Legouais, Thomas
McMahon, Edward
Montgomery, S.
Montgomery, Stephen
McGill, John
Murphy, William
O'Brien, A.
Petit, Lewis
Percher, Napoleon
Quinn, John
Reynolds, Ignatius A.
Rogers, Joseph
Spalding, Martin J.
Spalding, Benedict T.
Thebaud, Augustus
Vitale, ——

Total, 50.

*Diocess of Nashville.*

Rt. Rev. Rd. P. Miles, D. D.
Rev. Alemany, Joseph S.
Cubero, F.
Hoste, Lewis
Maguire, John
McAleer, Michael
Stokes, Joseph
Savelli, Nicholas

Total, 8.

*Grand Total*, 562.

# OBITUARY.

November 6, 1840.—Rev. Victor Paillasson, S. J. died at St. Charles' College, Grand Coteau, La. aged 40 years.

Nov. 10, 1840.—Rev. William O. C. Morgan, departed this life at Lexington, Ky. The deceased was a native of the city of Dublin, Ireland—had but lately received ordination, and was attached to the diocess of Nashville. He bore his protracted illness with heroic fortitude, edifying all who were in attendance. His faith shone out in every circumstance of his painful illness; and he expired with a smile upon his countenance. Mr. Morgan was a convert to the Catholic faith; and in becoming a Catholic he had incurred the displeasure of his parents, who, in consequence, dissolved all connection with him. Thus discarded at home, he came to this country; but before he died, he addressed a very affectionate letter to his mother, exhorting her—as his last request—to inquire seriously into the Catholic Faith. His humility was especially admirable. He viewed himself as the greatest of sinners, while he reposed an unbounded confidence in the tender mercies of his Saviour. He earnestly requested that nothing might be said in his praise after his death; and that it should simply be announced that he died a penitent, with an entire confidence in the merits of Christ. His funeral was numerously attended; and a discourse was delivered on the occasion. by Rev. M. J. Spalding, who had kindly befriended and assisted him to the last.

Nov. 14, 1840.—Rev. Felix Loperena, Pastor of St. Anthony's church, in New Orleans, died in that city, aged 60 years.

On the same day, Sister Ann (Gruber,) of St. Joseph's community, Emmitsburg, died at Pittsburg.

December 5, 1840.—Rev. Francis Ferrall, Pastor of St. John's church, Utica, N. Y., died in that city, in the 29th year of his age. Early in October he was attacked with a spitting of blood, which terminated in consumption. Since his reception into that Diocess, which was about three years ago—the Rev. Mr. Ferrall labored with zeal and effect in the vineyard of his heavenly Master; he enjoyed the confidence of his bishop, the affection of his brethren of the clergy; while the tears and lamentations of the flock committed to his pastoral care, can best tell the loss sustained by his death. The Rev. Mr. Ferrall, was a native of the county Longford, Ireland, and about ten years in this country.

December 18, 1840.—Sister Francis Xavier (Love,) of St. Joseph's community, Emmitsburg, died at St. Louis Hospital, Mo.

December 16, 1840.—Sister Delphina (Fitzgerald,) died at the Convent of the Visitation, Georgetown, D. C.

January 21, 1841.—Sister JOANNA (SMITH,) died at St. Joseph's, near Emmitsburg, Md.

January 25, 1841.—Mr. J. BRODERICK, scholastic of the Congregation of the Missions, died at the college of the Barrens, Mo. aged 21 years.

January 29, 1841.—Rev. DONATIAN OLIVIER died at the seminary of the Barrens, Perry county, Mo. at the advanced age of 95 years. This venerable man was the oldest missionary in the valley of the Mississippi, and for a long time the only priest in a section of country where there are now one hundred. Compelled, by that dreadful revolution which sent to our shores so many estimable clergymen, to leave his native country, he sought an asylum in Spain, but shortly after came to the United States. He attended for many years the congregations of Prairie du Rocher and Kaskaskias in the state of Illinois. Worn down by age and his fatiguing missions, he retired about 13 years ago to the seminary of the Barrens, to pass the remainder of his days in retirement and in preparation for death. He there edified all around him by his exalted and unalterable piety. To the young aspirants of the sanctuary, he was the model of the holy priest, evincing by his cheerful resignation under every privation and suffering, that his divine master was the only *exceeding great reward* for which he sighed. For three or four years previously to his death he had been deprived of his sight; but notwithstanding this affliction, he continued during the most of that period to offer up the holy sacrifice of mass with a truly edifying devotion. During his illness, which was produced by a severe cold, he was assiduous in his accustomed devotions, until he breathed his last in a sweet and holy calm, realizing, to those who witnessed the event, the truth of the inspired sentence, *Precious in the sight of the Lord is the death of the saints.*

February, 1841.—Sister ANN MARIA (JENKINS,) died at the Convent of the Visitation, Georgetown, D. C,

February 27, 1841.—Rev. NICHOLAS KERNY, pastor of St. Patrick's Church, Baltimore, Md. died in that city at the age of 54 years.

April 11, 1841.—Very Rev. AUGUSTUS JEANJEAN died in New Orleans, aged 46 years.

May 10, 1841.—Rev. J. VAN SWEEVELT, president of the St. Louis University, Mo. died at that institution, aged 37 years. The deceased was a native of Belgium. After the completion of his classical studies, evincing a desire to devote himself to the Catholic missions of America, he came to this country and entered the novitiate of the Jesuits at Georgetown, D. C. in the year 1825. In 1831 he was sent to Missouri, where he finished his theological studies and was employed in the university. After his elevation to the priest-

hood, the care of the congregation attached to the university having been confided to him, he devoted himself with all his energies to the arduous labors of the ministry, and his indefatigable zeal was crowned with success. He induced many to return to the bosom of the Catholic church, and such as were negligent in the performance of their duties, he brought to repentance and regularity. It was in the midst of these his untiring efforts to promote the honor of God and the welfare of his neighbour, that death suddenly snatched him away, and spread grief and wailing among his spiritual children. Protestants and Catholics vied with each other in paying respect to his memory. Mr. Van Sweevelt was a man of distinguished talents and acquirements, and long will his loss be deplored and his memory cherished among the citizens of St. Louis.

June 12, 1841.—Rt. Rev. John Baptist David, bishop of Mauricastro, and late coadjutor of the bishop of Bardstown, died at Nazareth, Ky., in the 81st year of his age. Mr. David was born of respectable parents, in a small town of France, between Angers and Nantes. In his youth he gave consoling evidences of piety and of a vocation to the holy ministry. During the prosecution of his classical studies, he distinguished himself by his application, observance of discipline, progress in learning, but above all by his sincere piety. He received the clerical tonsure in his 18th year, after a mature consideration of the will of heaven, and four years after was ordained subdeacon and deacon, when he joined the excellent society of the Sulpitians. Having spent two years at Issy, near Paris, he was promoted to the priesthood, and sent by his superior to the seminary of Angers, where he taught philosophy, theology and holy scripture, and was remarkable among all for his piety, regularity and ability as a professor. The ravages of the revolution, however, soon interrupted his zealous avocations, and induced his superiour to associate him with those who were to labor on this side of the Atlantic. In 1792 he arrived in America, and was employed by bishop Carroll in the missions of Maryland, which he served with the most edifying zeal and with the happiest effects. The results of his labors have descended as a precious inheritance to the children of those who were formerly under his spiritual direction.

After twelve years spent in the ministry, Mr. David was successively occupied in aiding, by his talents and learning, the college of Georgetown and the college and seminary of the Sulpitians in Baltimore. In the latter city, he exercised the ministry, as far as his duties in the college permitted him, and compiled the prayer book so well known under the title of *True Piety*. Among the Catholics of Baltimore, his

name is embalmed in the hearts of all who knew him. In 1811, he accompanied Bishop Flaget to Kentucky, where, though advanced in years, he labored much in the holy ministry. In 1812, the seminary of St. Thomas was commenced and placed under his direction. The duties of this institution and the charge of the congregation which he served, engaged his unremitted attention; but notwithstanding the multiplicity of his cares, he established the *Society of Nazareth*, which has rendered important services to the public and to religion. In 1819, Mr. David received the episcopal consecration, and continued to discharge the parochial duties at Bardstown, to superintend the education of the clerical students and to govern the Society of Nazareth. Over this last institution he presided with wisdom and success for twenty years. But the infirmities which he suffered, obliged him at the age of 73, to withdraw in a great measure from these various labors. In his retirement he translated some pious works, and spent much of his time in prayer, meditation, and preparation for death. Thus did he dispose himself for the summons that called him from life, and render his days full in the sight of God.

June 17, 1841.—Mr. ANTHONY MCELROY, a scholastic of the Society of Jesus, died at Georgetown, D. C. aged 56 years. Mr. McElroy was a native of Ireland, from which he emigrated to America in 1819. An excellent judgment, with the kindest disposition and the mildest deportment attended him through life. Wishing to render himself more pleasing to God, he entered some years ago the Society of Jesus. By his scrupulous exactness in the performance of his various duties, and his exemplary devotion, he soon acquired the respect and esteem of those who belonged to the community, and who have lost in him a most valuable associate. They who visited him during his short but painful illness, were struck with his heroic patience and calm resignation to the will of heaven. Like St. Paul he was anxious "to be dissolved and be with Christ," and it is confidently hoped that he has received the imperishable crown that is awarded to the faithful servants of God

July 15, 1841.—Rev. JOHN ANDIZIO, Rector of St. Joseph's, Thibodeauxville, La. departed this life, aged 42 years.

July 15, 1841.—Sister LEOCADIA (GIBBONS,) died at St. Joseph's, near Emmitsburg.

July 25, 1841.—Sister ROSE (WHITE,) at Frederick, Md. in the 57th year of her age. Sister ROSE was the first associate of Mrs. Seton in establishing on this side of the Atlantic, the society of the Sisters of Charity, and presided at different times over various orphan asylums and schools. On the death of Mother Seton, Sister Rose was chosen to succeed her, and was subsequently elected to the office of lady superiour as often as she was eligible by the constitution of the

society, thus receiving from her sisters every proof they could give of their confidence in her wisdom and aptitude for government, and their high esteem of her eminent virtue and piety.

She always won and retained the affection and confidence of those under her authority. By her office as mother, being at the head of the female academy of St. Joseph's, she endeared herself to hundreds of ladies now dispersed through every section of the Union, on whom she conferred the most inestimable benefits, by giving them a truly moral and religious, as well as a literary and scientific education. She had the art of winning hearts; and the scholar entrusted to her care was sure to love her as a mother. When her last term of office expired about two years ago, she left the academy, which had constantly improved under her care, in a condition of prosperity and excellence, which few in the land may equal, none surpass. Though advanced in years and broken down by sickness, she still loved to labor in the cause of charity and in obedience to the directions of her superiours, lately her subjects, she took charge of the orphan asylum and school at Frederick; where she continued to the last to manifest the virtues and excellencies, which had marked her character through life. A lady of the most engaging manners, she had the sweetest temper and a heart overflowing with goodness. Nor was she less remarkable for prudence, firmness and a tact for governing others even strictly, without losing their affections and confidence. Her ardent piety, her great love for God, and charity towards her fellow beings, were the constant springs of all her words and actions. Ever mindful of her religious character and always the example of every virtue to those around her, yet she was always cheerful, kind and amiable. As she looked to God alone for the reward of her labors, as she had long consecrated herself to his love and service, and for his sake to the service of suffering humanity, we may well trust, that she is receiving at his hands, an exceeding great reward.

September 10, 1841.—Rev. William Murphy, Pastor of St. Dominic's, Guernsey Co. Ohio. The death of this young and pious priest will be long regretted by his congregation and brethren in the ministry. He was a faithful follower of his divine master; a man of singular purity of motive, and asking for no other consolation in his retired and difficult mission, than the triumph of truth and the preservation of souls from the slavery of sin.

September —, 1841.—Sister Bertha, of St. Joseph's community, Emmitsburg.

October 5, Rev. Joseph Lopez, of the Society of Jesus, and Vice-President of Georgetown College, D. C. in the 62d year of his age. The deceased was a very saintly ecclesiastic,

and edifying religious, punctual in the discharge of every domestic duty, and intent only on the sanctification of his own soul and of those committed to his care. He had been for many years in intimate relations with the family of the late Emperor Iturbide, after whose death he acted as chaplain of the illustrious ex-empress, until the period of his entering the Society of Jesus in 1833. In canon law and sacred liturgy, and a general knowledge of theology, there were few ecclesiastics in the Union who surpassed him; but his unfeigned humility and retiring habits concealed his varied acquirements from the gaze of the world, only to give them more eclat in the eyes of religion, amid whose consolations he yielded up his sanctified spirit into the hands of his divine master.

October 19, 1841.—Rev. J. WATHEN, a native of Kentucky, and for many years the zealous and exemplary Pastor of several congregations in Meade and Daviess counties of that state. During his missionary career, he had won the affection of the numerous Catholics for whose spiritual welfare he labored perseveringly with untiring and disinterested zeal, notwithstanding the many and great privations which must necessarily be endured on such a mission; and his death was mourned with tears of sincere and heartfelt sorrow. Nearly the whole of his life had been devoted to religion, and death found him arduously laboring for his flock, endeavoring to awaken their slumbering piety, by the instructions and other exercises of a spiritual retreat. If there is "a woe" pronounced on him who "doth the work of the Lord negligently," there is also a *blessing* proffered to the "good and faithful servant," and in the gloom of our present mourning, when we look upon the place in the sanctuary which our reverend brother has left vacant, we seek consolation from the remembrance of his many virtues, of his devotedness to his duties, of his zeal for the glory of God, and the progress of religion, and the numerous reasons we have for hoping, that he has been numbered with the *just made perfect*.

October 30, 1841.—Sister AMBROSIA (COLLINS), at the Baltimore Infirmary, Md. The death of this excellent Sister of Charity was a public calamity. Not only were her services invaluable to the hospital, over which she so wisely and vigilantly presided for many years, her generous charity was felt far and wide, while the amenity of her disposition and her sweetness of manner gave it a tenfold charm in the eyes of the world. Rich in every good work before God and man, she left the earth amid the tears and benedictions of all who knew her, to reap the glorious fruits of her exalted virtue.

Rev. JAMES DOUGHERTY, of the diocess of New York.

November 4, 1841.—Sister APOLLONIA, at Brooklyn, L. I.

R. I. P.

# STATISTICS OF THE CATHOLIC CHURCH IN THE UNITED STATES.

Number of Catholic bishops in the United States, 21; of priests, 541; of clergymen deceased or retired from the ministry during 1841, 36; of clergymen in the United States at the beginning of the year 1841, 545; making an accession of 53 clergymen, since the publication of the last directory.

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The Catholic population of the United States is estimated at 1,300,000.

| Dioceses. | Churches and Chapels. | Churches building. | Other Stations | Clergymen in the ministry. | Clergymen otherwise employed | Ecclesiastical Institutions. | Clerical Students | Literary Institutions for Young men. | Young men Educated. | Female Religious Institutions. | Female Academies. | Pupils in Female Academies. | Charitable Institutions. | Religious Associations. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Baltimore, | 70 | 1 | 15 | 40 | 34 | 4 | 15 | 4 | 572 | 5 | 5 | 560 | 24 | 8 |
| Philadelphia, | 93 | — | 61 | 61 | 3 | 1 | 33 | 2 | 80 | — | 1 | 50 | 6 | 12 |
| New York, | 78 | 2 | 48 | 62 | 5 | 1 | 20 | 1 | 50 | 1 | 3 | 150 | 13 | 20 |
| Boston, | 34 | 8 | 48 | 31 | — | — | 10 | 1 | 50 | — | 1 | — | 1 | 12 |
| Detroit, | 25 | 1 | 25 | 16 | 1 | — | — | 1 | 50 | 1 | 2 | 120 | 5 | 5 |
| Cincinnati, | 38 | 15 | 20 | 35 | 3 | 1 | 12 | 1 | 60 | 2 | 2 | 80 | 2 | 12 |
| Vincennes, | 27 | 10 | 29 | 30 | 4 | 1 | 10 | 1 | 50 | 1 | 2 | 40 | 2 | 2 |
| DuBuque, | 7 | — | 5 | 9 | — | — | 1 | 1 | — | — | 3 | — | — | 5 |
| St. Louis, | 56 | 9 | 60 | 50 | 24 | 3 | 37 | 2 | 320 | 10 | 10 | 640 | 7 | — |
| New Orleans, | 42 | — | 20 | 37 | 13 | 1 | 12 | 1 | 70 | 4 | 4 | 615 | 6 | 8 |
| Natchez, | 6 | 0 | 20 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Mobile, | 7 | — | 23 | 15 | 3 | — | — | 2 | 70 | 1 | 2 | 40 | 1 | — |
| Charleston, | 14 | 3 | 47 | 20 | — | 4 | 9 | — | — | 2 | 2 | 80 | 4 | 4 |
| Richmond, | 8 | 1 | 5 | 6 | 0 | 1 | 3 | — | — | — | 3 | 160 | 4 | 6 |
| Bardstown, | 40 | — | 70 | 26 | 24 | 3 | 15 | 3 | 300 | 3 | 10 | 528 | 2 | — |
| Nashville, | 2 | — | 50 | 8 | — | 1 | 3 | 1 | 40 | — | — | — | — | 2 |
| 16 | 541 | 50 | 470 | 448 | 114 | 21 | 180 | 21 | 1712 | 36 | 48 | 2963 | 77 | 88 |

# CATHOLIC PERIODICALS

PUBLISHED IN THE UNITED STATES.

THE UNITED STATES CATHOLIC MISCELLANY, published every Saturday, in Charleston, S. Carolina, at $4 per annum.

THE CATHOLIC TELEGRAPH, published every Thursday, in Cincinnati, Ohio, at $2 50 per annum, in advance, or otherwise $3.

THE CATHOLIC HERALD, published every Thursday, in Philadelphia, at $3 per annum.

THE CATHOLIC ADVOCATE, published in Bardstown, Ky. every Saturday, at $2 50 per annum, in advance, or otherwise $3.

DER WAHRHEIT'S FREUND, (German paper,) published weekly, in Cincinnati, Ohio, at $2 50 per annum.

THE NEW YORK FREEMAN'S JOURNAL AND CATHOLIC REGISTER, published every Thursday in the city of New York, at $3 per annum, in advance.

THE CATHOLIC EXPOSITOR AND LITERARY MAGAZINE, a monthly periodical, published in the city of New York, at $3 per annum.

THE RELIGIOUS CABINET, a monthly periodical, devoted to the republication of the most useful and interesting articles in the various religious magazines, reviews, &c. issued at Baltimore, Md. Price $3 per annum.

ORDO DIVINI OFFICII RECITANDI, MISSÆQUE CELERRANDÆ, juxta rubricas breviarii ac missalis romani. Published annually, about the 1st of September, by Fielding Lucas, Jr. Baltimore.—Price 50 cents.

THE YOUNG CATHOLIC'S MAGAZINE, enlarged series, published on the first of each month, under the supervision of the Very Rev. Felix Varela, by C. H. Gottsberger, New York, at $1 per annum in advance.

THE BOSTON PILOT, published every Saturday in Boston, Mass. at $3 per annum, in advance.

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# CORRECTIONS.

The following information was received by the Editor, after the Almanac had been put to press:

*Archdiocess of Baltimore.*—St. James' Church in Baltimore, is served by the Rev. fathers of the order of Redemptorists, and is appropriated to the use of the German Catholics. On the site of St. John's Church which they formerly attended, a large and beautiful Gothic church is now in process of construction. Rev. B. Bayer of St. Mary's College, Baltimore, has joined the order of Redemptorists. Rev. P. S. Schreiber of Baltimore, is associated with Rev. J. B. Gildea, at St.

Vincent's Church. Sister Mary Chrysostom, lately of Pittsburg, has succeeded to the charge of the Baltimore Infirmary, in place of Sister Ambrosia, deceased. At St. Vincent's Male Asylum in Baltimore, there are five Sisters of Charity. At St. Joseph's community, Emmitsburg, there are 115 sisters, 54 of whom are professed. Besides these there are 207 sisters employed in the out missions. A preparatory school for boys from 4 to 12 years of age has been lately established in the vicinity of St. Joseph's, near Emmitsburg, and is under the charge of four Sisters of Charity. At Georgetown College, D. C. Rev. Thomas Lilly has succeeded to the place of Rev. J. Lopez, deceased, and Rev. A. Mudd has been appointed to the charge of St. Thomas' congregation, Charles county, Md.

*Diocess of Philadelphia.*—St. Paul's Asylum in Pittsburg, Pa. is served by six Sisters of Charity. Sister MARY ISIDORE, presiding. The school in Pottsville is under the charge of three Sisters of Charity. Sister Euphrosyne, presiding.

*Diocess of Boston.*—The Catholic female school in Boston is under the superintendence of Sister Margaret. The Church of St. Peter's, *Sandwich*, Mass. is served by Rev. J. Strain of Salem; *Quincy* is attended by Rev. T. Fitzsimmons of Boston; *Wanosquatocket* in Rhode Island is attended by Rev. D. Ryan; *Norwich*, Conn. is served by Rev. J. Fitton of Worcester, Mass. The following stations are attended from Burlington, Vermont: *Vergennes, Montpelier, St. Alban's* and *Swanton*. The following are attended from Claremont, N. H.: *Castleton, Charlestown, Lebanon, Hanover, Cornish, Bellows Falls, Windsor, Woodstock, Bernard, Norwich, Bridport, Shoreham, Ouvel, Brandon, Pittsford, Rutland, Plymouth, Poultney, Fairhaven, Manchester, Dorset, Bennington, North Adams, Greenfield* and *Keene*. In Maine, Rev. J. O'Beirne attends *Belfast, Bath* and *Brunswick*. *Machias, Lubeck, Columbia, Prescott* and *Calais*, are served by Rev. J. B. McMahon. Rev. T. O'Sullivan visits *Cherryfield* and *Benedicta*. The latter place is a new and thriving Catholic settlement on a tract of land purchased seven years ago by Bishop Fenwick, of about 12,000 acres. It lies in Aristook county, in township No. 2, *fifth range*, between the Salmon and Moluncus rivers. This last passes through a part of the township. The object of this purchase was to induce those among the Irish Catholics, who were desirous of purchasing small farms of fifty or a hundred acres, to settle together, as they could thus more easily, in due time, be provided with a priest, and enjoy the benefit of their religion. The settlement promises well, possesses a sawmill, shingle machine, a splendid academy, nearly completed, and consists at the present time of nearly 300 souls. The soil is of the first quality, and the situation exceedingly healthy.

Besides the new churches building at *Providence* and *Lowell*, there are others in the course of erection at *Bridgeport* and *Middletown*, Conn.; at *Boston* for the German Catholics; at *Burlington*, Vt. for the Canadian French; and at *Montpelier* and *St. Alban's* in the same State. The rapid increase of Catholics in all the above places renders these churches indispensably necessary.

*Diocess of Cincinnati.*—The Rev. Messrs. Cubero and Alemany are engaged in the missions of Tennessee, not in those of Ohio, as is stated, page 92. On same page read Rev. John Lamy, instead of Rev. John James.

*Fasting Days.*—On p. 5, omit the Vigil of SS. Peter and Paul.

## SUMMARY OF THE
# CATHOLIC MISSIONS
## *THROUGHOUT THE WORLD,*
***Which are aided by the Institution for the Propagation of the Faith.***

### EUROPE.

| | Archbishops. | Bishops. | Priests? | Catholics. |
|---|---|---|---|---|
| Ionian Islands,..... | 1 .... | 1 .... | 20 .. | 12,000 |
| Kingdom of Greece,.... | 1 .... | 3 .... | 100 .. | 23,000 |
| Mold. Wallach. Servia,.. | 1 .... | 2 .... | 36 .. | 71,000 |
| Turkey,..... | 5 .... | 6 .... | 423 .. | 281,000 |
| Total,..... | 8 .... | 12 .... | 579 .. | 387,000 |

Besides these Missions, there are in Europe, 14 Vicariates Apostolic, and about 600 Bishoprics, which, added to the number given above, present a total of 634 Bishops, and 122,000,000 of Catholics.

### ASIA.

*Western.*

| | Archbishops. | Bishops. | Priests. | Catholics. |
|---|---|---|---|---|
| Anatolia,..... | | | | |
| Cyprus,..... | 1 .... | 2 .... | 54? .. | 12,000 |
| Chio,..... | | | | |
| Holy Land,..... | .... | .... | 168 .. | 11,000 |
| Vic. Apos. of Aleppo,.. | .... | 1 .... | .. | 200? |
| Maronites,..... | 8 .... | 2 .... | 1100 .. | 500,000 |
| Melchites,..... | 1 .... | 12 .... | 180? .. | 50,000 |
| Syrians,..... | 2 .... | 4 .... | 60? .. | 30,000 |
| Armenians,..... | 1 .... | 2 .... | 100? .. | 40,000 |
| Bishopric of Babylon,.. | .... | 1 .... | 4 .. | 1,000 |
| Chaldeans,..... | 5 .... | 5 .... | 104 .. | 15,000? |
| Total,..... | 18 .... | 29 .... | 1667 .. | 659,200 |

*Central.*

| | Bishops | Coadjutors. | Priests. | Catholics. |
|---|---|---|---|---|
| Russia in Asia, | 0 | 0 | 140 | 20,000 |
| Tibet, | 1 | 1 | 13 | 8,000 |
| Bengal, | 1 | 0 | 13 | 20,000 |
| Bombay, | 1 | 1 | 36 | 40,000 |
| Madras, | 1 | 1 | 11 | 100,000 |
| Pondicherry, | 1 | 0 | 38 | 230,000 |
| Ceylon, | 1 | 0 | 100 | 200,000 |
| Malabar, | 1 | 1 | 388 | 182,000 |
| Total, | 7 | 4 | 739 | 800,000 |

*Eastern.*

| | Bishops. | Coadjutors. | Priests. | Catholics. |
|---|---|---|---|---|
| Indo-China, | 5 | 2 | 206 | 432,000 |
| China, | 10 | 4 | 144 | 320,000 |
| Total, | 15 | 6 | 350 | 752,000 |

Total of Asia, 89 Bishops, 1,856 Priests, and 2,211,000 Catholics.

AFRICA.

| | Bishops. | Priests. | Catholics. |
|---|---|---|---|
| Algiers, | 1 | 25 | 74,000 |
| Tunis and Tripoli, | 0 | 9 | 7,000 |
| Egypt, | 2 | 50? | 20,000 |
| Abyssinia, | 0 | 3 | 100 |
| Mauritius, | 1 | 6 | 85,000 |
| Cape of Good Hope, | 1 | 4 | 2,000 |
| Total, | 5 | 97 | 188,100 |

Besides the missionary countries in Africa, the church has many bishoprics and numerous flocks along the coast and in the adjacent islands: 1. The Spanish possessions, with 3 bishoprics, and 208,000 Catholics; 2. The Portuguese possessions, with 5 bishoprics and 700,000 Catholics; 3. The French possessions, with 85,000 Catholics; 4. The bishopric of Tanjiers; making the total of Africa, 14 bishoprics, and 1,181,000 Catholics.

Another mission is about to be established in Liberia, by Very Rev. Dr. Barron, V. G. of the bishop of Philadelphia, in the United States, and a clergyman from the diocess of N. York.

AMERICA.

| | Bishops. | Priests. | Catholics. |
|---|---|---|---|
| United States, | 21 | 562 | 1,300,000 |
| Texas, | 1 | 4 | 20,000 |
| British Possessions, | 8 | 133 | 437,000 |
| Dutch Possessions, | 0 | 9 | 44,000 |
| Total, | 30 | 708 | 1,801,000 |

Besides the above missionary countries, we are to count: 1. Lower Canada, with 2 bishoprics and 500,000 Catholics; 2. French Colonies, with 4 Prefect. Apostolic and 240,000 Catholics; 3. Spanish Colonies, with 3 bishoprics and 1,000,000 Catholics; 4. Mexico, Guatemala and South America, with 44 bishoprics and 23,000,000 of Catholics. Total for the New World, 74 bishoprics and 26,541,000 Catholics.

## OCEANICA.

| | Bishops. | Priests. | Catholics. |
|---|---|---|---|
| Prefecture Apostolic of Batavia, | 0 .... | 4 .... | 1,000 |
| Vicariate Apostolic of Australia, | 1 .... | 23 .... | 40,000 |
| Vicariate Apostolic of West Oceanica, | 1 .... | 16 .... | 1,000 |
| Vicariate Apostolic of East Oceanica, | 1 .... | 16 .... | 4,500 |
| Total, | 3 | 59 | 46,500 |

Besides the above there are, 1. The Philippine Islands, numbering 1,000 priests and 3,000,000 of Catholics; 2. The Portuguese Possessions, containing about 50,000 Catholics, making the total of Oceanica, 7 bishops, 1,200 priests, and 3,100,000 Catholics.

The number of Catholics throughout the world, at the lowest calculation, cannot be rated less than 156,000,000. The number of bishops is about 818.

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☞ It has been suggested by one of the Rt. Rev. bishops of the Catholic Church in the United States, that the publication, in the Directory, of the births, confirmations, marriages, and interments, that take place annually among the Catholics of this country, would aid considerably in determining with accuracy the Catholic population of the various diocesses, and of the Union at large. As the First Communion is an annual occurrence in almost every congregation, while confirmation is only occasionally administered, would it not be better to publish the first communions instead of the confirmations? In compliance with the above suggestion, the editor respectfully requests the Rt. Rev. prelates and the Rev. clergy, to forward to him, before the 1st of September of every year, the desired information.

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## Address to the Public.

In offering this little volume to the public, the Editor has no other object in view than to afford some useful information to his Catholic brethren. To convey that information, he has chosen the medium of a periodical which he has designated the "Catholic Almanac," because the matter contained in it is chiefly interesting to the Catholic community. Under the character of an Almanac, it indicates the Festivals observed by the Church on each day of the year; it points out the Holidays, the days of fasting and abstinence, and the portion of Scripture appointed to be read in the Church on each Sunday; it shews the changes of the Moon, the time for the Sun's rising and setting in Washington, the Metropolis of the Union, &c. &c. whilst the general body of information contained in the work will, he hopes, be a source of entertainment and gratification to all who feel an interest in the progress of religion. The work is embellished with a Portrait of the venerable Archbishop Carroll, accompanied with a sketch of his life; and as it is the intention of the Editor to publish the Almanac annually, and to give a likeness and sketch of the life of some Pope or American Prelate in each number, he thought he could not do better than begin with the distinguished individual who was the founder of the Hierarchy in this country. He has to acknowledge, and he feels grateful for, the kindness he has experienced from many in collecting the necessary materials for the work; but he regrets that he has not in *all* cases been successful in his applications for information. He has endeavoured to render the work as accurate and as perfect as the varied nature of the materials would permit; but he is conscious of many deficiencies, which he hopes to remedy, in the next and succeeding numbers, by the kindness of those who may detect the inaccuracies. He gives it to the public such as it is; and if their kindness patronize and encourage him, he will endeavour to render the next number more deserving of their approbation.

THE EDITOR.

## CHRONOLOGICAL CYCLE.

| | |
|---|---|
| Dominical Letter,.....F. | Solar Cycle,..... .....22 |
| Lunar Cycle, or Golden No. 10 | Roman Indiction,.....6 |
| Epact, .....9 | Julian Period,.....6546 |

## MOVEABLE FEASTS.

Septuagesima Sunday,..... .....Feb. 3
Ash Wednesday, first day of Lent,..... .....Feb. 20
Mid Lent Sunday,.....March 17
Palm Sunday, .....March 31
Easter Sunday, .....April 7
Low Sunday, ..... .....April 14
Rogation Sunday, .....May 12
Ascension Day, .....May 16
Whit Sunday, or Pentecost,.....May 26
Corpus Christi,.....June 6
Advent Sunday,.....Dec. 1
Ember Days.—The 27th of February, the 29th of May, the 18th of September, and the 18th of December.

## SOLAR AND LUNAR ECLIPSES FOR THE YEAR 1833.

There will be five Eclipses during the year, two of the Sun and three of the Moon.

1. The first is a partial Eclipse of the Moon on the 6th of January, wholly visible.

Beginning of the Eclipse at 1 o'clock 41 min. in the morning.
Ecliptic conjunction.....2h.....44m.
Middle.....2h.....52m.
End.....4h.....2½m.

2. An annular Eclipse of the Sun on the 20th of January, invisible in the United States.

3. A partial Eclipse of the Moon on the 1st of July, partly visible.

Beginning at.....6h....0m. in the evening.
Moon rises, partly Eclipsed, at..7h...24m.
Ecliptic conjunction at.....7h...32m.
Middle.....7h...38m.
End of the Eclipse.....9h...16m.

4. A total Eclipse of the Sun on the 17th of July, wholly invisible here. This Eclipse will be visible throughout Europe and the North of Asia, and in that part of America which lies within the Arctic circle.

5. A total Eclipse of the Moon on the 26th of December, the latter part of which will be visible in the United States.

Beginning of the Eclipse at 2h...41m. in the afternoon.
Beginning of total darkness 3h...41m.
Middle.....4h...30m.
Moon rises totally Eclipsed 4h...35m.
End of total darkness.....5h...20m.
End of the Eclipse.....6h...19m.

## CARDINAL POINTS.

Vernal Equinox, the 20th of March, at 3 o'clock 4 min. P. M.
Summer Solstice, the 21st of June, at 12 o'clock 15 min. P. M.
Autumnal Equinox, the 23d of Sept. at 2 o'clock 20 min. A. M.
Winter Solstice, the 21st of Decem. at 7 o'clock 35 min. P. M.

## EXPLANATION.

Ap. *signifies* Apostle—App. Apostles—Mart. Martyr——MM. Martyrs—P. Pope—B Bishop—Conf. Confessor—Dr. Doctor—Ab. Abbot—Virg. Virgin—Wid. Widow—*m. a.* morning, afternoon—D. M. Days of the Month—D. W. Days of the Week—C. of V. Colour of Vestments.

Doub. *signifies* double—semid. semidouble—simp. simple: W. White—R. Red—P. Purple—G. Green—B. Black—denote the colour of the ornaments of the day. Feria is a day for which no Saint's office is appointed. Festivals of Obligation are in Capitals.

Paschal time begins on Holy Saturday, and continues to the first Vespers on the Eve of Trinity Sunday.

## HOLIDAYS OF OBLIGATION.

The Circumcision of our Lord.—The Epiphany.—The Annunciation of the B. Virgin.—Easter Monday.—The Ascension.—Whit-Monday.—Corpus Christi.—The Assumption of the B. Virgin.—All Saints.—The Nativity of our Lord.

| D. M. | D. W. | CALENDAR. | C. of V |
|---|---|---|---|
| 1 | Tue | The CIRCUMCISION of our Lord, doub. of 2d class. Vesp. of the Feast, com. of the oct. of St. Steph. | W |
| 2 | Wed | The Octave-day of St. Stephen, doub. - - | R |
| 3 | Thu | The Octave of St. John, doub. - - - | W |
| 4 | Frid | The Octave of the Holy Innocents, doub. - - | R |
| 5 | Sat | The Vigil of the Epiph. Office of the Circum. Sem. | W |
| 6 | SUN | The EPIPHANY of our Lord, doub. of 1 cl. with an Octave. (Ep. Isai. ix. 1. Gosp. Mat. ii. 1, 13.) Vesp. of the Feast. (Full Moon, 2h. 44m. A. M.) | W |
| | | *THE INDULGENCE ENDS.* | |
| 7 | Mon | Of the 2d day within the Oct. semid. - - | W |
| 8 | Tue | Of the 3d day within the Oct. semid. - - - | W |
| 9 | Wed | Of the 4th day within the Oct. semid. - - | W |
| 10 | Thu | Of the 5th day within the Oct. semid. - - | W |
| 11 | Frid | Of the 6th day within the Oct. semid. - - | W |
| 12 | Sat | Office of the Sund. within the Oct. semid. (Last qr at 6h. 26m. P. M.) - - - | W |
| 13 | SUN | First after Epiph. *Vacant.* Oct. of the Epiph. doub. (Ep. Rom. xii. 1, 6. Gosp. Luke, ii. 42, 52) Vesp. of the Feast. - - - - | W |
| 14 | Mon | S. Hilary, B.C. semid. - - - - | W |
| 15 | Tue | S. Paul, the first Hermit, Conf. doub. - | W |
| 16 | Wed | S. Marcellus, V. M. semid - - - | R |
| 17 | Thu | S. Anthony, Abbot, Conf. doub. - - | W |
| 18 | Frid | S. Peter's chair at Rome, great doub. - - | W |
| 19 | Sat | S. Canute, King of Denmark, Martyr, semid. - | R |
| 20 | SUN | 2d after Epiph. The Holy Name of JESUS. doub. of 2d class. (Ep. Rom. xii. 6, 16. Gosp. John, ii. 1, 12) Vesp. of the Feast. - - | W |
| 21 | Mon | S. Agnes, Virg. Mart. doub. - - - | R |
| 22 | Tue | SS. Vincent & Anastasius, MM. semid. - | R |
| 23 | Wed | S. Raymond of Pennafort, Conf. semid. - | W |
| 24 | Thu | S. Timothy, BM. semid. - - - | R |
| 25 | Frid | Conversion of St. Paul, great doub. - - | W |
| 26 | Sat | S. Polycarp, BM. semid. - - - | R |
| 27 | SUN | 3d after Epiph. S. John Chrysostom, BCD. doub. (Ep. Rom. xii. 16, 21. Gosp. Mat. viii. 1, 13) | W |
| 28 | Mon | SS. Fabian & Sebastian, MM. (From the 20th inst.) doub. (First qr. 7h. 23m. P. M.) - - | R |
| 29 | Tue | S. Francis of Sales, BC, doub. - - - | W |
| 30 | Wed | S. Martina, Virg. M. semid. - - - | R |
| 31 | Thu | S. Peter Nolasco, Conf. doub. - - | W |

| D. M. | SUN rises. H. M. | SUN sets. H. M. | MOON sets. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|
| 1 | 7 24 | 4 44 | 1 55 | *m* | |
| 2 | 7 24 | 4 45 | 2 59 | | Edmund Burke born, 1730. |
| 3 | 7 24 | 4 46 | 4 8 | | Battle of Princeton, 1777. |
| 4 | 7 24 | 4 46 | 5 20 | | |
| 5 | 7 24 | 4 47 | rises | | |
| 6 | 7 24 | 4 48 | 5 29 | *a* | Partial Eclipse of the Moon, visible throughout the United States. |
| 7 | 7 24 | 4 49 | 6 43 | | Fenelon died, 1715. |
| 8 | 7 24 | 4 50 | 7 56 | | Battle at New Orleans, 1815. The Birth of Archbishop Carroll, 1736. |
| 9 | 7 24 | 4 51 | 9 8 | | |
| 10 | 7 24 | 4 52 | 10 18 | | King of the Netherlands makes his award respecting the boundary line between Maine and Canada, 1831. |
| 11 | 7 23 | 4 53 | 11 6 | | |
| 12 | 7 23 | 4 54 | —— | | |
| 13 | 7 23 | 4 55 | 0 31 | *m* | |
| 14 | 7 22 | 4 56 | 1 35 | | |
| 15 | 7 22 | 4 57 | 2 37 | | |
| 16 | 7 22 | 4 58 | 3 38 | | |
| 17 | 7 21 | 4 59 | 4 35 | | Franklin Born, 1706. |
| 18 | 7 21 | 5 0 | 5 30 | | |
| 19 | 7 20 | 5 2 | sets | | Copernicus Born, 1472. Annular Eclipse of the Sun—invisible here. |
| 20 | 7 19 | 5 3 | 5 1 | *a* | |
| 21 | 7 19 | 5 4 | 5 56 | | |
| 22 | 7 18 | 5 5 | 6 52 | | |
| 23 | 7 17 | 5 6 | 7 49 | | |
| 24 | 7 17 | 5 7 | 8 47 | | |
| 25 | 7 16 | 5 8 | 9 45 | | Martin Van Buren's nomination, as Minister to England, rejected by the casting vote of the Vice President of the Senate, 1832. |
| 26 | 7 15 | 5 9 | 10 43 | | |
| 27 | 7 15 | 5 10 | 11 43 | | |
| 28 | 7 14 | 5 11 | —— | | |
| 29 | 7 13 | 5 12 | 0 45 | *m* | Archbishop Marechal died, 1828. |
| 30 | 7 13 | 5 13 | 1 50 | | |
| 31 | 7 12 | 5 15 | 2 58 | | |

*Mean Time at Washington City.*

| D. M. | D. W. | CALENDAR. | C. of P. |
|---|---|---|---|
| 1 | Frid | S. Ignatius, BM semid. - - - - - | R |
| | | *THE INDULGENCE BEGINS.* | |
| 2 | Sat | FD. Purification of the B. V. Mary, or Candlemas-day, doub. 2 cl. After complin, *Ave Regina*, and no more *Alleluia* till Holy Saturday. - - | W |
| 3 | SUN | Septuagesima, semid. (Ep. 1 Cor. ix. 24. x. 5. Gosp. Mat. xx. 1, 17) - - - - - | P |
| 4 | Mon | S. Andrew Corsini, BC. doub. (F. Moon 1, 31, P. M.) | W |
| 5 | Tue | S. Agatha, VM. doub. - - - | R |
| 6 | Wed | S. Dorothy, VM. simple. - - - | R |
| 7 | Thu | S. Romuald, Abbot, doub. - - - | W |
| 8 | Frid | S. John of Matha, Conf. doub. - - | W |
| 9 | Sat | Office of the Conception of the B. V. Mary, semid. | W |
| | | *THE INDULGENCE ENDS.* | |
| 10 | SUN | Sexagesima, semid. (Ep. 2 Cor. xi. 19. xii. 10. Gosp. Luke, viii. 4, 16) - - - - - | P |
| 11 | Mon | S Scholastica, Virg. (From yesterday) doub. (Last quarter, 8h. 13m. A. M.) - - - | W |
| 12 | Tue | Feria. - - - - - - | P |
| 13 | Wed | Feria. - - - - - - - | P |
| 14 | Thu | Office of the Blessed Sacrament, semid. - | W |
| 15 | Frid | SS. Faustinus & Jovita, MM. simple, *abst.* - | R |
| 16 | Sat | Office of the Conception BVM. semid. *abst.* - | W |
| 17 | SUN | Quinquagesima, semid. (Ep. 1 Cor. xiii. 1, 13. Gosp. Luke, xviii. 31, 34) - - - | P |
| 18 | Mon | S. Simeon, Bishop of Jerusalem, Mart. simple. | R |
| 19 | Tue | Feria. (New Moon, 12h. 19m. P. M.) - | P |
| 20 | Wed | Ash-Wednesday. *Fast.* - - - N. B. The Fast of Lent to be continued till Easter on all days but Sund.—and on Sund. abstinen. | P |
| 21 | Thu | Feria. - - - - - | P |
| 22 | Frid | The Office of the Passion of Our Lord, *ad libit.* great doub. - - - - | R |
| 23 | Sat | S. Peter Damian, BCD. doub. - - | W |
| | | *THE INDULGENCE BEGINS.* | |
| 24 | SUN | First of Lent, semid. (Ep. 2 Cor. vi. 11. Gosp. Mat. iv. 1, 12) - - - - - | P |
| 25 | Mon | S. Matthias, Ap. doub. of 2 class. - - | R |
| 26 | Tue | S. Peter's Chair at Antioch. (From the 22nd inst.) great doub. - - - - | W |
| 27 | Wed | Feria. *Ember-Day.* (First quarter, 8h. 12m. A. M.) | P |
| 28 | Thu | Feria. - - - - - | P |

| D. M. | SUN rises. H. M. | SUN sets. H. M. | MOON sets. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|
| 1 | 7 11 | 5 17 | 4 4 | *m* | |
| 2 | 7 10 | 5 18 | 5 10 | | |
| 3 | 7 9 | 5 19 | rises | | |
| 4 | 7 8 | 5 20 | 5 27 | *a* | |
| 5 | 7 7 | 5 21 | 6 43 | | |
| 6 | 7 6 | 5 22 | 7 57 | | |
| 7 | 7 5 | 5 24 | 9 8 | | |
| 8 | 7 4 | 5 25 | 10 17 | | The Poet Crabbe died at Trowbridge, |
| 9 | 7 3 | 5 26 | 11 23 | | [Eng. 1831. |
| 10 | 7 2 | 5 27 | —— | | |
| 11 | 7 1 | 5 28 | 0 27 | *m* | |
| 12 | 7 0 | 5 29 | 1 29 | | The Cholera broke out in London, 1831. |
| 13 | 6 59 | 5 31 | 2 29 | | |
| 14 | 6 57 | 5 32 | 3 25 | | |
| 15 | 6 56 | 5 33 | 4 17 | | |
| 16 | 6 54 | 5 34 | 5 5 | | |
| 17 | 6 53 | 5 35 | 5 48 | | |
| 18 | 6 52 | 5 36 | sets | | |
| 19 | 6 51 | 5 37 | 5 43 | *a* | |
| 20 | 6 50 | 5 38 | 6 40 | | |
| 21 | 6 48 | 5 39 | 7 38 | | |
| 22 | 6 47 | 5 40 | 8 37 | | George Washington born, 1732. |
| 23 | 6 46 | 5 41 | 9 36 | | |
| 24 | 6 45 | 5 43 | 10 36 | | |
| 25 | 6 43 | 5 44 | 11 38 | | |
| 26 | 6 42 | 5 45 | —— | | |
| 27 | 6 40 | 5 46 | 0 42 | *m* | |
| 28 | 6 39 | 5 47 | 1 49 | | |

*Mean Time at Washington City.*

| D. M. | D. W. | CALENDAR. | Asp. (C) |
|---|---|---|---|
| 1 | Frid | *Ember-Day.* Feast of our Lord's Crown, great doub. | R |
| 2 | Sat | *Ember-Day.* Feria. - - - - | P |
| 3 | SUN | 2d of Lent, semid. (Ep. 1 Thess. iv. 1, 8. Gosp. Mat. xvii. 1, 10) - - - - | P |
| 4 | Mon | S. Casimir, Conf. semid. - - - | W |
| 5 | Tue | Feria. (Full Moon, 11h. 45m. P. M.) - | P |
| 6 | Wed | Feria. - - - - - - - | P |
| 7 | Thu | S. Thomas of Aquin, CD. doub. - - | W |
| 8 | Frid | Office of the Spear and the Nails of our Lord, great doub. - - - - - | R |
| 9 | Sat | S. Frances of Rome, Widow, doub. - - | W |
| 10 | SUN | 3d of Lent, semid. (Ep. Ephes. v. 1, 9. Gosp. Luke, xi. 14, 29) - - - - - | P |
| 11 | Mon | S. John of God, Conf. doub. (From the 8th inst.) | W |
| 12 | Tue | S. Gregory the Great, Pope & Doctor, doub. | W |
| 13 | Wed | The Forty Martyrs of Sebaste, semid. (From the 10th inst.) (Last quarter 12h. 46m. A. M.) - | R |
| 14 | Thu | Feria. - - - - - - - | P |
| 15 | Frid | Office of the Five Wounds of Our Lord, great doub. | R |
| 16 | Sat | Feria. - - - - - - - | P |
| 17 | SUN | 4th of Lent, semid. (Ep. Gal. iv. 22, 31. Gosp. John, vi. 1, 15) - - - - - - | P |
| 18 | Mon | S. Patrick, BC. semid. (From yesterday) - | W |
| 19 | Tue | FD. S. Joseph, Conf. Spouse of the B. V. doub. of 2d class. - - - - - - | W |
| 20 | Wed | Feria. - - - - - - - | P |
| 21 | Thu | S. Benedict, Abbot, Conf. doub. (New Moon 5h. 59m. A. M.) - - - - - | W |
| 22 | Frid | Office of the most Precious Blood of Our Lord, great doub. - - - - - | R |
| 23 | Sat | Feria. *On this day the Crucifix is veiled.* - | P |
| 24 | SUN | Passion-Sunday, semid. (Ep. Hebr. ix. 11, 15. Gosp. John, viii. 46, 59) - - - | P |
| 25 | Mon | ANNUNCIATION of the B. Virgin Mary, doub. 2 class. - - - - - | W |
| 26 | Tue | Feria. - - - - - - - | P |
| 27 | Wed | Feria. - - - - - - - | P |
| 28 | Thu | Feria. (First quarter 5h. 43m. P. M.) - | P |
| 29 | Frid | Feast of the Seven Dolours of the B. V. great doub. | W |
| 30 | Sat | Feria. - - - - - - - | P |
| 31 | SUN | Palm-Sunday, semid. (Ep. Phil. ii. 5, 11. Gosp. Mat. xxi. 1, 10. xxvi. & xxvii. - - | P |

| D. | M. | SUN rises. H. M. | SUN sets. H. M. | MOON sets. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|---|
| 1 | | 6 37 | 5 48 | 2 53 | *m* | |
| 2 | | 6 36 | 5 49 | 3 52 | | |
| 3 | | 6 34 | 5 50 | 4 49 | | |
| 4 | | 6 33 | 5 51 | rises | | 22d Congress ends and new Presidential |
| 5 | | 6 32 | 5 52 | 5 28 | *a* | [term begins. |
| 6 | | 6 30 | 5 53 | 6 42 | | |
| 7 | | 6 29 | 5 54 | 7 54 | | |
| 8 | | 6 28 | 5 55 | 9 4 | | |
| 9 | | 6 26 | 5 56 | 10 11 | | |
| 10 | | 6 24 | 5 57 | 11 16 | | |
| 11 | | 6 22 | 5 58 | —— | | |
| 12 | | 6 21 | 5 59 | 0 19 | *m* | |
| 13 | | 6 19 | 6 0 | 1 17 | | |
| 14 | | 6 18 | 6 1 | 2 12 | | |
| 15 | | 6 17 | 6 2 | 3 1 | | President Jackson born, 1767. |
| 16 | | 6 15 | 6 3 | 3 46 | | |
| 17 | | 6 14 | 6 4 | 4 27 | | |
| 18 | | 6 12 | 6 5 | 5 1 | | |
| 19 | | 6 10 | 6 6 | 5 34 | | |
| 20 | | 6 9 | 6 7 | sets | | Spring begins. |
| 21 | | 6 7 | 6 8 | 6 31 | *a* | |
| 22 | | 6 6 | 6 9 | 7 31 | | Von Goëthe died at Weimar, 1832, ag. 83. |
| 23 | | 6 5 | 6 10 | 8 32 | | |
| 24 | | 6 3 | 6 11 | 9 34 | | |
| 25 | | 6 1 | 6 12 | 10 38 | | |
| 26 | | 5 59 | 6 13 | 11 42 | | |
| 27 | | 5 58 | 6 14 | —— | | The Cholera broke out in Paris, 1831. |
| 28 | | 5 57 | 6 15 | 0 44 | *m* | |
| 29 | | 5 56 | 6 16 | 1 44 | | |
| 30 | | 5 54 | 6 17 | 2 41 | | |
| 31 | | 5 52 | 6 18 | 3 32 | | |

*Mean Time at Washington City.*

| D. M. | D. W. | CALENDAR. | (Ap. C.) |
|---|---|---|---|
| 1 | Mon | Feria. - - - - - | P |
| 2 | Tue | Feria - - - - - - | P |
| 3 | Wed | Feria. In the evening Tenebræ. - - | P |
| 4 | Thu | FD. Maunday-Thursday, doub. 1 cl. Tenebræ in the evening. (Full Moon 9h. 39m. A. M.) - | P |
| 5 | Frid | FD. Good-Friday, or the Passion of Our Lord, doub. 1 cl. Tenebræ. - - - - | B |
| 6 | Sat | FD. Holy-Saturday, doub. 1 cl. After Complin, *Regina Cœli.* - - - - - | W |
| | | *HERE BEGINS THE PASCHAL TIME.* | |
| 7 | SUN | EASTER-SUNDAY, doub. 1 cl. with an octave. (Ep. 1 Cor. v. 7. Gosp. Mark, xvi. 1, 7) - | W |
| 8 | Mon | EASTER-MONDAY, doub. 1 class. - - | W |
| 9 | Tue | FD. Easter-Tuesday, doub. 1 class. - - | W |
| 10 | Wed | Of the Octave, semid. - - - | W |
| 11 | Thu | Of the Octave, semid. (Last quarter 7h. 6m. P. M.) | W |
| 12 | Frid | Of the Octave, semid. *Abstinence.* - - | W |
| 13 | Sat | Of the Octave, semid. *Abstinence.* - - | W |
| 14 | SUN | Low-Sunday, doub. (Ep. 1 John v. 4, 10. Gosp. John xx. 19, 31) - - - - - | W |
| 15 | Mon | S. Francis of Paula, Conf. doub. (From the 2d inst.) | W |
| 16 | Tue | S. Isidore, BCD. doub. (From the 4th inst.) - | W |
| 17 | Wed | S. Vincent Ferrerius, Conf. doub. (From 5th inst.) | W |
| 18 | Thu | S. Leo the Great, Pope & Doctor, doub. (From the 11th inst.) - - - - | W |
| 19 | Frid | S. Hermenegild, Mart. semid. (From the 13th inst.) (New Moon 8h. 47m. P. M.) *Abstinence.* - | R |
| 20 | Sat | Office of the Conception, semid. *Abstinence.* | W |
| 21 | SUN | 2d af. Easter, S. Anselm, Archb. of Cant'ry, Conf. & Doct. doub.(Ep.1 Pet. ii.21,25. Gos. John x.11,16) | W |
| 22 | Mon | SS. Soter & Caius, Popes and Martyrs, semid. | R |
| 23 | Tue | S. George, Mart. semid. - - - | R |
| 24 | Wed | S. Fidelis, Mart. doub. - - - - | R |
| 25 | Thu | FD. S. Mark, Evang. doub. 2 cl. *Litanies. Abstinence.* | R |
| 26 | Frid | SS. Cletus & Marcellinus, Popes and Martyrs, sem. *Abstinence.* - - - - | R |
| 27 | Sat | Office of the Conception, semid. *Abst.* (First quarter 12h. 32m. A. M.) - - - - | W |
| 28 | SUN | 3d after Easter, Patronage of S. Joseph, doub. 2 cl. (Ep. 1 Peter ii. 11, 18. Gosp. John xvi. 16, 22) | W |
| 29 | Mon | S. Peter, Martyr, doub. - - - | R |
| 30 | Tue | S. Catharine of Sienna, Virg. doub. - - | W |

| D. M. | SUN rises. H. M. | SUN sets. H. M. | MOON sets. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|
| 1 | 5 50 | 6 18 | 4 5 | *m* | |
| 2 | 5 49 | 6 19 | 4 46 | | |
| 3 | 5 47 | 6 20 | rises | | |
| 4 | 5 45 | 6 20 | 6 40 | *a* | |
| 5 | 5 44 | 6 21 | 7 49 | | |
| 6 | 5 42 | 6 22 | 8 57 | | |
| 7 | 5 40 | 6 23 | 10 3 | | |
| 8 | 5 39 | 6 24 | 11 6 | | |
| 9 | 5 37 | 6 25 | —— | | Steam-boat Brandywine destroyed by [fire, near Memphis, Ten.—upwards |
| 10 | 5 35 | 6 26 | 0 3 | *m* | [of 110 lives lost, 1832. |
| 11 | 5 34 | 6 27 | 0 55 | | |
| 12 | 5 32 | 6 28 | 1 42 | | |
| 13 | 5 31 | 6 29 | 2 24 | | Catholic Relief Bill passed in England, [1829. |
| 14 | 5 30 | 6 30 | 3 1 | | |
| 15 | 5 28 | 6 31 | 3 34 | | |
| 16 | 5 27 | 6 32 | 4 3 | | |
| 17 | 5 26 | 6 33 | 4 31 | | Franklin died, 1790. |
| 18 | 5 24 | 6 34 | 4 50 | | |
| 19 | 5 23 | 6 35 | sets | | |
| 20 | 5 21 | 6 36 | 7 25 | *a* | |
| 21 | 5 20 | 6 37 | 8 31 | | |
| 22 | 5 18 | 6 38 | 9 36 | | |
| 23 | 5 17 | 6 39 | 10 40 | | Shakespeare died, 1616. |
| 24 | 5 16 | 6 40 | 11 42 | | |
| 25 | 5 14 | 6 41 | —— | | |
| 26 | 5 13 | 6 42 | 0 39 | *m* | |
| 27 | 5 12 | 6 43 | 1 29 | | |
| 28 | 5 10 | 6 44 | 2 13 | | |
| 29 | 5 9 | 6 45 | 2 52 | | |
| 30 | 5 8 | 6 46 | 3 27 | | |

*Mean Time at Washington City.*

| D. M. | D. W. | CALENDAR. | C. of V. |
|---|---|---|---|
| 1 | Wed | FD. SS. Philip & James, App. doub. 2 cl. - | R |
| 2 | Thu | S. Athanasius, Bp. of Alexandria and Doctor, doub. | W |
| 3 | Frid | FD. Finding of the Holy Cross, doub. 2 cl. *Abstin.* (Full Moon 7h. 45m. P. M.) - - | R |
| 4 | Sat | S. Monica, Widow, doub. *Abstinence.* - - | W |
| 5 | SUN | 4th after Easter. S. Pius Fifth, Pope & Conf. doub. (Ep. James i. 17, 21. Gosp. John xvi. 5, 14) | W |
| 6 | Mon | S. John Evang. before the Latin Gate, great doub. | R |
| 7 | Tue | S. Stanislaus, Bishop and Martyr, doub. - | R |
| 8 | Wed | Apparition of S. Michael Archang. great doub. | W |
| 9 | Thu | S. Gregory Nazianzen, Bishop and Doctor, doub. | W |
| 10 | Frid | S. Antoninus, Bp. of Florence & Conf. semid. *Abst.* | W |
| 11 | Sat | Office of the Conception, semid. *Abst.* (Last quarter 1h. 46m. P. M.) - - - - | W |
| 12 | SUN | 5th after Easter, semid. (Ep. James i. 22, 27. Gosp. John xvi. 22, 30) - - - - | W |
| 13 | Mon | Rogation-day. SS. Nereus & Achilleus, MM. semid. *Litanies. Abstinence.* - - - - | R |
| 14 | Tue | Rogation-day. S. Boniface, Mart. simp. *Litan. Abst.* | R |
| 15 | Wed | Rogation-day. Of the Vigil of the Ascen. *Litan. Abst.* | P |
| 16 | Thu | ASCENSION-DAY, doub. of 1 class with an octave | W |
| 17 | Frid | S. Paschal Baylon, Conf. doub. *Abstinence.* - | W |
| 18 | Sat | S. Venantius, Mart. doub. *Abstinence.* - | R |
| 19 | SUN | Within the Octave. S. Peter Celestine, Pope, doub. (Ep. 1 Peter iv. 7, 12. Gosp. John xv. 26. xvi. 4.) (New Moon 8h. 38m. A. M.) - - | W |
| 20 | Mon | S. Bernardin of Sienna, Conf. semid. - - | W |
| 21 | Tue | Of the Octave of the Ascension, semid. - | W |
| 22 | Wed | Of the Octave, semid. - - - | W |
| 23 | Thu | Octave of the Ascension, doub. - - | W |
| 24 | Frid | S. Ubaldus, Bishop and Conf. semid. (From the 16th inst.) *Abstinence* - - - - | W |
| 25 | Sat | Of the Vigil of Pentecost, semid. *Fast.* - | R |
| 26 | SUN | WHIT-SUNDAY, doub. 1 cl. with an octave. (Ep. Acts ii. 1, 11. Gosp. John xiv. 23, 31.) (First quarter 5h. 39m. A. M.) - - - | R |
| 27 | Mon | WHIT-MONDAY, doub. of 1 class. - - | R |
| 28 | Tue | FD. Whit-Tuesday, doub. of 1 class. - - | R |
| 29 | Wed | *Ember-day.* Of the Octave, semid. *Fast.* - | R |
| 30 | Thu | Of the Octave, semid. - - - - | R |
| 31 | Frid | *Ember-day.* Of the Octave, semid. *Fast.* - | R |

| D. | M. | SUN rises. H. M. | SUN sets. H. M. | MOON sets. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|---|
| 1 | | 5 7 | 6 47 | 4 1 | *m* | Union of England and Scotland, 1707. |
| 2 | | 5 6 | 6 48 | rises | | |
| 3 | | 5 5 | 6 49 | 6 37 | *a* | |
| 4 | | 5 4 | 6 50 | 7 46 | | |
| 5 | | 5 3 | 6 50 | 8 51 | | |
| 6 | | 5 3 | 6 51 | 9 51 | | |
| 7 | | 5 2 | 6 52 | 10 47 | | |
| 8 | | 5 1 | 6 53 | 11 37 | | |
| 9 | | 5 0 | 6 54 | —— | | |
| 10 | | 4 59 | 6 55 | 0 22 | *m* | |
| 11 | | 4 58 | 6 56 | 1 2 | | Lord Chatham died, 1778. |
| 12 | | 4 57 | 6 57 | 1 36 | | |
| 13 | | 4 56 | 6 58 | 2 6 | | |
| 14 | | 4 55 | 6 59 | 2 33 | | Vaccination first brought into use, 1796. |
| 15 | | 4 54 | 7 0 | 3 0 | | |
| 16 | | 4 53 | 7 0 | 3 28 | | |
| 17 | | 4 52 | 7 1 | 3 57 | | |
| 18 | | 4 51 | 7 2 | sets | | Cassimer Perrier died, 1832—and Bona- |
| | | | | | | [parte declared Emperor, 1804. |
| 19 | | 4 51 | 7 3 | 7 23 | *a* | |
| 20 | | 4 50 | 7 4 | 8 30 | | |
| 21 | | 4 49 | 7 4 | 9 34 | | |
| 22 | | 4 48 | 7 5 | 10 34 | | |
| 23 | | 4 47 | 7 6 | 11 28 | | |
| 24 | | 4 46 | 7 7 | —— | | |
| 25 | | 4 46 | 7 8 | 0 15 | *m* | |
| 26 | | 4 45 | 7 8 | 0 55 | | |
| 27 | | 4 44 | 7 9 | 1 31 | | |
| 28 | | 4 43 | 7 10 | 2 3 | | |
| 29 | | 4 43 | 7 11 | 2 34 | | Fire at Fayetteville, 1831. |
| 30 | | 4 42 | 7 11 | 3 5 | | Sir James Mackintosh died in London, |
| 31 | | 4 42 | 7 12 | 3 37 | | [1832, aged 66. |

*Mean Time at Washington City.*

| D. M. | D. W. | CALENDAR. | C. of V. |
|---|---|---|---|
| 1 | Sat | *Ember-day.* Of the Oct. sem. *Fast.* Aft. Vesp. *S. Reg.* | W |
| | | *HERE ENDS THE PASCHAL TIME.* | |
| 2 | SUN | TRINITY-SUNDAY, doub. 2 cl. (Ep. Rom. x. 33,36. Gosp Mat.xxviii.18,20.) (Full Moon 6h.51m.A.M.) | W |
| 3 | Mon | S. Gregory VII. Pope & Conf. doub. (From 25th May) | W |
| 4 | Tue | S. Francis Caraccioli, Conf. doub. - - | W |
| 5 | Wed | S. Philip Nerius, Conf. doub. (From the 26th May) | W |
| 6 | Thu | CORPUS-CHRISTI, doub. of 1 class with an octave | W |
| 7 | Frid | Of the Octave, semid. *Abstinence.* - - | W |
| 8 | Sat | Of the Octave, semid. *Abstinence.* - - | |
| 9 | SUN | Within the Octave and 2d after Pent. semid. (Ep. 1 John iii. 13, 18. Gosp. Luke xiv. 16, 24) - | W |
| 10 | Mon | Of the Octave, semid. (Last quarter 7h. 20m. A. M.) | W |
| 11 | Tue | S. Barnabas, Apostle, great doub. - - | R |
| 12 | Wed | S. John a S. Facundo, Conf. doub. - - | W |
| 13 | Thu | Octave of Corpus-Christi, great doub. - | W |
| | | *The Indulgence for Pent. and Corpus-Christi ends.* | |
| 14 | Frid | Feast of the Sacred Heart of JESUS, gr. doub. *Abst.* | W |
| 15 | Sat | S. Norbert, Bp. of Magdeburgh, Conf. doub. (From the 6th inst.) *Abstinence* - - - | W |
| 16 | SUN | 3d after Pentecost, semid. (Ep. 1 Peter v. 6, 11. Gosp. Luke xv. 1, 10) - - - | G |
| 17 | Mon | S. Anthony of Padua, Conf. doub. (From 13th inst.) (New Moon 6h. 9m. P. M.) - - | W |
| 18 | Tue | S. Basil the Great, Bp & Doct. doub. (From 14th inst.) | W |
| 19 | Wed | S. Juliana of Falconery, Virg. doub. - - | W |
| 20 | Thu | S. Mary Magdalen of Pazzi, Virg. semid. (From the 27th May) - - - - - | W |
| 21 | Frid | S. Margaret, Queen of Scotland, Widow, semid. (From the 10th inst.) *Abstinence.* - - | W |
| 22 | Sat | Vigil of the Nativity of S. John Baptist. *Abstinence.* | P |
| 23 | SUN | 4th after Pentecost, semid. (Ep. Rom. viii. 18, 23. Gosp. Luke v. 1, 11.) - - - | G |
| 24 | Mon | FD. Nativity of S. John the Baptist, doub. 1 cl. with an Octave. (First quarter at 10h. 27m. A. M.) | W |
| 25 | Tue | S. William, Abbot, doub. - - - | W |
| 26 | Wed | SS. John & Paul, Martyrs, doub. - - | R |
| 27 | Thu | Of the Octave, semid. - - - | W |
| 28 | Frid | Vigil S. Leo II., Pope and Conf. semid. *Fast.* - | W |
| | | *THE INDULGENCE BEGINS.* | |
| 29 | Sat | FD. SS. Peter & Paul, App. doub. 1 class with an Octave. *Abstinence.* - - - - | R |
| 30 | SUN | 5th after Pentecost. Commemoration of S. Paul, Ap. doub. (Ep. 1 Peter iii. 8, 15. Gosp. Mat. v. 20,24) | R |

| D. W. | SUN rises. H. M. | SUN sets. H. M. | MOON rises. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|
| 1 | 4 42 | 7 13 | 6 35 | *a* | |
| 2 | 4 42 | 7 14 | 7 39 | | |
| 3 | 4 41 | 7 14 | 8 37 | | |
| 4 | 4 41 | 7 15 | 9 30 | | Prince Leopold elected King of the Bel- |
| 5 | 4 41 | 7 15 | 10 17 | | [gians, 1831. |
| 6 | 4 40 | 7 16 | 10 59 | | |
| 7 | 4 40 | 7 16 | 11 35 | | |
| 8 | 4 40 | 7 17 | —— | | |
| 9 | 4 40 | 7 18 | 0 6 | *m* | |
| 10 | 4 40 | 7 18 | 0 35 | | |
| 11 | 4 40 | 7 19 | 1 2 | | |
| 12 | 4 40 | 7 20 | 1 28 | | |
| 13 | 4 40 | 7 20 | 1 56 | | |
| 14 | 4 40 | 7 21 | 2 25 | | Reform Bill becomes a law, 1832. |
| 15 | 4 40 | 7 21 | 2 58 | | |
| 16 | 4 40 | 7 22 | 3 35 | | |
| 17 | 4 40 | 7 22 | sets | | |
| 18 | 4 40 | 7 23 | 8 23 | *a* | Battle of Waterloo, 1815. |
| 19 | 4 40 | 7 23 | 9 21 | | |
| 20 | 4 40 | 7 24 | 10 12 | | |
| 21 | 4 40 | 7 24 | 10 55 | | Summer begins. |
| 22 | 4 40 | 7 24 | 11 33 | | |
| 23 | 4 40 | 7 24 | —— | | |
| 24 | 4 41 | 7 24 | 0 7 | *m* | |
| 25 | 4 41 | 7 24 | 0 38 | | |
| 26 | 4 41 | 7 24 | 1 9 | | |
| 27 | 4 42 | 7 24 | 1 41 | | The Cholera appeared at N. York, 1832. |
| 28 | 4 42 | 7 24 | 2 13 | | |
| 29 | 4 42 | 7 24 | 2 48 | | |
| 30 | 4 42 | 7 24 | 3 29 | | |

*Mean Time at Washington City.*

| D. M. | D. W. | CALENDAR. | C. of V |
|---|---|---|---|
| 1 | Mon | Octave of S. John the Baptist, doub. (Full Moon at 7h. 32m. P. M.) | W |
| 2 | Tue | FD. Visitation of the B. V. Mary, great doub. | W |
| 3 | Wed | Of the Octave of the Apostles, semid. | R |
| 4 | Thu | Of the Octave, semid. | R |
| 5 | Frid | Of the Octave, semid. *Abstinence.* | R |
| 6 | Sat | Octave of SS. Peter & Paul, doub. *Abstinence.* | R |
| | | *THE INDULGENCE ENDS.* | |
| 7 | SUN | 6th after Pentecost, sem. (Ep. Rom. vi. 3, 11. Gosp. Mark viii. 1, 10) | G |
| 8 | Mon | S. Elizabeth, Queen of Portugal, Widow, semid. | W |
| 9 | Tue | Feria. (Last quarter at 11h. 6m. P. M.) | G |
| 10 | Wed | Seven Brothers, Martyrs, semid. | R |
| 11 | Thu | Office of the Blessed Sacrament, semid. | W |
| 12 | Frid | S. John Gualbert, Abbot, doub. *Abstinence.* | W |
| 13 | Sat | S. Anacletus, Pope & Martyr, semid. *Abstinence.* | R |
| 14 | SUN | 7th after Pentecost. S. Bonaventure, Bp. & Doctor, doub. (Ep. Rom. vi. 19, 23. Gosp. Mat. vii. 15, 21) | W |
| 15 | Mon | S. Henry, Emperor, Conf. semid. | W |
| 16 | Tue | FD. Our Lady of Mount Carmel, great doub. | W |
| 17 | Wed | S. Alexius, Conf. semid. (New Moon 2h. 9m. A. M.) | W |
| 18 | Thu | S. Camillus of Lelli, Conf. doub. | W |
| 19 | Frid | S. Vincent of Paula, Conf. doub. *Abstinence.* | W |
| 20 | Sat | S. Jerome Æmilianus, Conf. doub. *Abstinence.* | W |
| 21 | SUN | 8th after Pentecost, semid. (Ep. Rom. viii. 12, 17. Gosp. Luke xvi. 1, 9) | G |
| 22 | Mon | S. Mary Magdalen, doub. | W |
| 23 | Tue | S. Apollinaris, Bishop & Martyr, doub. (First quart. 4h. 33m. P. M.) | R |
| 24 | Wed | Vigil of S. James. | P |
| 25 | Thu | FD. S. James, Apostle, doub. of 2 class. | R |
| 26 | Frid | FD. S. Ann, Mother of B. Virgin, great doub. *Abst.* | W |
| 27 | Sat | Office of the Conception, semid. *Abstinence.* | W |
| 28 | SUN | 9th after Pentecost, semid. (Ep. 1 Cor. x. 6, 14. Gosp. Luke xix. 41, 47) | G |
| 29 | Mon | S. Martha, Virgin, semid. | W |
| 30 | Tue | SS. Nazarius, Celsus, &c. MM. semid. (From the 28th inst.) | R |
| 31 | Wed | S. Ignatius, C. Founder of the Society of JESUS, Patron of the Mission of Maryland, doub. of 1 class with an Octave; but out of the State of Maryland it is kept as a double without any Octave. (Full Moon at 10h. 1m. A. M.) | W |

| D. M | SUN rises. H. M. | SUN sets. H. M. | MOON rises. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|
| 1 | 4 43 | 7 24 | 7 23 | *a* | Partial Eclipse of the Moon, at 7h. 28m. |
| 2 | 4 43 | 7 24 | 8 12 | | [P. M. |
| 3 | 4 44 | 7 24 | 8 55 | | |
| 4 | 4 44 | 7 23 | 9 34 | | National Festival. |
| 5 | 4 45 | 7 23 | 10 7 | | |
| 6 | 4 46 | 7 23 | 10 37 | | |
| 7 | 4 46 | 7 23 | 11 4 | | |
| 8 | 4 47 | 7 22 | 11 30 | | |
| 9 | 4 48 | 7 22 | 11 57 | | |
| 10 | 4 48 | 7 22 | ——— | | |
| 11 | 4 49 | 7 21 | 0 25 | *m* | |
| 12 | 4 49 | 7 21 | 0 55 | | |
| 13 | 4 50 | 7 20 | 1 29 | | |
| 14 | 4 51 | 7 20 | 2 8 | | First French Revolution of 1789 began. |
| 15 | 4 52 | 7 19 | 2 56 | | |
| 16 | 4 52 | 7 19 | sets | | |
| 17 | 4 53 | 7 18 | 8 2 | *a* | Total Eclipse of the Sun, invisible here. |
| 18 | 4 54 | 7 18 | 8 49 | | |
| 19 | 4 55 | 7 17 | 9 30 | | |
| 20 | 4 55 | 7 16 | 10 6 | | |
| 21 | 4 56 | 7 16 | 10 40 | | |
| 22 | 4 57 | 7 15 | 11 12 | | |
| 23 | 4 58 | 7 14 | 11 42 | | |
| 24 | 4 58 | 7 13 | ——— | | |
| 25 | 4 59 | 7 12 | 0 14 | *m* | French Revolution of 1830 began. |
| 26 | 5 0 | 7 12 | 0 49 | | Duke of Reichstadt, son of Napoleon, |
| 27 | 5 1 | 7 11 | 1 28 | | [died, 1832. |
| 28 | 5 1 | 7 10 | 2 12 | | |
| 29 | 5 2 | 7 9 | 2 59 | | Charles X. dethroned, 1830. |
| 30 | 5 3 | 7 9 | rises | | |
| 31 | 5 4 | 7 8 | 7 34 | *a* | |

*Mean Time at Washington.*

| D. M. | D. W. | CALENDAR. | Vol. |
|---|---|---|---|
| 1 | Thu | S. Peter's chains, great doub. - - | W |
| 2 | Frid | Of the Octave of S. Ignatius, semid. *Abstinence.* | W |
| 3 | Sat | Finding Relics of S. Stephen, 1st Martyr, sem. *Abst.* | R |
| 4 | SUN | 10th af. Pentecost, & 1st of Aug. S. Dominick, Conf. doub. (Ep. 1 Cor. xii.2,11. Gosp. Luke xviii.9,14) | W |
| 5 | Mon | Dedication of S. Mary, *ad Nives*, great doub. - | W |
| 6 | Tue | FD. Transfiguration of Our Lord, great doub. | W |
| 7 | Wed | Octave of S. Ignatius, (kept in Maryland only; elsewhere of S. Cajetan,) doub. - - | W |
| 8 | Thu | SS. Cyriacus, Largus & Smaragdus, Martyrs, semid. (Last quarter at 12h. 55m. P. M.) - | R |
| 9 | Frid | Vigil. S. Cajetan. Conf. doub. (From the 7th) *Abst.* | W |
| 10 | Sat | FD. S. Lawrence, Mar. doub. of 2 cl. with Oct. *Abst.* | R |
| 11 | SUN | 11th after Pentecost, & 2d of August, semid. (Ep. 1 Cor. xv. 1, 10. Gosp. Mark vii. 31, 37) - | G |
| 12 | Mon | S. Clare, Virgin, doub. - - - | W |
| 13 | Tue | Of the Octave of S. Laurence, semid. - - | R |
| 14 | Wed | Vigil. Of the Octave, semid. *Fast.* - - | P |
| | | *THE INDULGENCE BEGINS.* | |
| 15 | Thu | ASSUMPTION of the B. V. Mary, doub. 1 cl. with an Octave. (New Moon 9h. 34m. A. M.) - | W |
| 16 | Frid | S. Hyacinth, Conf. doub. *Abstinence.* - - | W |
| 17 | Sat | Octave of S. Laurence, doub. *Abstinence.* - | R |
| 18 | SUN | 12th after Pentecost, & 3d of August. S. Joachim, Father of the B. V. Mary, Conf. great doub. (Ep. 2 Cor. iii. 4, 9. Gosp. Luke x. 23, 37) - | W |
| 19 | Mon | Of the Octave of the Assumption, semid. - | W |
| 20 | Tue | S. Bernard, Abbot of Clairvaux, doub. - | W |
| 21 | Wed | S. Jane Frances de Chantal, Widow, doub. - | W |
| 22 | Thu | Octave of the Assumption, doub. (First quarter at 1h. 28m. A. M.) - - - - | W |
| | | *THE INDULGENCE ENDS.* | |
| 23 | Frid | Vigil. S. Philip Beniti, Conf. doub. *Abstinence.* - | W |
| 24 | Sat | FD. S. Bartholomew, Ap. doub. of 2 cl. *Abstinence.* | R |
| 25 | SUN | 13th after Pentecost, & 4th of August, semid. (Ep. Gal. iii. 16, 22. Gosp. Luke xvii. 11, 19) - | G |
| 26 | Mon | S. Lewis, King of France, Conf. semid. (From yest.) | W |
| 27 | Tue | S. Joseph Calasanctius, Conf. doub. - - | W |
| 28 | Wed | S. Augustine, Bishop & Doctor, doub. - | R |
| 29 | Thu | Beheading of S. John the Baptist, great doub. | W |
| 30 | Frid | S. Rose of Lima, Virg. doub. *Abstinence.* (Full Moon at 1h. 54m. A. M.) - - - - | W |
| 31 | Sat | S. Raymond Nonnatus, Conf. doub. *Abstinence.* | W |

| D. | M. | SUN rises. H. | M. | SUN sets. H. | M. | MOON rises. H. | M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 5 | 5 | 7 | 7 | | 8 | 8 | a | Continent of America discovered, 1498. |
| 2 | 5 | 6 | 7 | 6 | | 8 | 38 | | |
| 3 | 5 | 6 | 7 | 5 | | 9 | 6 | | |
| 4 | 5 | 7 | 7 | 4 | | 9 | 33 | | |
| 5 | 5 | 8 | 7 | 3 | | 10 | 0 | | |
| 6 | 5 | 9 | 7 | 2 | | 10 | 26 | | Ben Johnson died, 1637. |
| 7 | 5 | 10 | 7 | 1 | | 10 | 54 | | |
| 8 | 5 | 11 | 7 | 0 | | 11 | 25 | | Canning died, 1827. |
| 9 | 5 | 12 | 6 | 58 | | —— | | | Louis Philippe elected King of France, |
| 10 | 5 | 13 | 6 | 57 | | 0 | 1 | m | [1830. |
| 11 | 5 | 14 | 6 | 56 | | 0 | 43 | | |
| 12 | 5 | 15 | 6 | 55 | | 1 | 34 | | |
| 13 | 5 | 16 | 6 | 54 | | 2 | 34 | | |
| 14 | 5 | 16 | 6 | 53 | | sets | | | |
| 15 | 5 | 17 | 6 | 52 | | 7 | 23 | a | Bonaparte born, 1769. |
| 16 | 5 | 18 | 6 | 51 | | 8 | 5 | | |
| 17 | 5 | 19 | 6 | 49 | | 8 | 40 | | |
| 18 | 5 | 20 | 6 | 48 | | 9 | 12 | | |
| 19 | 5 | 21 | 6 | 46 | | 9 | 42 | | |
| 20 | 5 | 22 | 6 | 45 | | 10 | 14 | | |
| 21 | 5 | 23 | 6 | 44 | | 10 | 48 | | |
| 22 | 5 | 24 | 6 | 42 | | 11 | 26 | | |
| 23 | 5 | 25 | 6 | 41 | | —— | | | |
| 24 | 5 | 25 | 6 | 39 | | 0 | 10 | m | |
| 25 | 5 | 26 | 6 | 38 | | 0 | 57 | | Herschel died, 1822. |
| 26 | 5 | 27 | 6 | 37 | | 1 | 48 | | |
| 27 | 5 | 28 | 6 | 35 | | 2 | 40 | | Black Hawk taken, 1832. |
| 28 | 5 | 29 | 6 | 34 | | rises | | | |
| 29 | 5 | 30 | 6 | 32 | | 6 | 42 | a | |
| 30 | 5 | 31 | 6 | 30 | | 7 | 10 | | |
| 31 | 5 | 32 | 6 | 28 | | 7 | 37 | | |

*Mean Time at Washington City.*

| D. M. | D. W. | CALENDAR. | Ast. |
|---|---|---|---|
| 1 | SUN | 14th after Pentecost, & 1st of September, sem. (Ep. Gal. v. 16, 24. Gosp. Mat. vi. 24, 33) - | G |
| 2 | Mon | S. Stephen, King of Hungary, Conf. semid. - | W |
| 3 | Tue | Feria. - - - - - - | G |
| 4 | Wed | Feria. - - - - - - | G |
| 5 | Thu | S. Laurence Justinian, Bishop of Venice, Conf. sem. | W |
| 6 | Frid | Feria. *Abstinence.* - - - - | G |
| 7 | Sat | Office of the Conception, semid. *Abstinence.* (Last quarter 12h. 54m. A. M.) - - - | W |
| | | *THE INDULGENCE BEGINS.* | |
| 8 | SUN | 15th af. Pent. Nativ. of the B. Virg. doub. 2 cl. with an Oct. (Ep.Gal. v.25. vi.11. Gosp.Luke vii.11,16) | W |
| 9 | Mon | Of the Octave, semid. - - - - | W |
| 10 | Tue | S. Nicholas of Tolentine, Conf. doub. - - | W |
| 11 | Wed | Of the Octave, semid. - - - - | W |
| 12 | Thu | Of the Octave, semid. - - - - | W |
| 13 | Frid | Of the Octave, sem. *Abst.* (New Moon 5h.16m.P.M.) | W |
| 14 | Sat | Exaltation of the Holy Cross, great doub. *Abst.* | R |
| 15 | SUN | 16th aft. Pent. & 3d Sept. The Holy Name of Mary, gr. doub. (Ep.Ephes.iii.13,21.Gosp.Luke xiv.1,11) | W |
| | | *THE INDULGENCE ENDS.* | |
| 16 | Mon | SS. Cornelius & Cyprian, Bishops & Martyrs, sem. | R |
| 17 | Tue | The Stigmas of S. Francis, doub. - - | W |
| 18 | Wed | *Ember-day.* S. Joseph a Cupertino, Conf. doub. *Fast.* | W |
| 19 | Thu | S. Januarius & Companions, MM. doub. - | R |
| 20 | Frid | *Ember-day.* S. Eustachius & Companions, MM. doub. *Fast.* (First quarter at 2h. 14m. P. M.) - | R |
| 21 | Sat | FD. *Ember-day.* S.Matthew,Ap.&Ev. doub. 2 cl. *Fast* | R |
| 22 | SUN | 17th after Pent. Seven Dolours of the B. Virg. great doub. (Ep. Ephes. iv. 1, 6. Gosp. Mat. xxii. 35,46) | W |
| 23 | Mon | S. Linus, Pope & Martyr, semid. - - | R |
| 24 | Tue | Festival of the B. V. *de Mercede.* great doub. - | W |
| 25 | Wed | S. Thomas of Vilanova, Conf. doub. (From the 22d) | W |
| 26 | Thu | Office of the Bd. Sacrament, semid. - - | W |
| 27 | Frid | SS. Cosmas & Damian, Martyrs, semid. *Abstinence.* | R |
| 28 | Sat | S. Wenceslaus, Duke of Bohemia, Mart. semid. *Abstinence.* (Full Moon at 6h. 25m. P. M.) - | R |
| | | *THE INDULGENCE BEGINS.* | |
| 29 | SUN | 18th after Pent. Dedication of S. Michael, Archang. doub. 2 cl. (Ep. 1 Cor. i. 4, 9. Gosp. Mat. ix. 1, 8) | W |
| 30 | Mon | S. Jerome, Priest & Doctor, doub. - - | W |

| D. M. | SUN rises H. M. | SUN sets. H. M. | MOON rises. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|
| 1 | 5 33 | 6 27 | 8 4 | *a* | |
| 2 | 5 34 | 6 26 | 8 30 | | |
| 3 | 5 35 | 6 24 | 8 57 | | |
| 4 | 5 36 | 6 23 | 9 26 | | |
| 5 | 5 37 | 6 21 | 9 59 | | First Congress met at Philadelphia, 1774. |
| 6 | 5 38 | 6 20 | 10 37 | | |
| 7 | 5 39 | 6 19 | 11 23 | | Warsaw taken by the Russians, 1831. |
| 8 | 5 39 | 6 17 | —— | | William IV. of England crowned, 1831. |
| 9 | 5 40 | 6 16 | 0 17 | *m* | |
| 10 | 5 41 | 6 14 | 1 20 | | |
| 11 | 5 42 | 6 13 | 2 29 | | |
| 12 | 5 43 | 6 11 | 3 44 | | |
| 13 | 5 44 | 6 9 | sets | | |
| 14 | 5 45 | 6 8 | 7 5 | *a* | |
| 15 | 5 45 | 6 6 | 7 38 | | |
| 16 | 5 46 | 6 5 | 8 12 | | Missionaries imprisoned in Georgia, 1831 |
| 17 | 5 47 | 6 3 | 8 47 | | |
| 18 | 5 48 | 6 1 | 9 24 | | |
| 19 | 5 48 | 6 0 | 10 5 | | |
| 20 | 5 49 | 5 58 | 10 51 | | Charles Carroll born, 1737. |
| 21 | 5 50 | 5 57 | 11 41 | | |
| 22 | 5 51 | 5 55 | —— | | |
| 23 | 5 52 | 5 53 | 0 35 | *m* | Autumn begins. |
| 24 | 5 53 | 5 51 | 1 30 | | [died, 1832. |
| 25 | 5 54 | 5 49 | 2 27 | | Dr. E. Fenwick, Bishop of Cincinnati |
| 26 | 5 55 | 5 48 | 3 25 | | University of New-York opened, 1832. |
| 27 | 5 56 | 5 47 | rises | | |
| 28 | 5 57 | 5 46 | 6 7 | *a* | |
| 29 | 5 58 | 5 43 | 6 32 | | |
| 30 | 5 59 | 5 41 | 6 59 | | |

*Mean Time at Washington City.*

| D. M. | D. W. | CALENDAR. | C. of V. |
|---|---|---|---|
| 1 | Tue | S. Remigius, Bishop of Rheims, Conf. semid. | W |
| 2 | Wed | Our Guardian Angels, doub. | W |
| 3 | Thu | Office of the Bd. Sacrament, semid. | W |
| 4 | Frid | S. Francis of Assisium, Conf. doub. *Abstinence.* | W |
| 5 | Sat | Office of the Conception, semid. *Abstinence.* | W |
| 6 | SUN | 19th after Pentecost, & 2d October. The Rosary of the B. Virgin, great doub. (Ep. Ephes. iv. 23, 28. Gosp. Mat. xxii. 1, 14.) (Last qr. 11h. 8m. A. M.) | W |
| | | *THE INDULGENCE ENDS.* | |
| 7 | Mon | S. Bruno, Conf. doub. (From yesterday) | W |
| 8 | Tue | S. Bridget, Widow, doub. | W |
| 9 | Wed | S. Dennis & Companions, MM. semid. | R |
| 10 | Thu | S. Francis Borgia, Conf. semid. | W |
| 11 | Frid | Feria. *Abstinence.* | G |
| 12 | Sat | Office of the Conception, semid. *Abstinence.* | W |
| 13 | SUN | 20th aft. Pent. & 3d Oct. sem. (Ep. Ephes. v. 15, 21. Gosp. John iv. 46, 53.) (New Moon 2h. 6m. A.M.) | G |
| 14 | Mon | S. Callixtus, Pope & Martyr, doub. | R |
| 15 | Tue | S. Theresa, Virgin, doub. | W |
| 16 | Wed | S. Edward, King of Eng. Conf. semid. (From 13th) | W |
| 17 | Thu | S. Hedwiges, Widow, semid. | W |
| 18 | Frid | FD. S. Luke, the Evangelist, doub. 2 cl. *Abstinence.* | R |
| 19 | Sat | S. Peter of Alcantara, Conf. doub. *Abstinence.* | W |
| 20 | SUN | 21st after Pent. & 4th Oct. S. John Cantius, Conf. doub. (Ep. Ephes. vi. 10, 17. Gosp. Mat. xviii. 23, 25.) (First quarter at 7h. 3m. A. M.) | W |
| 21 | Mon | S. Hilarion, Abbot, simple. | W |
| 22 | Tue | Feria. | G |
| 23 | Wed | Feria. | G |
| 24 | Thu | Office of the Bd. Sacrament, semid. | W |
| 25 | Frid | SS. Chrysanthus & Daria, MM. simple. *Abstinence.* | R |
| 26 | Sat | Vigil of SS. Simon & Jude. *Abstinence.* | P |
| 27 | SUN | 22d after Pent. & 5th Oct. semid. (Ep. Phil. i. 6, 11. Gosp. Mat. xxii. 15, 21.) | G |
| 28 | Mon | FD. SS. Simon & Jude, App. doub. 2 class. (Full Moon at 10h. 47m. A. M.) | R |
| 29 | Tue | Feria. | G |
| 30 | Wed | Feria. | G |
| 31 | Thu | Vigil. *Fast.* | P |

*Mean Time at Washington City.*

| D. M. | SUN rises. H. M. | SUN sets. H. M. | MOON sets. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|
| 1 | 6 0 | 5 39 | 7 28 | *a* | |
| 2 | 6 1 | 5 38 | 8 0 | | |
| 3 | 6 2 | 5 36 | 8 36 | | |
| 4 | 6 3 | 5 35 | 9 19 | | Provincial Council held in Baltimore, [1829. |
| 5 | 6 4 | 5 34 | 10 8 | | |
| 6 | 6 5 | 5 33 | 11 6 | | Peace with England, 1783. |
| 7 | 6 6 | 5 31 | —— | | |
| 8 | 6 7 | 5 30 | 0 11 | *m* | |
| 9 | 6 8 | 5 28 | 1 21 | | Capo d'Istrias, President of Greece, as- [sassinated, 1831. |
| 10 | 6 9 | 5 27 | 2 35 | | |
| 11 | 6 10 | 5 25 | 3 50 | | |
| 12 | 6 11 | 5 24 | sets | | |
| 13 | 6 12 | 5 22 | 6 6 | *a* | Canova died, 1822. |
| 14 | 6 13 | 5 20 | 6 40 | | |
| 15 | 6 14 | 5 18 | 7 17 | | |
| 16 | 6 15 | 5 17 | 7 57 | | Koskiusko died, 1817. |
| 17 | 6 16 | 5 15 | 8 42 | | |
| 18 | 6 17 | 5 14 | 9 31 | | |
| 19 | 6 18 | 5 12 | 10 25 | | |
| 20 | 6 19 | 5 11 | 11 21 | | |
| 21 | 6 20 | 5 10 | —— | | |
| 22 | 6 21 | 5 9 | 0 18 | *m* | |
| 23 | 6 22 | 5 8 | 1 16 | | |
| 24 | 6 23 | 5 7 | 2 14 | | |
| 25 | 6 24 | 5 5 | 3 12 | | |
| 26 | 6 25 | 5 4 | rises | | Cholera first appeared in England, at [Sunderland, 1831. |
| 27 | 6 27 | 5 2 | 5 2 | *a* | |
| 28 | 6 28 | 5 0 | 5 30 | | |
| 29 | 6 29 | 4 59 | 6 1 | | |
| 30 | 6 30 | 4 58 | 6 36 | | Nat Turner taken, 1831. |
| 31 | 6 31 | 4 57 | 7 16 | | |

| D. M. | D. W. | CALENDAR. | C. of V. |
|---|---|---|---|
| | | *THE INDULGENCE BEGINS.* | |
| 1 | Frid | ALL-SAINTS, doub. of 1 cl. with an Octave. *Abstin.* | W |
| 2 | Sat | FD. All-Souls. *Abstinence.* - - - | B |
| 3 | SUN | 23d after Pent. & 1st Nov. semid. (Ep. Phil. iii. 17, 21. Gosp. Mat. ix. 18, 26.) - - | W |
| 4 | Mon | S. Charles Borromeo, Bishop & Conf. doub. (Last quarter at 7h. 50m. A. M.) - - - | W |
| 5 | Tue | Of the Octave, semid. - - - | W |
| 6 | Wed | Of the Octave, semid. - - - - | W |
| 7 | Thu | Of the Octave, semid. - - - - | W |
| 8 | Frid | Octave of All-Saints, doub. *Abstinence.* - | W |
| | | *THE INDULGENCE ENDS.* | |
| 9 | Sat | Dedication of S. John Lateran, doub. *Abstinence.* | W |
| 10 | SUN | 3d Nov. S. Andrew Avellino, Conf. doub. (v. after Epiph. Ep. Colos. iii. 12, 18. Gosp. Mat. xiii. 24.) | W |
| 11 | Mon | S. Martin, Bishop of Tours, Conf. doub. (New Moon at 12h. 53m. P. M.) - - - | W |
| 12 | Tue | S. Martin, Pope & Martyr, semid. - - | R |
| 13 | Wed | S. Didacus, Conf. semid. - - - | W |
| 14 | Thu | Office of the Bd. Sacrament, semid. - - | W |
| 15 | Frid | S. Gertrude, Virgin, doub. *Abstinence.* - | W |
| 16 | Sat | Office of the Conception, semid. *Abstinence.* - | W |
| 17 | SUN | 4th Nov. S. Gregory Thaumaturgus, Bishop & Confessor, doub. (vi. after Epiph. Ep. 1 Thes. i. 2, 10. Gosp. Mat. xiii. 31, 36.) - - - | W |
| 18 | Mon | Dedication of the Church of SS. Peter & Paul, doub. | W |
| 19 | Tue | S. Elizabeth, Widow, doub. (First quarter at 3h. 2m. A. M.) - - - - - | W |
| 20 | Wed | S. Felix of Valois, Conf. doub. - - | W |
| 21 | Thu | FD Presentation of the B. Virgin, great doub. | W |
| 22 | Frid | S. Cecilia, Virgin & Martyr, doub. *Abstinence.* | R |
| 23 | Sat | S. Clement, Pope & Martyr, doub. *Abstinence.* | R |
| 24 | SUN | 24th after Pentecost, & 5th November. S. John of the Cross, Conf. doub. (Ep. Colos. i. 9, 14. Gosp. Mat. xxiv. 15, 35.) - - - - | W |
| 25 | Mon | S. Catharine, Virgin & Martyr, doub. - | R |
| 26 | Tue | S. Peter, Bishop of Alexandria, Mart. simple. | R |
| 27 | Wed | Feria. (Full Moon at 2h. 19m. A. M.) - | G |
| 28 | Thu | Office of the Bd. Sacrament, semid. - - | W |
| 29 | Frid | Vigil. *Abstinence.* - - - - | P |
| 30 | Sat | S. Andrew. Ap. doub. of 2 class. *Abstinence.* After Vespers, *Alma Redemptoris.* - - - | R |

*Mean Time at Washington City.*

| D. M. | SUN rises. H. M. | SUN sets. H. M. | MOON rises. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|
| 1 | 6 32 | 4 56 | 8 | 4 *a* | The National Society of Science, Lite- |
| 2 | 6 33 | 4 55 | 9 | 0 | [rature and the Arts formed in New- |
| | | | | | [York, 1831. |
| 3 | 6 34 | 4 54 | 10 | 3 | |
| 4 | 6 35 | 4 53 | 11 | 9 | |
| 5 | 6 36 | 4 52 | | | |
| 6 | 6 37 | 4 51 | 0 | 19 *m* | Duke of Orleans guillotined, 1793. |
| 7 | 6 38 | 4 50 | 1 | 30 | |
| 8 | 6 40 | 4 49 | 2 | 42 | Diocesan Synod held in Baltimore, 1831. |
| 9 | 6 41 | 4 48 | 3 | 54 | |
| 10 | 6 42 | 4 47 | 5 | 5 | |
| 11 | 6 44 | 4 46 | sets | | |
| 12 | 6 45 | 4 45 | 5 | 47 *a* | |
| 13 | 6 46 | 4 44 | 6 | 31 | |
| 14 | 6 47 | 4 43 | 7 | 20 | Hon. Charles Carroll died in Baltimore, |
| 15 | 6 48 | 4 42 | 8 | 13 | [1832, aged 96. |
| 16 | 6 49 | 4 41 | 9 | 9 | |
| 17 | 6 50 | 4 41 | 10 | 7 | |
| 18 | 6 51 | 4 40 | 11 | 5 | |
| 19 | 6 52 | 4 39 | | | |
| 20 | 6 53 | 4 39 | 0 | 3 *m* | |
| 21 | 6 54 | 4 38 | 1 | 1 | |
| 22 | 6 55 | 4 37 | 1 | 59 | Massacre at St. Domingo, 1791. |
| 23 | 6 56 | 4 37 | 2 | 57 | |
| 24 | 6 57 | 4 36 | 3 | 56 | |
| 25 | 6 58 | 4 36 | rises | | |
| 26 | 6 59 | 4 36 | 4 | 34 *a* | |
| 27 | 7 0 | 4 36 | 5 | 13 | |
| 28 | 7 1 | 4 35 | 5 | 59 | |
| 29 | 7 2 | 4 35 | 6 | 53 | Revolution in Poland, 1830. |
| 30 | 7 3 | 4 35 | 7 | 54 | |

| D. M. | D. W. | CALENDAR. | C. of V. |
|---|---|---|---|
| 1 | SUN | 1st of Advent, semid. (Ep. Rom. xiii. 11, 14. Gosp. Luke xxi. 25, 34.) - - - - | P |
| 2 | Mon | S. Bibiana, Virgin & Martyr, semid. - - | R |
| 3 | Tue | S. Francis Xavier, Conf. doub. - - | W |
| 4 | Wed | S. Peter Chrysologus, Bishop & Doctor, doub. *Fast.* (Last quarter at 3h. 29m. A. M.) - - | W |
| 5 | Thu | Feria. - - - - - - | P |
| 6 | Frid | S. Nicholas, Bishop of Myra, Conf. doub. *Fast.* | W |
| 7 | Sat | S. Ambrose, Bp. of Milan & Doct. doub. *Abstinence.* | W |
| | | *THE INDULGENCE BEGINS.* | |
| 8 | SUN | 2d of Advent, semid. (Ep. Rom. xv. 4, 13. Gosp. Mat. xi. 2, 10.) - - - - | P |
| 9 | Mon | FD. Conception of the B. Virgin, doub. 2 class with an Octave. (From yesterday.) - - | W |
| 10 | Tue | Of the Octave, semid. - - - | W |
| 11 | Wed | S. Damasus, Pope & Conf. semid. *Fast.* (New Moon at 2h. 10m. A. M.) - - - - - | W |
| 12 | Thu | Of the Octave, semid. - - - | W |
| 13 | Frid | S. Lucy, Virgin & Martyr, doub. *Fast.* - - | R |
| 14 | Sat | Of the Octave, semid. *Abstinence.* - - | W |
| 15 | SUN | 3d of Advent, semid. (Ep. Phil. iv. 4, 7. Gosp. John i. 19, 28.) - - - - - - | P |
| | | *THE INDULGENCE ENDS.* | |
| 16 | Mon | S. Eusebius, Bishop & Martyr, semid. - | R |
| 17 | Tue | Feria. - - - - - - - | P |
| 18 | Wed | *Ember-day.* Feria. *Fast.* - - - | P |
| 19 | Thu | Feria. (First quarter at 12h. 29m. A. M.) - | P |
| 20 | Frid | *Ember-day.* Feria. *Fast.* - - - | P |
| 21 | Sat | *Ember-day.* S. Thomas, Ap. doub. of 2 class. *Fast.* | R |
| 22 | SUN | 4th of Advent, semid. (Ep. 1 Cor. iv. 1, 5. Gosp. Luke iii. 1, 6.) - - - - - | P |
| 23 | Mon | Feria. - - - - - - | P |
| 24 | Tue | Christmas-Eve. *Fast.* - - - - - | P |
| | | *THE INDULGENCE BEGINS.* | |
| 25 | Wed | CHRISTMAS-DAY, doub. of 1 class with an Oct. | W |
| 26 | Thu | FD. S. Stephen, first Martyr, doub. of 2 class with an Octave. (Full Moon at 4h. 29m. P. M.) - | R |
| 27 | Frid | FD S. John, the Evangelist, doub. of 2 class with an Octave. *Abstinence.* - - - | W |
| 28 | Sat | Holy Innocents, MM. doub. of 2 cl. with an Octave. | R |
| 29 | SUN | Within the Octave of Christmas, semid. - | W |
| 30 | Mon | S. Thomas, Archbishop of Canterbury, Mart. sem. (From yesterday.) - - - - - | R |
| 31 | Tue | S. Sylvester, Pope & Conf. doub. - - | W |

| D. M. | SUN rises. H. M. | SUN sets. H. M. | MOON rises. H. M. | | REMARKABLE EVENTS. |
|---|---|---|---|---|---|
| | | | *Mean Time at Washington City.* | | |
| 1 | 7 4 | 4 34 | 9 1 | *a* | |
| 2 | 7 5 | 4 34 | 10 10 | | Opening of 1st Session of 23d Congress. |
| 3 | 7 6 | 4 34 | 11 20 | | Archbishop Carroll died, 1815, aged 81. |
| 4 | 7 7 | 4 34 | —— | | |
| 5 | 7 8 | 4 33 | 0 31 | *m* | |
| 6 | 7 9 | 4 33 | 1 41 | | |
| 7 | 7 10 | 4 33 | 2 51 | | |
| 8 | 7 11 | 4 33 | 4 0 | | |
| 9 | 7 12 | 4 33 | 5 9 | | |
| 10 | 7 13 | 4 33 | sets | | |
| 11 | 7 14 | 4 33 | 5 8 | *a* | |
| 12 | 7 15 | 4 34 | 6 0 | | |
| 13 | 7 15 | 4 34 | 6 56 | | |
| 14 | 7 16 | 4 34 | 7 54 | | George Washington died, 1799. |
| 15 | 7 16 | 4 34 | 8 53 | | |
| 16 | 7 17 | 4 35 | 9 52 | | |
| 17 | 7 17 | 4 35 | 10 49 | | |
| 18 | 7 18 | 4 35 | 11 45 | | |
| 19 | 7 18 | 4 35 | —— | | |
| 20 | 7 19 | 4 35 | 0 43 | *m* | |
| 21 | 7 19 | 4 36 | 1 41 | | Winter begins. |
| 22 | 7 20 | 4 36 | 2 41 | | |
| 23 | 7 20 | 4 37 | 3 43 | | |
| 24 | 7 21 | 4 38 | rises | | Treaty of Ghent signed, 1814. |
| 25 | 7 21 | 4 38 | 3 50 | *a* | |
| 26 | 7 22 | 4 39 | 4 40 | | Total Eclipse of the Moon—partly visib. |
| 27 | 7 23 | 4 40 | 5 40 | | |
| 28 | 7 23 | 4 40 | 6 48 | | |
| 29 | 7 23 | 4 41 | 7 58 | | |
| 30 | 7 24 | 4 42 | 9 11 | | Earth nearest the Sun. |
| 31 | 7 24 | 4 43 | 10 23 | | |

# AN ACCOUNT

OF THE

## LIFE OF THE MOST REVEREND

# JOHN CARROLL, D. D.

FIRST ARCHBISHOP OF BALTIMORE.

JOHN CARROLL was born in Maryland in the year 1734. His parents were Catholics of distinguished respectability. At the age of thirteen, he was sent to the college of St. Omer's in Flanders, where he remained for six years, when he was transferred to the College of Liege and Bruges—all under the superintendence of the Jesuits—for the higher branches of literature. In these two last institutions, alternately pursuing his studies in both, he remained until the year 1769, when he was ordained priest, and soon afterwards became a Jesuit himself. According to the concurrent statements of his cotemporaries, he was unrivalled in all these schools for rapid proficiency in literary attainments, and was no less remarkable for the kindness of his disposition and the strength and solidity of his judgment. In the year 1770, he became the private tutor and preceptor of the present Lord Stourton, the son of a highly respectable Roman Catholic nobleman of England. He immediately commenced the tour of Europe with his pupil, which he did not finish until 1773. Upon his return to Bruges, he resumed at once a professorship in the same College, to which he had been before attached. Here, in the month of September of that year, whilst, with the permission of his superiors, he was meditating a return to his own country, he received the afflicting intelligence of the en-

tire suppression by the Pope, of the Society of Jesus; and this intelligence was soon followed by the breaking up of all their schools and colleges, in the Low Countries, and elsewhere.

On that event, he retired to England, and lived in the family of Lord Arundel, another respectable Roman Catholic Nobleman, until the year 1775, when he returned to his native country. During the tour with Lord Stourton, he wrote a concise and interesting history of England, for the use of his pupil, which is still preserved in manuscript. He also kept a journal of his extensive travels, which strikingly displays the liberal good sense, sound and enlightened judgment, and diffusive observation, which ever distinguished him. He continued in Europe longer than he had intended, in consequence of the dissolution of the society of Jesuits, principally with the view of assisting his brethren, by his writings and counsels. in procuring some mitigation of the severe sentences of sequestration and confiscation, which had been passed against them, in common with all other members of the same society, in regard to the temporal interests of their order. He acted as Secretary General of the dispersed fathers, in their remonstrances with the courts by which they were persecuted. For this station he was peculiarly qualified, as well by his learning and talents, as by the remarkable purity and elegance of his style in the French, as well as in the Latin language. Upon his arrival in Maryland, he immediately commenced the arduous and laborious duties of his ministry, as a parish priest, taking under his charge a number of congregations in distant and separate situations.

In the year 1776, at the solicitation of the then Congress of the United States, he accompanied Dr. Benjamin Franklin, Charles Carroll of Carrollton, and Samuel Chase, their three commissioners for that purpose, on a political mission to Canada, with the view of inducing the people of that province to preserve a neutral attitude in the war between the mother country and the United

States; but the mission proved unsuccessful. In the year 1784, the Reverend Mr. Charles Wharton, who had been chaplain to the Roman Catholics of the city of Worcester in England, published in this country, a letter to his former congregation; stating the grounds upon which he had seen fit to abandon the faith which they professed, and impugned the doctrines of their church. An Address to the Roman Catholics of the United States of America in reply was immediately prepared and published by Mr. Carroll, which was greatly admired, both here and in England, as a candid and luminous exposition of the real tenets of the Roman Catholic church, upon the controverted points, and for the liberal spirit which characterized it as a polemic production.

The Roman Catholic clergy having been always under the immediate superintendence of a spiritual hierarchy, established by the see of Rome, in England, they had solicited the Pope to place them under a similar one in this country, as a substitute for that in England. In compliance with their wishes, and by the unanimous recommendation of all his clerical brethren, Mr. Carroll, was appointed Vicar General by the holy see, in 1786, when he took up his residence in Baltimore. At a subsequent period, in the year 1789, the Pope was induced by the earnest solicitation of his same brethren, to appoint him Bishop over the Catholic church in the United States; and in the summer of 1790, he repaired to England for the purpose of being consecrated. On the 15th of August of that year, he was accordingly consecrated at Lulworth Castle, the seat of Thomas Weld, Esq., in Dorsetshire. In the same year he returned to Baltimore, and as the seat of his Episcopal See was established in that city, he assumed the title of Bishop of Baltimore.

From this period until that of his death, he devoted himself, as he had always done in every situation in which he had been placed, to the regular and steady performance of the duties of his new station, in the faithful superintendence and care of his extensive diocess,

which he governed with exemplary zeal and discretion. A few years only before his death, he was raised to the Archiepiscopal dignity. The degrees of Doctor of Laws and of Divinity, had been conferred upon him many years before, by several Universities in the United States. On the 22d of February, 1800, he commemorated the character and services of General Washington, who had died but a few months before, by a solemn discourse which he prepared on the occasion, and delivered in the Catholic Church of St. Peter, at Baltimore. On the 3d of December, 1815, he departed this life at Baltimore, in the eighty-first year of his age. His life was almost at the last ebb, and his surrounding friends were consulting about the manner of his interment. It was understood that there was a book in his library which prescribed the proper ceremonial, and it was ascertained to be in the very chamber in which he then lay. A clergyman went as softly as possible into the chamber in search of it. He did not find it immediately, and the Archbishop heard his footsteps in the room.—Without a word having passed, he called to the clergyman, and told him that he knew what he was looking for; that he would find the book in such a position on a certain shelf; and there it was accordingly found. When we consider that the prelate was, at this moment, fully sensible of his nearness to the tomb, and that the knowledge that his friends were searching for the volume which explained the established mode of burial for Archbishops and other dignitaries of the church, was above all things, calculated to bring fully and strongly to his thoughts the melancholy and gloomy ideas attendant upon so solemn a service, and *those ideas applicable to his own person*, it is impossible to restrain our admiration, not only of the clearness and precision of his memory, *at the age of eighty*, but the sublime tranquillity of his spirit, which discoursed of mortality as if he had passed its limits, and regarded the concerns of this world as if he had become already an inhabitant of the

other. When he was called to receive the reward of his many virtues, the excellence of his character shone out with fresher lustre. Dying, he inquired if a conveyance was prepared to take away his sister and weeping connexions; he said the scene was about to close, and requested them to take rest and nourishment. He gave them his benediction, turned his head aside, and expired. His countenance retained in death, the benignant expressions of life. His piety grew warmer as life closed, and the glow of religious hope was elevated almost to enthusiasm. "Sir," he said to an eminent Protestant divine, who observed that his hopes were now fixed on another world, "Sir, *my hopes have always been on the Cross of Christ.*" Yet, humility tempered his confidence; and while a numerous circle who surrounded his bed of death, were transported with veneration at the moral sublimity of his last moments, and his joyous expectations of a speedy release, he called to his friends and associates to read for him, the "*Miserere mei Deus*,"—"Have mercy on me, O Lord." Reversing the wish of Vespasian, he desired, were it practicable, to be placed on the floor, that he might expire in the posture of deepest humility.

We may be permitted to pay, ourselves, an humble, direct tribute to the memory of him, whose society we had so often the good fortune to enjoy. No being, that it has been our lot to admire, ever inspired us with so much reverence as Archbishop Carroll. The configuration of his head, his whole mien, bespoke the metropolite. We cannot easily forget the impression which he made, a few years before his death, upon a distinguished literary foreigner, (of Scotland,) who conversed with him for half an hour, immediately after the celebration of the mass, in his parlour, and had seen the most imposing hierarchs in Great Britain. The visitor seemed on leaving the apartment, to be strongly moved, and repeatedly exclaimed "that, indeed, is a true Archbishop!" The prelate could discourse with him on all

the leading affairs and pregnant vicissitudes of the world, with equal elegance and facility in Latin, Italian, or French; with the most enlightened and liberal philosophy; blending dignity with suavity, delicate pleasantry with the grave and comprehensive remark. Much of his correspondence was conducted in those languages; he wrote them not less readily and tersely than his own: and had few equals in his critical knowledge and employment of the latter. He bore his superior faculties and acquirements; his well improved opportunities of information and refinement, abroad and at home; his unrivalled personal consideration and influence; his professional rank and his daily honors, we will not say meekly, but so courteously, happily, unaffectedly, that while his general character restrained, in others, all propensity to indecorum or presumption, his presence added to every one's complacency, and produced an universal sentiment of earnest kindness towards the truly amiable and truly exalted companion and instructor. He mingled often with gay society; relished the festivities of polished life and the familiar intercourse of both clergy and laity of the Protestant denominations; and it was this expansion of his sympathies and social pleasures—as well as the breadth of his charity, the benignity of his nature, and the simplicity of his spirit and carriage, at his elevated station and the sanctity of his way—that drew to his funeral a greater concourse, comprising more real mourners, than had ever been witnessed, in Baltimore, on a similar occasion, filled the streets and windows with sympathising spectators, and produced as vivid a sensation in the whole body of Catholics throughout the Union, as if each congregation or individual had lost the dearest of immediate pastors or friends. Archbishop Carroll belonged, as has been said, to the Society of Jesus, or the Jesuits, and he was ever proud and fond of that relation. Could Jesuitism have been determined in its proper meaning by his disposition, it would have had an acceptation the very reverse of the common

one. He was wholly free from guile, uniformly frank, generous, and placable; he reprobated all intolerance; and when accused, in the newspapers, of having in a pastoral letter, "excluded from the honorable appellation of Christians, all that were not within the pale of his church," he answered by the same channel,—"If such a passage can be pointed out, he (the Bishop) will be the first to condemn it; since, so far from embracing this opinion, as an article of his faith, he holds the doctrine directly contrary to it to be that of his church, which he and all other Catholics have constantly maintained in opposition to the tenets of some pretended reformers."

The Archbishop's patriotism was as decided as his piety. He ranked and voted with the Federal party—yet he entertained no predilection for Great Britain or her government. He loved republicanism; and so far preferred his own country that if ever he could be excited to impatience, or irritated, nothing would have that effect more certainly, than the expression of the slightest preference, by any American friend, of foreign institutions or measures. He had joined with heart and judgment, in the Revolution:—he retained, without abatement of confidence or fervor, the cardinal principles and American sympathies and hopes, upon which he then acted. We have heard from some of the most intelligent and observant of his auditors, when he delivered his masterly funeral panegyric on Washington, in which he recited the terrors, the encouragements, the distresses, and the glories of the struggle for Independence, that he appeared to be laboring under intense emotions correspondent to those topics—to be swayed like the aged minstrel of the Poet, with contagious influences, by the varied strains which he uttered. That discourse has been published, and, also, we believe, some of his tracts.—His sermons have not been printed, but they were most skilfully tempered, and classically written.

# THE HIERARCHY

## OF THE UNITED STATES.

1. Archbishop of Baltimore, The Most Rev. *James Whitfield*, D. D. The Diocess of Baltimore comprises the States of Maryland and Virginia, and the District of Columbia.
2. Bishop of Bardstown, Ky., The Right Rev. *Benedict J. Flaget*, D. D.—Coadjutor, Bishop of Mauricastro, *in part*, Right Rev. *John David*, D. D. The Diocess of Bardstown includes the States of Kentucky, Tennessee, Indiana and the Eastern part of Illinois.
3. Bishop of Boston, The Right Rev. *Benedict J. Fenwick*, D. D. The Diocess of Boston comprehends all the New England States, viz: Massachusetts, Maine, Vermont, New Hampshire, Rhode Island and Connecticut.
4. Bishop of Charleston, S. C. The Right Rev. *John England*, D. D. The Diocess of Charleston embraces the States of North and South Carolina, and Georgia.
5. Bishop of Cincinnati, —— ——.
The Diocess of Cincinnati comprises the State of Ohio, the Territory of Michigan, and the North-western Territory.
6. Bishop of Mobile, The Right Rev. *Michael Portier*, D. D. The Diocess of Mobile comprehends the State of Alabama, and the Territory of East and West Florida.
7. Bishop of New Orleans, The Right Rev. *Leo De Neckere*, D. D. The Diocess of New Orleans includes the States of Louisiana and Mississippi.
8. Bishop of New York, The Right Rev. *John Du-*

*bois*, D. D. The Diocess of New York embraces the State of New York, and the East part of the State of New Jersey.

9. Bishop of Philadelphia, The Right Rev. *Henry Conwell*, D. D.—Coadjutor, Bishop of Arath, *in part*, Right Rev. *Francis Patrick Kenrick*, D. D. The Diocess of Philadelphia comprises the States of Pennsylvania and Delaware, and the West of the State of New Jersey.

10. Bishop of St. Louis, The Right Rev. *Joseph Rosati*, D. D. The Diocess of St. Louis comprehends the State of Missouri, the Western part of the State of Illinois, the Territory of Arkansas, and all the other Territories West of the Mississippi River.

Besides the Prelates above enumerated, there are now living three others who have been members of the American Hierarchy; viz:

The Most Rev. John Cheverus, Archbishop of Bordeaux in France, and formerly Bishop of Boston.

The Right Rev. Patrick Kelly, Bishop of Waterford and Lismore, and formerly Bishop of Richmond, Virginia.

The Right Rev. William L. Dubourg, Bishop of Montauban, and formerly Bishop of New Orleans.

## THERE HAVE DIED.

The Most Rev. *John Carroll*, first Bishop and first Archbishop of Baltimore.

The Most Rev. *Leonard Neale*, second Archbishop of Baltimore.

The Most Rev. *Ambrose Maréschal*, third Archbishop of Baltimore.

The Right Rev. *Luke Concannon*, first Bishop of New York.

The Right Rev. *John Conolly*, second Bishop of New York.

The Right Rev. *John Egan*, first Bishop of Philadelphia.

The Right Rev. *Edward Fenwick*, first Bishop of Cincinnati.

Little more than forty years have elapsed since the first See was created in the United States.

## CATHOLIC CHURCHES & CLERGY

IN THE UNITED STATES.

### ALABAMA.

*Mobile*—(1033 *m.* from W.) Cathedral—Right Rev. Michael Portier, D. D.; Very Rev. M. Loras, D. D.; Rev. Gabriel Chalon.

*Huntsville*—visited occasionally.

*Montgomery.*

### ARKANSAS TERRITORY.

*Arkansas Post*—(1064 *m.* from W.)—Rev. A. Dupuy.

### CONNECTICUT.

*Hartford*—Holy Trinity Church—Rev. James Fitton. Divine Service in Summer is at 10 A. M. and at 3 P. M. In Winter at 10 A. M. and at 2 P. M.—Sermon morning and afternoon.

*New Haven*—Rev. James McDermott. There being no Church yet, Div. Serv. is performed in a public Hall.

### DELAWARE.

*Wilmington*—St Peter's Church—Rev. Patrick Kenny; Rev. Geo. A. Carrell.

*Coffey Run*, St. Mary's—twice a month,—Rev. Patrick Kenny.

*New Castle*—St. Peter's, occas'ly—Rev. G. A. Carrell.

## FLORIDA TERRITORY.

*St. Augustine*, E. Florida—(841 *m.* from W.)—Rev. Edward F. Mayne; Rev. Julius F. Massip.

*Fernandina*—visited occasionally.

*Pensacola*,—(1050 *m.* from W.)—a new Church.

## GEORGIA.

*Augusta*—(580 *m.* from W.)—Holy Trinity Church—Rev. John Barry—Rev. T. Bermingham.

*Columbus*—(762 *m.* from W.)—SS. Philip and James—visited by Rev. M. D. O'Reilly.

*Locust Grove*, Wilson Co. Rev. M. D. O'Reilly.

*Savannah*—(662 *m.* from W.) Rev. Joseph Stokes.

*St. Mary's*—visited occasionally.

## ILLINOIS.

*Cahokias*, St. Clair's Co.—Church of the Holy Family—Rev. Peter Doutreluigne officiates here every Sunday, and preaches in French.

*English Settlement*, *Prairie du Long*, Monroe Co.—Rev. V. Van Cloostere. Church not yet finished. Service once a month. Sermon in English.

*Galena, and Fever River, and Mines*, Davies Co.—Rev. John McMahon. Church unfinished—Sermon in English. [Cloostere.

*Harrisonville*, Monroe Co.—visited by the Rev. V. Van

*Kaskakia*—Church of the Conception—Instructions in English and French—Rev. Matthew Condamine.

*O'Harasburg*, Randolph Co.—St. Patrick's, once a month—Rev. V. Van Cloostere.

*Prairie du Rocher*, Randolph Co.—St. Joseph—Rev. V. Van Cloostere. Visited once a month—instructions in French.

*Sangamore County and other places*—visited by Rev. P. Van Quickenborne, S. J.

## INDIANA.

*Black Oak Ridge*, Davies Co.—Rev. Simon Lalumiere

*Mount Pleasant*—occasionally.
*Vincennes*—(693 *m.* from W.) Rev. L. Picot.

## KENTUCKY.

*Bardstown*—Cathedral of St. Joseph, Right Rev. Ben. J. Flaget, D. D.; Right Rev. John B. David, D. D. Coadj.; Rev. Ignatius A. Reynolds; Rev. —— Petit, and other gentlemen from the Seminary.
*Breckenridge County.* Rev. ——. Rogers.
*Bullet county.* Rev. J. Elliott.
*Casey county.* Rev. David Deparq.
*Clare Creek.* Rev. Walter Coomes.
*Danville*, Mercer Co., St Patrick's. Rev. D. Deparq.
*Davies County.* Rev. Charles Coomes.
*Elizabethtown*, Hardin Co. Rev. Charles Cecil.
*Fairfield*, Nel. co. St. Mich. Mass at 11, Rev. J. Elliott.
*Hendersonville.* - - - -
*Holy Cross*, Washington co. Rev. R. Byrne.
*Holy Mary's*, Washington co., Rev. D. Deparq.
*Lebanon*, Washington Co., Mass at 11—Rev. W. Byrne.
*Lexington*, Fayette Co., St. Peter's, Mass at 11, Rev. E. McMahon; dw. at St. Pius.
*Loretto*— Rev. Mr. Chabrat.
*Louisville*, Jefferson Co., St. Louis, Mass at 11—Rev. Robert A. Abell; Rev. —— Hayden.
*Morganfield*, Union Co.—Rev. Elisha Durbin; Rev. Edward Clark.
*St. Benedict*, Nelson Co., Rev. Walter Coomes.
*St. Charles*, Washington Co.—Rev. David Deparq; Rev. John Wathen.
*St. Joseph's*, near Bardstown. - -
*St. Pius*, Scott Co., near Frankfort—Rev. E. McMahon.
*St. Rose*, Washington Co., near Springfield—Rev. Thomas Martin. Here is a convent of Dominicans.
*St. Thomas*, the Seminary of the Brothers of the Mission, Rev. Linus Coomes; Rev. Walter Coomes.
*Shelbyville*, Shelby Co. - - -
*Spencer Co.* Rev. J. Elliott.

## LOUISIANA.

*New Orleans*, Cathedral of St. Louis—Right Rev. Leo De Nekere, D. D.; Very Rev. B. Richard; Very Rev. Ant. Blanc; Rev. A. Moni; Rev. Aug. Jeanjean; Rev. B Permoli; Rev. John Caretta.
St. Mary's Chapel, Rev. C. Maenhaut.
St. Margaret's Chapel, Rev. ——.

*Assumption*, Rev. M. B. De St. Aulieu.
*Attakapas*, St. Martins. Rev. Mr. Borella.
*Avoyelles*, St. Paul's. Rev. John Martin.
*Baton Rouge*, St. Joseph's. Rev. H. Brassac.
*Baton Rouge*, *W.* twice a month, Rev. do
*Baton Rouge*, *E.* St. John's Rev. do.
*Bonnet Carrè*, St. John Baptist. Rev. V. M. Mina.
*Donaldsonville*, Rev. Joseph Tichitoli.
*Fausse Riviere*, Rev. D. Delhoste.
*Grand Coteau*, St. Charles Borromeo. Rev. J. Rosti.
*Iberville*, St. Gabriel's. Rev. A. Anduze.
*Lafourche*, Rev. John Caretta.
*Natchitoches*, St. Francis of Assissium, Rev. J. B Blanc.
*Opelousas*, St. Landry, Rev. F. Rosti.
*Pointe Coupée*, St. Francis, W. B. Rev. D. De L'hoste.
*St. Bernard.* - - - -
*St. Charles*, Eastern bank of Mississippi. Vacant.
*St. Helena.* - - - -
*St. Johns.* - - - -
*St. James*, West bank of Mississippi, Vacant.
*St. Joseph's*, at Thibadeauxville. Rev. J. Audizio.
*St Martinsville.* - - -
*St. Michaels*, E. bank, opposite St. James, Rev. Charles De Lacroix.
*St. Tammany.* - - - -
*Terre aux bœufs*, St. Bernard. Vacant.
*Ursuline Convent*, near New Orleans. -
*Vermillionville*, St. John Baptist. Rev. L. Peyretti.

## MAINE.

*Eastport*—Church not yet dedicated.

*Indian Old Town*, St. Ann's Church—Rev. James Conway. Divine Service at 10 A. M. and at 3 P. M. Sermon on both occasions.

*New-Castle*, St. Patrick's Church. Vacant.

*Pleasant Point*, Church not yet dedicated. Vacant.

*Portland*, St. Dominick's Church—Rev. Charles F. Ffrench; Rev. Patrick McNamee. Mass at 10 A. M., and at 3 P. M. Sermon at both.

*Whitefield*—Mass at 11 A. M., Rev. Dennis Ryan. Vespers immediately after Mass, and a Sermon.

## MARYLAND.

*Baltimore*, *Cathedral and St. Peter's*—Most Rev. Jas. Whitfield, D. D; Rev. Roger Smith; Rev. Edward Damphoux; Rev. A. Wainwright.

*St. Patrick's*, F. P.—Rev. Nicholas Kerney; Rev. Charles White.

*St. John's*, German Church—Rev. Lewis De Barth.

*St. Mary's*— Very Rev. Lewis Deluol.

*Carmelites*— Rev. Hector Joubert.

*Alleghany Church*— Rev. Francis Marshall.

*Annapolis*—Rev. —— Woodley. Dw. at White Marsh.

*Barnsville*, Montgomery Co.— Rev. P. Veulmans.

*Bel-Air*, Harford Co.— Rev. Francis T. Todrig.

*Bohemia*, Cecil Co. E. S.— Vacant.

*Boone's Chapel*, Prince Geo. Co.—Rev. Richard Hardey.

*Bryantown*, Charles Co., 1st and 3rd Sund.—Rev. Francis Rolof.

*Carrollton Manor*, Frederick Co., occasionally.—Rev. John McElroy. Dw. at Frederick.

*Cob Neck*, Charles Co., 1st and 3rd Sund.—Rev. Philip A. Sacchi. Dw. at St. Thomas' Manor.

*Conewingo*, or Susquehanna Bridge, 5th Sund.—Rev. Francis T. Todrig. Dw. at Harford.

*Cornwallis*, Charles Co.—Rev. Ignatius Coombes. Dw. at St. Thomas'.

*Cumberland*, Alleghany Co.— Rev. Francis Marshall.

*Denton*, Caroline Co., E. S., 3rd Sund.—Rev. John B. Carey. Dw. at S. Joseph's, Talbot Co.

*Dorset*, E. S.—Vacant.

*Dougharagen Manor*, 2nd and 3rd Sund.—Rev. Francis T. Todrig.

*Emmettsburg*, Frederick Co.— Rev. John Hickey.

*Fredericktown*—Rev. John McElroy; Rev. Virgil Barber.

*Hagerstown*, Washington Co.— Rev. John Ryan.

*Lady's Chapel*, St. Mary's Co.—Rev. ——— Havremans.

*Liberty*, Frederick Co.—Rev. George Flaut. Dw. at Frederick.

*Long Green*, Baltimore Co. 2nd Sund.—Rev. Charles White. Dw. in Baltimore.

*Marlborough*, Prince Geo. Co.—Rev. Richard Hardey.

*Mattawoman*, near Piscataway, Pr. Geo. Co.—Rev. Francis Rolof. Dw. at Bryantown. Service on the 5th Sunday and all Holidays.

*Merryland Tract*, Frederick Co.—Rev. John McElroy. Dw. at Frederick.

*Mountain Church*, near Emmittsburg. Served from Mount St. Mary's College.

*Newport*, Charles Co., 2nd and 4th Sund.—Rev. Philip A. Sacchi. Dw. at S. Thomas' Manor.

*Newtown*, St. Mary's Co.—Rev. Benj. Young; Rev. ——— Havremans; Rev. Thomas D. Monelly.

*Pomfort*, Charles Co.—Rev. Ignatius Coombes.—Dw. at S. Thomas' Manor.

*Queen Ann's Town*, E. S., occasionally.—Rev. John B. Carey.

*Queen's Chapel*, near Washington. Served from Georgetown College.

*Rock Creek*, Pr. Geo. Co. Rev. P. Veulmans. Dw. at Barnsville.

*Rockville*, or Montgomery Court House. Rev. P. Veulmans.

*Sacred Heart Church*, St. Mary's Co. Rev. ——— Havremans. Dw. at Newtown.

*St. Aloysius*, near Leonardtown. St. Mary's Co. Rev. Thomas D. Monelly. Every 5th Sunday and all Holidays.

*St. Inigoes*, St. Mary's Co. Rev. Joseph Carbery; Rev. —— Finigan.

*St. John's*, St. Mary's Co. 2nd and 4th Sund. Rev. Thomas D. Monelly. Dw. at Newtown.

*St Joseph's*, St. Mary's Co. 1st and 3rd Sund. Rev. Thomas D. Monelly.

*St. Joseph's*, Talbot Co. E. S., 1st and 4th Sund. Rev. John B. Carey.

*St. Nicholas*, St. Mary's Co. Rev. Joseph Carbery.

*St. Thomas' Manor*, Charles Co. Rev. Francis Neale; Rev. Ignatius Coombes; Rev. Philip A. Sacchi.

*Taneytown*, Frederick Co. Rev. Nicholas Zocchi.

*Westminster*, Frederick Co. 3rd Sund. Rev. Nicholas Zocchi. Dw. at Taneytown.

*White Marsh*, Prince Geo. Co. Rev. Aloysius Mudd; Rev. Richard Hardey; Rev. ——— Woodley. Here is the Noviciate of the Jesuits under the Rev. F. Grivel.

*Zachiah*, (Upper,) Charles Co. 2nd and 4th Sund. Rev. Francis Rolof.

## MASSACHUSETTS.

*Boston*, Cathedral of the Holy Cross. Right Rev. Benedict Fenwick, D. D.; Very Rev. Thomas J. O'Flagherty; Rev. William Tyler; Rev. Michael Healy. The hours of regular Divine Service are, in the Summer season, 6, 7 and 10, A. M., and 3 P. M. In the Winter season, 7, 8 and 10, A. M., and at 2 P. M. At each of the above hours, both morning and

evening, there is always a Sermon. The last Mass is always a High Mass. Under the Cathedral there is a neat and spacious Chapel recently constructed exclusively for the Children, in which they assemble for Divine Service at 10, A. M. and at 3 P. M. The Mass celebrated for them is always a High Mass. They have also a discourse both in the forenoon and afternoon. The number of Children at the above hours, varies from 400 to 500. The Chapel is called St. Aloysius'.

*Boston*, (South,) St. Augustine's Church. Vacant.

*Charlestown*, St. Mary's Church, Rev. Patrick Byrne. The hours of divine service are, in the summer at 10 A. M. and 3 P. M.; in winter at 10 A. M. and 2, P. M Sermon morning and evening.

*Lowel*, St. Patrick's Church, Rev. John Mahoney. Hours of Service as above.

*New Bedford*, Church not yet dedicated, Rev. Patrick Canavan. Dw. at Sandwich.

*Salem*, St. Mary's Church, Service as above, Rev. William Wiley.

*Sandwich*, St. Peter's Church, Rev. Patrick Canavan. *The churches of Sandwich and New Bedford are alternately attended.*

*Taunton*, Rev. John Corry.

*Waltham. Church not yet finished. Service occasionally.*

## MICHIGAN TERRITORY.

*Detroit*, St. Ann's Church, Mass at 10, Rev. V. Badin.

*Green Bay*, served by a Seminary of Liguorists, 5 in No.

*L'Arbre Croche*, (Indian Mission.) Rev. P. Baraga.

*Mackinaw*, Mass at 10, Rev. Samuel Mazzuchelli.

*Monroe*, Mass at 10, Rev. P. Carabin.

*St Joseph's River*, (Indian Mission,) Rev. S. T. Badin; Rev. ——Boheme.

## MISSISSIPPI.

*Natches*, Church of the Holy Family. Vacant.

## MISSOURI.

*St. Louis*, Cathedral, Right Rev. Joseph Rosati, D. D. Rev. Joseph A. Lutz, Rev. Benedict Roux, Rev. B. Bonniot. Sermons and Instructions in French and English.

St. Mary's Chapel, Mass and Sermon at 9 for the coloured people. After Vespers every Sunday the members of the Fraternity of the Sacred Heart meet here.

*Carondelet*, commonly called Vide-Poche, St. Louis Co. Rev. E. Saulnier. Church of our Lady of Mount Carmel. Service three Sundays in the month. Sermon in French.

*Dardenne*, St. Charles Co., Rev. Levin Verreight. This Gentleman attends a very large mission in the Upper Counties of the State.

*Florissant*, St. Ferdinand's Church, Sermon in French and English, Rev. Judocus Van Assche.

*Frederick town*, Madison Co., St. Michael's, Sermon in English and French, Rev. Francis Cellini.

*Gravois*, St. Peter's Church, once a month English Sermon, Rev. E. Saulnier.

*New Madrid*, Sermon in Eng. & Fr., Rev. V. Paillasson.

*Old Mines*, Washington Co., St. Joachim, Sermon in French and English, Rev J. Bouillier.

*Portage des Sioux*, St. Louis Co., once a month, Rev. J. B. Smedts.

*Potosi Mines*, Church not yet finished, Rev. J. Bouillier. Dw. at Old Mines.

*St. Ann*, St. Genevieve Co., occasionally, Rev. F. X. Dahmen.

*St. Charles*, Service 3 Sundays in the month, in French and English, Rev. J. B. Smeldts.

*St. Genevieve*, French and German, and sometimes English Sermons, Rev. F. X. Dahmen.

*St. Joseph's*, Apple Creek settlement, Sermon in English, Rev. Peter F. Beauprez.

*St Mary's*, Perry Co., attended by the Clergymen of the Seminary.
*Salt River*, Ralls Co., St. Paul's Ch., Rev. P. Lefevre.

NEW HAMPSHIRE.

*Claremont*, Church not dedicated. Service twice a year only. Vacant.
*Dover*, St. Aloysius Church. Attended occasionally by one of the Priests from Portland, Maine.

NEW JERSEY.

*Newark*, Rev. Gregory Pardow.
*New Brunswick*, ——.
*Patterson*, Rev. Patrick Duffy.
*Pleasant Mills*, St. Mary's, *occasionally*, Rev. James Cummiskey.
*Trenton*, St. John Baptist, Rev. P. Rafferty.

NEW YORK.

*New York*, Cathedral of St. Patrick, Right Rev. John Dubois, D. D., Rev. Thomas C. Levins, Rev. John Conroy, Rev. Patrick Danaher.
*St. Peter's*, Very Rev. John Power, Rev. Gregory Pardow, Rev Bernard Reilly.
*Christ Church*, Very Rev. Felix Varela, Rev. J. B. Sneller.
*St. Mary's*, Rev. William Quarters, Rev. Thomas Maguire.
*Albany*, Rev. Charles Smith.
*Brooklyn, L. I.*, St. James, Rev. John Walsh.
*Buffalo*, Rev. Nicholas Mertz.
*Carthage*, Rev. James Cahill.
*Greece*, Monroe Co., near Rochester, ——.
*Greenwich Village*, Rev. Patrick Duffy.
*Lansingburgh*, attended by Rev. John Shanahan. Dw. at Troy.
*Ogdensburg*, St. Lawrence Co., Rev. J. Salmon.
*Plattsburg*, ——.

*Poughkeepsie*, Rev. —— Reilly.
*Rochester*, Rev. John F. McGerry.
*Salina*, Rev. F. O'Donoghue.
*Schenectady, occasionally attended by* Rev. Chs. Smith.
*Troy*, Rev. John Shanahan.
*Utica*, Rev. John Reilly.

NORTH CAROLINA.

*Fayetteville*, Rev. John Maginnis.
*Newbern*, Rev. Peter Whelan.
*Washington*, Beaufort Co., *occasionally visited*, ——.
*Wilmington*, *do.* *do.* ——.

OHIO.

*Cincinnati*, Cathedral of St. Peter, Rt. Rev. —— ——, Very Rev. Frederick Resé, D. D., Rev. James J. Mullon, Rev. James V. Wiseman, Rev. Edward T. Collins, Rev. Xaverius Tchenhenss.

*Canton*, Stark Co., St. John Baptist, Mass at 10, Rev. Martin Henni.

*Hamilton*, Butler Co., Church not yet dedicated, ——.

*Lancaster*, Fairfield Co., Mass at 10, every 3d Sunday, Rev. N. D. Young. Dw. at St Joseph's, Somerset.

*New Lisbon*, Columbiana Co., St. Paul's, 2d Sunday, Rev. John H. McGrady. Dw. at Steubenville.

*Norwalk*, Huron Co, 1st Sunday, Mass at 10, Rev. Edmund Quin. Dw. at Tiffin.

*Rohoboth*, Perry Co, St. Lewis Bertrand, attended from St. Joseph's, Somerset.

*St. Barnabas*, Morgan Co., 2d Sunday, attended from St. Joseph's.

*St. Dominick*, near Barnsville, Guernsey Co., 1st Sunday, Rev. R. P. Miles Dw. at Zanesville.

*St. Luke's*, near Danville, Knox Co, 2d Sunday of 2d month, served from St. Joseph's.

*St. Martin's*, near Cedarville, Brown Co., Rev. J. Reid.

*Somerset*, Perry Co., St. Joseph's. Rev. Nicholas D. Young; Rev. Joseph O'Leary; Rev. James Bullock; Rev. Charles D. Boling.

Here is the Convent of the Dominicans, with a neat Church attached to it. The Congregation is said to be the largest in Ohio. This may be called the Mother Church of the Diocess of Cincinnati, as it is the first that was established in this State. The Right Rev. Dr. Fenwick with the Rev. N. D. Young, settled here in 1818, and were the first Catholic Clergymen stationed in Ohio.

*Somerset*, Perry Co., Trinity Church, Mass at 10. Rev. Nicholas D. Young.

*Steubenville*, Jefferson Co., Mass at 11. Rev. John H. McGrady.

*Tiffin*, Seneca Co., Mass at 10. Rev. Edmund Quin.

*Zanesville*, Muskingum Co., St. John (Evangelist.)---Rev. R. P. Miles.

## PENNSYLVANIA.

*Philadelphia*, *Cathedral of St. Mary*, S. 4th St.. Right Rev. Henry Conwell, D. D.; Right Rev. Francis P. Kenrick, D. D. Coadj.; Rev. Jeremiah Keily; Rev. Thomas Da Silva.

*St. Joseph's*, Willing's Al. Rev. Terence G. Donaghue; Rev. W. Whelan.

*St. Augustine's*, N. 4th Street. Rev. Michael Hurley; Rev. Nicholas O'Donnell.

*Holy Trinity*, corner of 6th & Spruce Sts. Rev. P. C. Vander Braak; Rev. Francis Guth.

*St John* (Evang.) S. 13th Street. Rev. John Hughes; Rev. F. X. Gartland.

*Bedford*, St. Thomas, thrice a month. Rev. Thomas Heyden.

*Bellefonte*, St. John, Evang., once a month. Rev. Patrick Leavy. Dw. at Huntingdon.

*Blairsville*, SS. Simon & Jude, twice a month. Rev. James A. Stillinger.

*Brownsville*, St. Peter's. Vacant.

*Buffaloe Creek*, Armstrong Co., twice a month. Rev. Patrick O'Neill.

*Butler*, St. Peter's, occasionally. Rev. Patrick O'Neill.

*Cameron's Bottom*, Indiana Co., St. Patrick's, 5th Sunday only. Rev. James Bradley. Dw. at Ebensburg.

*Carbondale*, twice a month. Rev. William J. Clancey.

*Carlisle*, St. Patrick's, twice a month. Rev. P. I. Dwen.

*Chambersburg*, St. Peters, twice a month. Rev. Ferdinand McCosker.

*Clearfield*, St. Francis of Assissium, once a month.—Rev. Patrick Leavy.

*Columbia*, St. Peter's, twice a month. Rev. Bernard Keenan.

*Conewago*, Sacred Heart. Rev. Matthew Lekeu; Rev. Paul Kohlman; Rev. Michael Dougherty.

*Derry Township*, Westmoreland Co., occasionally.—Rev. James A. Stillinger. Dw. at Blairsville.

*Ebensburg*, Cambria Co., twice a month. Rev. James Bradley.

*Elizabethtown*, St. Peter's, 1st Sunday. Rev. Michael Curran. Dw. at Harrisburg.

*Freeport*, B. V. Nativity, once a month. Rev. Patrick O'Neill.

*Friendsville*, (Church not yet dedicated.) Rev. William J. Clancey.

*Gettysburg*, St. Francis Xavier, 1st Sunday. Rev. Michael Dougherty, from Conewago.

*Goshenhoppen*, Most. H. Sacrament, 1st Sunday. Rev. Boniface Corvin.

*Harman's Bottom*, St. John Baptist, once a month.—Rev. Thomas Heyden.

*Harrisburg*. St. Patrick's, 2nd & 4th Sunday's. Rev. Michael Curran.

*Hartford Township*, St. Dennis, twice a month. Rev. James Cummiskey.

*Hart's Sleeping Place*, Cambria Co., once a month.—Rev. James Bradley.

*Haycock*, once a month. Rev. John J. Curtin.
*Hollidaysburg*, once a month. Rev. John O'Reilly.---Resides at Newry.
*Huntingdon*, Holy Trinity, once a month. Rev. Patrick Leavy.
*Lancaster*, St. Mary's. Rev. Bernard Keenan.
*Lebanon*, St. Mary's, 3rd Sunday. Rev. Michael Curran. Resides at Harrisburg.
*Lewistown*, All Saints, once a month. Rev. P. Leavy.
*Littlestown*, St. Aloysius, 3rd Sunday. Rev. Michael Dougherty.
*Little York*, St. Patrick's, twice a month. Rev. Patrick J. Dwen.
*Loretto*, St Michael's. Rev. Demetrius A. Galitzin; Rev. Thomas M'Girr.
*Manayunk*, St. John Baptist. Rev. Charles J. Carter
*Massillon*, once a month. Rev. Boniface Corvin.
*Milton*, St. Joseph's, 3 Sundays in the month. Rev. John J. Curtin.
*Mountain Church*, St. Ignatius, 4th Sunday. Rev. M. Dougherty.
*Newry*, St. Patrick's, twice a month. Rev. J. O'Reilly.
*Paradise*, a private Chapel. Rev. John W. Beschter.
*Path Valley*, once a month. Rev. F. M'Cosker.
*Pittsburg*, St. Patrick's. Rev. C. B. Maguire; Rev. T. Gegan.
St. Paul's unfinished. - -
*Pottsville*, St. Patrick's, 3 Sundays in the month. Rev. E. McCarthy.
*Reading*, St. Peter's. Rev. do.
*Silver Lake*, once a month. Rev. W. J. Clancey.
*Sportsman's Hall*, St. Francis, twice a month. Rev. J. A. Stillinger, (resides at Blairsville.)
*Waynesburg, Franklin co.*, once a month. Rev. Ferdinand M'Cosker.
*Waynesburg, Greene co.*, Church not finished.
*West-Chester*, Christ Church, 3d Sunday. Rev. G. A. Carrell, (resides at Wilmington.)

## RHODE ISLAND.

*Newport*, Church not yet dedicated.
*Pawtucket*, Church not yet dedicated.
*Providence*. Rev. Peter Conolly. At present Divine Service is in a public Hall. A Church will soon be erected on a lot lately purchased for that purpose.

## SOUTH-CAROLINA.

*Charleston*, Cathedral of St Finbar. Right Rev. John England, D. D.; Rev. R. Browne; Rev. A. Byrne; Rev. R. S. Baker; Rev. E. J. M'Cool.
St. Mary's, Hassel-street.
*Columbia*. Rev. J. F. O'Neill.

## TENNESSEE.

*Nashville*. ——

## VERMONT.

*Burlington*, St. Mary's Church. Rev. J. O'Calaghan. Divine service is performed in summer at 10, A. M. and at 3, P. M; in winter at 10, A. M. and at 2, P. M. Sermon both forenoon and afternoon.

## VIRGINIA.

*Harper's Ferry*, Church building. Rev. J. Gildea.
*Martinsburg*. Rev. do.
*Norfolk*. Rev. Patrick Delaney.
*Petersburg*. Rev. T. O'Brien, (resides in Richmond.)
*Portsmouth*. Rev. J. Van Horsigh.
*Richmond*, Rev. T. O'Brien.
*Shepherdstown*. Rev. J. Gildea.
*Wheeling*. Rev. —— Hoerner.

DISTRICT OF COLUMBIA.

*Washington*, St. Patrick's, corner of F and 10th streets, Rev William Matthews, Rev. Charles C. Pise, Rev. John Figeac.
St. Peter's, Capitol Hill, Rev. Peter Schreiber.

*Alexandria*, Rev. John Smith.

*Georgetown*, Trinity Church, Rev. Stephen L. Dubuisson, Rev. —— Lucas.

## COLLEGES AND CONVENTS

IN THE UNITED STATES.

### *St. Mary's College, Baltimore:*

REV. SAMUEL ECCLESTON, PRESIDENT.

ST. MARY'S COLLEGE enjoys the advantages of a most healthy and pleasant situation, in the north-western part of the City of Baltimore. The buildings are sufficient for the accommodation of one hundred and fifty boarders, and afford the facility of appropriating a separate room to each class of the various literary departments. The halls for meals, study, and recreation, are spacious: the dormitories airy, and divided into separate alcoves, one for each pupil. The grounds, for the recreation of the students, are extensive and adorned with trees.

In the month of January, 1805, this Institution was raised to the rank of UNIVERSITY by the Legislature of Maryland, and *empowered to hold Public Commencements, and to admit any of its students to any Degree or Degrees in any of the faculties, arts and sciences, and liberal professions, which are usually permitted to be conferred in any Colleges or Universities, in America*

*or Europe.* It is supplied with a complete Philosophical, and Chemical Apparatus.—The library consists of about 10,000 volumes.

## COURSE OF INSTRUCTION.

The Hebrew, Greek, Latin, English, French, & Spanish Languages: Poetry; Rhetoric: Natural, and Moral Philosophy: a complete course of Mathematics, with practical applications to Mensuration, Surveying, Drawing Maps and Plats, for which operations, the College is furnished with all the necessary instruments: Geography, and the use of the Globes: Writing, Book-keeping, Music, Drawing, and Dancing.

## GRADUATION IN THE FACULTY OF ARTS.

The course required for the Degree of *Bachelor of Arts*, comprehends: *Mathematics*, as far as *Conic Sections*, inclusively: *Geography*: The *Greek*, and *Latin* Languages: *Rhetoric: Moral*, and *Natural Philosophy*. "The Candidates shall undergo all examinations that will take place during their stay at the College. The last year, they shall write and deliver a speech, on a literary, scientific, or moral subject, a copy of which shall be left to the College."

"Students from other Colleges, in order to be admitted to the Degree of *Bachelor of Arts*, must have attended the classes of the Colleges, at least during a year.—Previously to their being received among the students, they shall undergo a general examination, on which will depend the classes into which they shall be entered."

"The Degree of *Master of Arts* shall be conferred on the students of the College, who, two years, at least, after having received that of Bachelor of Arts, will apply for it to the President of the Faculty, provided they can prove, that from the time they left the College, they have been engaged in literary or scientific pursuits, and can produce certificates of moral deportment."

must be paid half yearly in advance. No extra charges except those already specified.

For the convenience of parents, particularly those at a distance, the college will undertake to supply the students with clothing. The annual expense cannot be specified, as it depends upon the age and wearing of the student; all that can be said is, that the strictest economy and simplicity will be observed. If parents wish the College to supply their children with clothes, a deposit is required by the College equivalent to the probable expense of clothing for six months.

With regard to pocket money, it is desired that all the students should be placed on an equality, and that it should not exceed twelve and a half cents per week; and whatever is allowed must be deposited in the hands of the Directors of the College. Half boarders are received on the usual terms, viz: $5 entrance, and $65 for board, per annum.

☞All letters are to be addressed to the President.

*Georgetown, August*, 1831.

## *Mount-St. Mary's, Emmittsburg.*

REV. JOHN B. PURCELL, PRESIDENT.

This College, from its peculiar situation, enjoys many of the most desirable advantages for a literary institution. It is at the foot of a branch of the Blue Ridge mountains, in a healthy, beautiful and romantic part of the country, nearly equidistant from Washington and Baltimore, and about one hundred and twenty miles south-west from Philadelphia. A spring of the purest water issuing from the rock, and an extensive and well cultivated garden, furnishing an abundant supply of the most wholesome vegetables, eminently contribute to the health of the Students, for which the institution has, at all times, been remarkable.

In the month of February, 1830, by an act of the General Assembly of Maryland, this College was invested with "full power and authority to hold public commencements and admit any of its students, or other persons meriting the same, to any degree or degrees, in any of the faculties, arts, sciences and liberal professions, except medicine, to which persons are usually admitted in other Colleges or Universities in America."

The Faculty consists of a Principal, Vice Principal, and nine Professors: one of Divinity, one of Natural Philosophy and Chemistry, one of Moral Philosophy, one of Rhetoric and Belles lettres, one of Mathematics, and four of Languages, besides several associate Professors, Prefects and assistant Tutors.

The government is mild and paternal. Punishments consist almost entirely in tasks and privations of recreation. Discipline, order, and the observance of propriety and morality are strictly enforced. The students are not, at any time, permitted to go beyond the college limits unattended by at least one of their tutors. Expulsion is incurred by habitual neglect of study, wanton and repeated violation of the established rules, and by any species of immorality tending to vitiate the morals of the students; such as profane swearing, irreligious language or writings, the introduction of infidel or immoral books, &c. &c.

The health of the Students is confided to the care of the "Sisters of Charity," who have also the superintendence of every department connected with their cleanliness, comfort and welfare. For the amusement and health of the students, there are extensive terraces adorned with trees. Fishing and hunting form, also, a part of their diversions, but under the eye of their tutors.

The College is furnished with a library sufficiently extensive for the improvement and amusement of the students.

The Catholic Religion alone is professed, but without encroaching on the liberty of conscience of those

students who may profess another: although attendance at the Divine service, and the customary exercises of prayer, can, by no means, be dispensed with.

The Parish church is erected on the ground of the College, on the declivity of the mountain, and affords a beautiful prospect of sixty miles around.

## THE SYSTEM OF EDUCATION EMBRACES.

The Hebrew, Greek, Latin, English, French, Spanish, and German Languages.

Geography, the Mathematics in general, with practical applications of the principles of Mensuration, Surveying and drawing Maps and Plots.

History, Poetry, Rhetoric, Moral and Natural Philosophy and Chemistry.

Special care is taken to inculcate the rules of Grammar and syntax in every language; and the acquisition of the living languages in particular is efficiently promoted by the union and constant intercourse of American, French, and Spanish students.

To excite a spirit of emulation among the students, weekly notes are read publicly in the Refectory, and frequent examinations take place during the year.

The public commencement will be held during the last week of June. The candidates for literary honors will then be examined publicly: premiums will be distributed to the meritorious, and degrees conferred.—Those who receive degrees will be required to deliver a discourse previously submitted to the faculty.

## COURSE OF STUDIES.

*First year.* *Latin:* Grammar and Epitome. *French:* Levizac's Grammar and Directeur des Enfans. *English:* Murray's Grammar and Introduction; Writing under dictation; Arithmetic

*Second year.* *Latin:* Viri Romæ, Cæsar's Commentaries, Exercises and Mythology. *French:* Grammar continued; Recueil choisi, La Fontaine. *Spanish:* Cubi's Grammar, Exercises and Traductor.—

*English:* Grammar continued; Exercises, Orthography, Scott's Lessons; Writing under dictation; Geography; Rational Arithmetic.

*Third year. Latin:* Sallust, Phædrus, Ovid; Exercises continued; Prosody and Roman Antiquities.—*Greek:* Valpy's Grammar; Testament. *French:* Telemachus; Odes of J. B. Rousseau. *Spanish:* Extractos; Exercises continued. *English:* Composition; writing essays and letters; Geography continued; Algebra.

*Fourth year. Latin:* Cicero de Amicitia, de Senectute, de Officiis; Virgil's Pastorals, Æneid; Exercises continued. *Greek:* Græca Minora, prose and poetry; Exercises. *French:* L'Abeille Francaise and Boileau. *Spanish:* Extractos; Exercises continued. *English:* Composition; Elocution, 1st Class book. *Mathematics:* Geometry; Plain Trigonometry; Mensuration of heights and distances; Geography continued; History.

*Fifth year. Latin:* Cicero's Orations, Livy and Horace; Exercises. *Greek:* Lucian, Xenophon and Homer. *Mathematics:* Application of Algebra to Geometry and Trigonometry; surveying and solids. History continued.

*Sixth year.* Rhetoric; Cicero's Orations continued; Tacitus, Horace. *Greek:* Homer continued; Græca Majora. *Mathematics:* Spherical Trigonometry; Conic Sections; Fluxions, &c.; a three years' course of History concluded.

*Seventh year.* Rhetoric and Belles lettres. *Philosophy:* Natural and Moral. *Greek:* Græca Majora (2d vol.) and Demosthenes; Longinus and Aristotle.—*Mathematics:* Mechanics, Dialling, use of the Globes, Astronomy, &c. &c.

In the course of instruction, particular regard is paid to the destination of each youth; yet the learning of the Latin language is generally recommended to those who are to remain for a few years, as perfectly compati-

ble with their other studies, and best calculated to promote their education. When a scholar who has already made some proficiency in his studies, is received into the College, he is placed, without invidious disparagement to his former teachers, in that class for which his prior acquirements may have fitted him.

THE TERMS ARE:

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|---|---|
| Board and tuition, payable half-yearly in advance | $150 00 |
| Washing, mending, and mending materials | 12 00 |
| Extra charge for French | 20 00 |
| Spanish | 20 00 |
| Drawing | 25 00 |
| Music, vocal and instrumental | 40 00 |
| Use of Piano | 8 00 |
| Use of bed and bedding | 10 00 |
| Charge for pens, ink and use of English reading books | 5 00 |
| Doctor's salary, unless parents prefer the alternative of a bill in case of sickness | 5 00 |

Parents or guardians, who may prefer the payment of a sum which will be received in full for all or any of the branches of education taught in the College, boarding, clothing and other expenses, except pocket-money, included, will be charged $350 per annum for each pupil, the same to be advanced half yearly.

Medicines are furnished at the Apothecary's rate, and generally add but little to the bill of expenses.

Every student must be supplied at entrance with four summer suits, if he enter in the spring; three winter suits, if he enter in the fall. He must also have at least six shirts, six pairs of stockings, six pocket handkerchiefs, six towels, and three pairs of shoes or boots. If parents prefer to furnish the bed and bedding, they must bring a mattress, a pillow, two pairs of sheets, two pillow cases, and four blankets. Cots of a peculiar construction are used at the College, and can be furnished

to such as bring their own bedding, for $1.50 per annum.

No uniform is required for the students; but blue cloth coats are preferred for winter, and nankeen, or domestic cotton for summer. The strictest economy is recommended to parents and observed at the College.

Bills of expenditure are sent at the close of every half year, either to the parents or guardians, if they live in the United States, or to their representatives who must be appointed by the parents or guardians within those states, when they themselves live in foreign countries. The person so appointed must be answerable for the regular payment of the expenses, and bound to receive the student, should it become necessary to dismiss him from the College.

Once a year, a printed bulletin will be sent to the parents, stating every thing that may interest them respecting the improvement, application, talents, morals, temper, behaviour, and health of their children.

The vacations commence on the first of July, and end on the fifteenth of August, when all the students must have returned to the College. By neglect of this rule, parents would oppose a serious obstacle to the progress of their children. Should a pupil be withdrawn from the College before the expiration of a quarter which has commenced, no deduction can be made for that quarter, except in case of sickness: nor will any be made for the vacations, during which parents are at liberty to leave their children at the College, or to take them home.

N. B. When parents wish their children to be sent home in vacations, they are requested to send notice before hand, and forward their travelling expenses to the President.

For further information, apply, by letter. to the Rev. John B Purcell, President of the Institution, or to the Rev. Francis B. Jamison, Vice President; Rt. Rev. Dr. England, Charleston, S C., Wm. Gaston, Esq. Newbern,

N. C.; the Very Rev. Dr. Power and John B. Lasala, New York; Rev. Dr. Hurly, Rev. John Hughes, Stephen Duponceau and Richard Peters, Esqs. Philadelphia; Very Rev. Wm. Matthews, Washington; Rev. Mr. Delany, Norfolk; or Mr. Fielding Lucas, Jr. Baltimore.

In the name of the Faculty.

JOHN B. PURCELL, *President.*

## *The Athenæum, Cincinnatti, Ohio.*

REV. JAMES J. MULLON, PRESIDENT.

The many and important advantages arising from a virtuous and liberal education, are too well felt, and acknowledged to need discussion or developement. A good education is esteemed by the enlightened people of this country, as the principal source of social and individual happiness. If it be true, as it has been so well remarked, "*that a nation is on the decline when its youth are corrupted,*" it must be equally true, that when the youth are well educated, the social body must then be blessed with comparative health and vigor: so intimately is education connected with the better interests of society. To establish institutions; to devote, to the instruction of youth, our time, and the talents, which Divine Providence may have bestowed on us;—is, then, to deserve well of society, whose future supports and ornaments we prepare, in the pupils confided to our solicitude.

No labours are more useful than those of the directors of youth: to no functions is attached a higher responsibility, than to the moral magistracy with which they are invested;—no mark of public confidence more honourable than that by which they become the substituted parents of the children entrusted to their care;—

no joy more pure than what they experience in witnessing, under their direction, the progress of their pupils in science and in virtue.

> "Delightful task to rear the tender thought,
> "To teach the young idea how to shoot."

No duties, however, are more painful and laborious, or which require more patience and self-denial.

All these motives, together with the conscious purity of our own views; the disinterested zeal for the public good, which animates us; and a certain degree of successful experience, to which we may be permitted to look back with honest pride; induce us to hope for a reasonable share of public patronage.

Convicted of the truth of our own holy religion, we are averse to all religious bigotry. And the student who differs with us in creed, will not be less cherished, than his companion, who believes and kneels with us at the same altar. Full of respect for the religious feelings, and religious freedom of others, never in our own establishment, shall we manifest a spirit of sectarian proselytism.

As our religion, however, is now better known than in less enlightened days; as it is now universally acknowledged, that our worship is as pure as our model is sound and scriptural; we do not deem it an infringement on liberty, to require for the good order of the community, [as it is practised in similar institutions] that all our pupils should assist together at the religious exercises. We shall also consider as a paramount obligation, to inspire them with the love of those christian maxims, which alone, can successfully inculcate our various duties towards God, ourselves and our fellow men. The most particular attention shall likewise be made to maintain and perfect within them, the sentiments of filial piety, of self-esteem, and of respect for others: to infuse into their minds the love of truth and mutual benevolence; to teach them habits of order, of industry, of cleanliness; in a word, to bring them up in

the practice of those virtues which make good men, and good citizens.

Of the health of our pupils we shall take the most paternal care. The diet shall be nutritious, wholesome, abundant—and to the hours of class, shall regularly succeed the exercises of a moderate recreation. One day in each week, as the season and weather will permit it, the collegians, will go to the country house, situated on a beautiful eminence near the city, and shall there be exercised in common, according to their standing and progress, in recitation and public speaking.

The college course will embrace the Greek and Latin Authors—both historians and poets—which are usually read; the Hebrew, Spanish, French and English languages: the various branches of the mathematics; Reading, Writing, Geography and the use of the Globes.

Such are the advantages which the Athenæum offers to the public, and if we consider its elevated and healthy position; the happy distribution of its spacious halls, chambers and dormitory; and, above all, the city in which it stands, and which already gives such fair promise of importance and grandeur, may we not reasonably expect much encouragement from the stranger, as well as our fellow citizens? We shall endeavor to meet their esteem and answer the expectations of its venerable founder, the Rt. Rev. Dr. Fenwick.

TERMS:

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|---|---|
| Board, Tuition, Washing, Mending, &c. per annum | $150 |
| Music will form an extra charge of - - | 40 |
| Drawing and Painting - - - - - | 25 |
| Book Keeping - - - - - - | 10 |
| The Italian and German languages - - - | 25 |

FOR EXTERNS.

| | |
|---|---|
| For the College Course, or any part thereof, - | 50 |

N. B. The course of Natural and Experimental Phi-

losophy will commence as soon as the apparatus which we expect from Europe shall have arrived. In this, there will be an additional charge of $10, to supply the many instruments usually broken by the young experimenter.

REGULATIONS.

1. Board and tuition are to be paid semi-annually in advance.

2. Each pupil will furnish a single bed and bedding, or pay $9 for their use annually.

3. Stationery will be furnished annually at 6 dollars.

4. Except in cases of exclusion by the board, no deductions will be made on account of removal.

5. Pupils in the higher classes will not be allowed more than four, nor fewer than two recitations per day.

6. A Schedule will be sent to parents semi-annually, exhibiting the progress and standing of pupils.

7. The President will claim the right of examining and regulating the correspondence of pupils; except such as is interchanged between them and parents or guardians.

☞The Common Free School which is in contemplation, will commence as soon as circumstances will allow.

*Cincinnatti, Aug.* 27, 1831.

## *St. Joseph's College, Bardstown, Ky.*

REV. GEO. A. M. ELDER, PRESIDENT.

This college is situate in the suburbs of Bardstown: The site is beautiful, and equally as healthy as any in the State, or perhaps in the Union. The lot of ground on which the college stands is large, and is laid off into spacious walks and play-grounds, in which the students may enjoy themselves, and breathe an air as pure and unconfined as that of the country. A very commodi-

10th. The pupils will be required to write to their parents at least once every month, and no such letters will be subject to the inspection of the Faculty or President.

11th. The pupils will be permitted to leave the College but once a month, nor then unless they shall have obtained from their respective professors, certificates of good conduct and application: nor even with these unless their parents or correspondents cause them to be accompanied by persons responsible for their good conduct during absence.

This regulation does not, however, deprive pupils of recreation under the *surveillance* of the Faculty, on the college grounds, which include an area of nearly one mile square, affording a delightful and picturesque landscape with the most agreeable diversified native scenery.

12. No visits will be received at the College except on holidays.

In fine, it is believed, that a more healthy locality cannot be found in the Southern States,—many persons, foreigners, and entire strangers to a Southern climate, have resided nearly a year under the same roof, not one of whom has experienced the slightest indisposition. The high elevation of Spring Hill, rendering it inaccessible to the fogs of the low-lands; the regular and daily prevalence of invigorating sea breezes, during the summer; the clear and serene atmosphere; the excellency of the water, the facilities for bathing; the nature of the soil, wholly incapable of producing noxious exhalations, and in addition to all this, a large, spacious and well ventilated college edifice, surrounded by a great variety of pleasing shade and shrubbery, unite all the advantages which the most scrupulous attention to health can require.

For further particulars, address the "President of the College of Spring Hill."

The stage from Mobile to New Orleans, passes the

College three times a week. The tour is made either way in twenty hours, via Pascagoula.

N. B. All letters intended for the College must be adressed to the city of Mobile.

SEMINARY OF CHARLESTON, *S. C.*, under the direction of the Right Rev. Dr. England.

SEMINARY OF ST. JAMES, *near Cedarville, Brown Co. Ohio;* under the direction of the Rev. James Reid.

SEMINARY OF ST. JOHN THE EVANGELIST, *Fredericktown, Md.;* under the direction of the Rev. John Mc Elroy.

ACADEMY *for Young Gentlemen, S. Fourth-street, Philadelphia;* under the direction of the Rev. Jeremiah Keily.

ACADEMY *for Young Gentlemen, S. Thirteenth-street, Philadelphia;* under the direction of the Rev. John Hughes.

SEMINARY, *at Iberville, Louisiana.*

# CONVENTS, ACADEMIES, &c.

## FOR YOUNG LADIES.

LADIES' ACADEMY OF THE VISITATION OF B. V. MARY, *Georgetown, District of Columbia.*

This Academy is situated on the heights of Georgetown, in the District of Columbia, commanding a view of the Potomac, and a distant perspective of Washington city. The ladies, under whose superintendence the Studies are conducted, are members of the Religious Order, founded in 1610, by St. Francis of Sales, and first governed by St. Jane Frances Fremiot De Chantal.

Gentleness, benevolence, and temperate indulgence, swayed these venerated benefactors of Society, in their guidance of youth. It is the study of their daughters, to let these virtues appear conspicuous in the discharge of the arduous duties imposed on them by the confidence of their friends.

The course of instruction comprises Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Sacred and Profane History, Ancient and Modern Chronology, Mythology, the most important and interesting experiments in Philosophy and Chemistry, Rhetoric, Versification and Poetic Composition, Geography, Astronomy, the Use of the Maps and Globes, French and Spanish Languages, Music on the Harp and Piano Forte, Vocal Music, Painting in Water Colors, Painting on Velvet, Plain and Ornamental Needle Work, Tapestry, Lace Work, or Embroidery on Bobbinet, Bead Work, &c. The Young Ladies in the first Class are taught Domestic Economy.

The Ladies charged with the duties of the Academy, will be vigilant in requiring an exact compliance with every rule of the Institution, and the forms of polite deportment.

At the Exhibition premiums are awarded to the Pupils who may have excelled in their respective Classes. The Young Ladies are divided into two great Circles, with respect to the exact observance of rules, polite deportment, and zeal for advancement. A Crown is allotted for the First in the *Senior Circle*, and another for the First in the *Junior Circle*. Both incribe their Names in a book, for special record.

The Protestant Young Ladies attend at Church Hours, and are expected to observe the general Regulations of exterior worship.

The letters written or received by the Young Ladies, are examined by the Directress of the Academy, previously to their delivery.

The Young Ladies are permitted to go out the *first of every month*, with their parents or guardians, but with no other person: they must, however, return before *five o'clock in the evening*, unless special permission, grounded on strong motives be obtained. Should the *first day* prove a *Festival*, the same permission holds good for the next day.

*Wednesday and Saturday Evenings* of each week, are allotted to recreation.

The ANNUAL VACATION commences on the *last Thursday of July*;—the EXAMINATION occupies the preceding *Monday* and *Tuesday*, and the EXHIBITION, the *Afternoon* of *Wednesday*.

The EXERCISES re-commence on the *second Monday* in *September*.

NO CHILD is received under 7 years old, unless strong reasons should be offered for her admittance at an earlier age. Young Ladies above fifteen, must not expect to be received, if they be not recommended by a person who will be held responsible.

## TERMS:

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|---|---|
| Entrance, - - - - | $ 5 00 |
| Board, Tuition, and Washing, per annum, | 150 00 |
| Ink, Quills, Paper, use of Maps and Globes, | 4 00 |

Boarders in the *First Class*, pay an additional charge of *Five* Dollars for the use of materials in the Practice of Domestic Economy.

| | |
|---|---|
| DAY SCHOLARS, per annum, (for Tuition,) | $40 00 |
| Ink, Quills, and use of Maps and Globes, per annum, - - - - - | 2 00 |

Those in the *First Class*, pay the additional charge of Boarders.

## EXTRA CHARGES.

| | | |
|---|---|---|
| Each Language, except English, quarterly, | | $ 5 00 |
| Drawing, Painting on Velvet, &c. | do. | 5 00 |
| Piano, and use of Instrument, | do. | 12 00 |
| Harp and its use, | do. | 20 00 |

VOCAL MUSIC forms no separate charge.

Doctor's Fees and Medicine, per annum, $3 00

Mending and furnishing materials, $4 per annum, unless parents prefer to have it done at home.

BOARDERS pay the current prices, *semi annually* in advance.

DAY SCHOLARS *quarterly.*

As the RECESS forms a part of the Exercises of the ACADEMY, no deduction, on that consideration, is made from the semi annual account. DAY SCHOLARS are not subject to this regulation.

The *Winter Uniform* of the Young Ladies, consists of Bombazette or Merino Dress, and a Pelerine, with a black Apron of Silk or Stuff.

In *Summer*, the rules prescribe no particular dress.

BOARDERS are required to bring with them the ordinary table Furniture, consisting of knives, forks, silver spoons, and silver tumbler; six table napkins, and six towels. They will also be provided with bed and bedding, or pay seven dollars per annum, if furnished by the Institution. Bed curtains and white coverlids will form a charge of two dollars per annum. These articles are always to be furnished by the Institution.

The parents and guardians who reside at a distance, are respectfully requested to designate some correspondent in the District, who will be charged to liquidate their bills, when due.

It were much to be desired, that some merchant in town, should be instructed to furnish the young ladies with apparel, or, if the office devolve on the Institution, that the requisite provision be made, by depositing a certain sum for that purpose

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### ST. JOSEPH'S ACADEMY *for Young Ladies.*

This Institution, situated in St. Joseph's Valley, near Emmitsburg, Frederick county, Maryland, was founded in 1809, by a Society of ladies, known to the public under the name of the Sisters of Charity. They were in-

corporated by the General Assembly of Maryland, in the year 1816.

The situation of the Academy is healthy and pleasant. In addition to the buildings originally erected, a spacious edifice 150 feet in length was lately completed, calculated to accommodate 200 boarders.

The course of instruction embraces the English, French, and Spanish languages, Orthography, Grammar, Composition, Writing, Practical and Rational Arithmetic, Book-keeping, Geography, History, Moral and Natural Philosophy, Astronomy, Chemistry, Music, Drawing, Painting on Velvet, Embroidery, Plain and Fancy Needle-Work. Each department is subdivided into classes to suit the capacity, age, and proficiency of the young ladies.

In order to excite emulation among the pupils, reports of their progress and application are read every week; and besides frequent inspections of the classes during the year, a general examination is held immediately before the vacation, and is followed by the distribution of premiums. While every attention is paid to the mental improvement of the young ladies, the most effectual means are adopted to cultivate the seeds of virtue, which had been planted in their breasts under the paternal roof, and to give them that genteel and easy deportment, which is so essential in their intercourse with society.

The government of the Academy is mild, but firm and regular. In the hours of relaxation, the young ladies are always attended by some of the Sisters, whose affectionate vigilance secures a willing observance of the rules, without the ungrateful severity of coercion. None of the children are permitted to receive visits, except from their parents, guardians, or well known relations and friends, unless the visiters are bearers of letters from their parents or guardians.

The Catholic religion is the only one professed and taught in the Academy. Pupils of all denominations are

admitted without distinction. Uniformity requires that they should attend Divine worship, but no encroachment is made upon the liberty of conscience.

The vacation commences on the first of July, and ends on the fifteenth of August. During this interval, parents are at liberty either to leave their children at the Academy, or take them home, but no deduction is made in the charges of board and tuition, on account of their absence. When a quarter has been commenced, the parents become subject to the full expense of board and tuition for that quarter.

TERMS:

For Board and Tuition, including English Grammar, Composition, Writing, Arithmetic, Book-Keeping, Geography, History, Moral and Natural Philosophy, Astronomy, Chemistry, Plain and Fancy Needle-Work, per annum, payable six months in advance. $125 00

EXTRA CHARGES.

| | |
|---|---|
| French, per annum, - - - | 20 00 |
| Spanish, - - - - | 20 00 |
| Music, vocal and instrumental, and use of pianos, - - - - - | 44 00 |
| Drawing, Painting, and Embroidery, - | 20 00 |
| Oil Painting on Velvet, - - - | 10 00 |
| Doctor's Fees, unless parents prefer to pay his bills in case of sickness, - - | 3 00 |
| Medicine at the Apothecary's rate. | |
| Use of Bed and Bedding, if furnished by the Institution, - - - - - | 7 00 |
| Washing and Mending, - - - | 12 00 |

In case parents prefer to provide the bed and bedding, the child must be supplied with a cot, a mattress, a pillow, three pillow cases, two pairs of sheets, four blankets and two quilts.

The clothing, stationery, and work-materials may be furnished by the Institution, if it be the pleasure of the parents, and charged on the semi-annual bill.

Every child must be provided with at least four changes: dark clothes are generally preferred. Bombazette is recommended for winter, and gingham for summer.

Parents residing at a distance, must have in one of the neighbouring states, a correspondent who will be answerable for the expenses of their children, and will engage to receive them if circumstances require that they should be removed from the Academy.

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URSULINE COMMUNITY. *Mount Benedict, Charlestown, Massachusetts.*

This beautiful and extensive establishment is situated about two and a half miles from Boston, upon a delightful and healthy spot, commanding one of the most beautiful prospects in the United States. In it Young Ladies are received from the age of six, to that of fourteen.

The plan of education, pursued by the Ladies of this Community, is extensive; comprehending all those attainments which may be found necessary, useful, and ornamental in society. Devoted by their Institute, to the education of female youth, they spare no pains to adorn their minds with useful knowledge, and to form their hearts to virtue.

To attain this twofold object, their first care is, to instruct them in the great and sublime truths of Religion; to endeavor to impress them with its salutary maxims; and to point out the duties it imposes on them, towards their God, their parents, and superiors; towards other members of society, and towards themselves.

The school consists of two *Departments*, distinguished by the appellations of *Senior* and *Junior Class*, each occupying separate apartments, and having no communication whatever.

The Young Ladies in the Junior Department are taught the common branches of education, such as, Reading, Writing, Grammar, Arithmetic, Geography, History, ancient and modern; and particular attention

is paid to Orthography. They are also taught all kinds of plain and fancy Needle-Work, and the *Extra Branches*, if required:—when sufficiently advanced, they are removed to the *Senior Department*.

Here are taught plain and ornamental Writing; Composition, both in prose and poetry; ancient, modern, and natural History; Chronology; Mythology; the use of the Globes; Astronomy; Rhetoric; Logic; natural and moral Philosophy; Chemistry; Arithmetic; Geometry and Botany; every kind of useful and ornamental Needlework; Japanning; Drawing, in all its varieties; Painting in Oil Colours; also, Painting on Velvet, Satin, and Wood; and the beautiful style of Mezzotinto and Poonah Painting. Music on different Instruments is likewise taught.

The Young Ladies in this Department may also attend to Cookery, during the last quarter of their residence in the Institute. They will possess every advantage in this respect, being superintended by a person, who, to a perfect knowledge of the art, has joined many years' experience—the charge is 20 dollars.

To accelerate the advancement of the Young Ladies in their respective classes, every means is resorted to, which is calculated to act upon the youthful mind, in order to excite and maintain therein, a laudable emulation: such as distinction of places; daily marks; weekly repetitions; privileges granted to application and merit; honorable mention made every month, of those whose assiduity in their studies, and excellence in good conduct, deserve approbation; premiums distributed at the end of the year, &c.

The annual Examination takes place in the month of June, commencing on the 29th and continuing three days. At the close, two Young Ladies are crowned, one in the *Senior*, and the other in the *Junior Class*; the former receiving, at the same time, a gold medal, and the latter a silver one. These Young Ladies shall have been in the Institution one year at least; during

which time, they must have distinguished themselves by their amiable deportment, general good conduct, and excellence in their studies.

The Ladies who preside over this establishment, are scrupulously careful to supply those placed under their care, with abundant and wholesome food; and to watch over their health, as well as their morals, with all the solicitude of maternal tenderness. Cleanliness and neatness are rigorously attended to.

The garden adjoining the establishment, to which the Young Ladies always have access, during the hours of relaxation, is beautifully laid out, and consists of two acres of land. Besides this, they are allowed, on days of recreation, to extend their walks over the whole farm, which embraces twenty-seven acres; always, however, under the immediate superintendence of one, or more of the Ladies. During the Summer season, they are allowed two acres of land, which are divided into flower-gardens, and are cultivated by themselves.

Every Young Lady on entering the establishment, must be furnished with the following articles :—six napkins, six towels, one knife and fork, one silver goblet, one silver dessert and tea spoon, and two prs. sheets and pillow-cases.

For the summer uniform, each Young Lady must be provided with two dark slate-coloured pongee dresses, four prs. hose, of the same colour, two black bombazette aprons, two white dresses, four prs. white hose, one light blue satin cape and sash, a blue belt, two black silk aprons. a garden bonnet and apron, with long sleeves, both made of slate coloured cambric, and a Leghorn hat, trimmed with blue ribbon. For the winter uniform, each Young Lady is to be provided with two black Circassian frocks, four prs. black cotton hose—(jet black is preferred to blue black, on account of durability,) a dark blue merino cloak, and a silk hood of the same colour.

Parents being ever sensible to the happiness and welfare of their children, and anxious to know, even the

smallest details of what concerns them, every three months Bulletins will be issued, relating to their health, the extent of their application, and their progress in study. Care will be likewise taken that their children write to them the 15th of each month.

Three months' notice of the removal of each Young Lady is requested No boarder is allowed to sleep out, except in case of illness. Permission to dine out, is granted once a month. No visitors are allowed on Sundays. The religious opinions of the children are not interfered with. A vacation of six weeks is allowed every year, commencing on the 1st of July, and terminating on the 15th of August.

TERMS:

| | |
|---|---|
| Board, Tuition, &c. per annum, payable quarterly, in advance, | $125 00 |
| Ink, Quills, and Paper, | 4 00 |
| Use of Bed and Bedding, | 6 00 |
| Taxes, | 1 00 |

EXTRA CHARGES.

| | |
|---|---|
| For each of the Languages, except English, per quarter, payable in advance, | $ 6 00 |
| Piano, | 6 00 |
| Harp, | 10 00 |
| Harmonicon, | 6 00 |
| Guitar and Vocal Music, | 6 00 |
| Use of the Instruments, | 1 00 |
| Flower, Landscape, and Figure Drawing, | 6 00 |
| Painting on Velvet, Satin and Wood, | 6 00 |
| Do. in Oil Colours, | 15 00 |
| Japanning, | 15 00 |

Dancing, at the Master's charge.

*English Books.*—Walker's Dictionary, Murray's Grammar and Exercises, Woodbridge's Geography and Atlas, Tytler's History, Questions to do., Goodrich's History of the United States, Polite Learning, Smith's Arith-

metic, Tooke's Pantheon, Jamieson's Rhetorick and Logic, and Questions to do., Blair's Chemistry and Philosophy, and M'Intire on the Globes.

Besides these, the Senior Class are furnished with the following books, for perusal, in order that they may acquire a more extensive knowledge of History. Rollin's Ancient History, Ferguson's Roman Republic, Russell's Ancient Europe, Russell's Modern Europe, Robertson's Works, and History of the United States, by Ramsay and Marshall.

*French Books.*—Nugent's Dictionary, Word Book by Hentz, Wanostrocht's Grammar, Reader by Hentz, Telemaque, Numa Pompilius, and La Fontaine's Fables.

*Latin Books.*—Ruddiman's Grammar, Liber Primus, Cornelius Nepos, and Virgil.

*Spanish Books.*—Dictionary, Grammar by M. Josse, and El Traductor Espanol by Mariano Cubi J. Soler.

*Italian Books.*—Novelle Morali di Soave, Veneroni's Grammar, Bolarelli's Exercises, and a Dictionary.

These Books may be procured at Waitt & Dow's in this town, and the parents of the Young Ladies are requested to apply there, as uniformity in the books is not only more convenient, but even requisite.

The uniform may be had at Theodore Baker's, No. 223, Washington street, Boston.

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URSULINE CONVENT, *near New Orleans, Louisiana.*

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FEMALE ACADEMY OF NAZARETH, *Bardstown, Ky.*

Conducted by the Sisters of Charity.

1. NAZARETH is about two miles and a half north of Bardstown; and half a mile west of the Louisville road. In point of health, pleasantness, retirement, water, &c. the situation is, perhaps, inferior to none in the Western country. In addition to the buildings previously pertaining to the establishment, there has been erected, within the last year, a very spacious brick build-

ing, (210 feet by 30,) sufficient for the comfortable accommodation of one hundred and fifty boarders.

2. This school is conducted on principles similar to those of St. Joseph's College. It is under the superintendence of the Right Rev. Bishops, and the inspection of the president and principal professors of the college, who, quarterly, examine the pupils, and encourage their progress. After each quarterly examination, a report is transmitted to parents or guardians, concerning the conduct, proficiency and health of their children. To reward merit, and excite a laudable emulation and exertion, honorary medals are distributed every month, and at every quarterly examination.

3. This institution being conducted by a numerous community of religious persons who have consecrated themselves to the service of God, and their neighbor, there is always a sufficient number of competent tutoresses, whose tender and conscientious care of their pupils, is calculated to gain the love of the children and the confidence of the parents. Every necessary attention is given to the neatness, politeness, correct manners, and moral principles of the pupils. The diet is good, wholesome and abundant. The sick are attended with punctuality and tender care.

4. The religion professed by the tutoresses and community is the Catholic; but children of any denomination are received, provided they are willing to submit to the general regulations of the school, and (with respect to religion) attend morning and evening prayer daily, and divine service on Sundays and Holy-days. No solicitation shall ever be used to induce them to embrace the Catholic religion.

☞ A certain number of orphans or destitute children, may be placed in this institution, upon application and agreement with the conductors.

*The Branches taught in this Institution, are as follows*:

Reading, Writing, Arithmetic, English Grammar, Geography, (with the use of the Globes,) History, Rheto-

ric, Botany, Natural Philosophy, including the principles of Astronomy; Opticks, Chemistry, &c.; Plain Sewing, Marking, Needle Work, Drawing, Painting, Music, and the French Language. This last branch, to wit, (the French Language,) is taught with the greatest correctness, both as to grammar and pronunciation, there being actually in the institution several French sisters, besides others who understand and speak the language very correctly. A course of lectures on Rhetoric and Philosophy, (Natural and Moral,) shall be annually given by the Professor of St. Joseph's College. Lessons and Exercises in polite English Literature, will also occasionally be given.

*The Terms are as follows:*

| | |
|---|---|
| Board and tuition in the common branches, viz: Reading, Writing, Arithmetic, English Grammar, and Geography; plain Sewing, Marking and Needle Work, - | $100 per annum, or 25 per quarter. |
| Board and tuition, in *any*, or *all* of the following branches, viz: Embroidery, Drawing and Painting; History, Rhetoric, Botany and Philosophy, - - - | $114 per annum, or 28 1-2 per quarter. |

Any of the common branches before mentioned, may be joined to the studies just named without any additional charge.

There is an extra charge for the French language, of $12 per annum, or $3 per quarter.

There is also an extra charge for Music and the use of Pianos, of $24 per annum.

The charges are varied or graduated according to the branches studied as expressed above in the terms. The annual expense for board and tuition, in all or any of the branches, never exceeds $150 per annum; while for a large majority, it will be less, as may be seen by the above terms.

*Necessary Conditions for Entrance and Continuance in the School.*

1. Payment for each quarter must be made in ad-

vance: any notable failure in this, would induce the painful necessity of sending the pupils home. The payment must be made in specie or its equivalent.

2. No boarders will be received for a shorter time than a quarter.

3. No deduction from the charges will be made for absence, unless occasioned by sickness, nor for the time of vacations, during which, the pupils may remain in the institution, if their parents wish it.

4. Children afflicted with any contagious disease, will not be received into the school; and if it should be discovered after admittance that they have such disease, they will be separated or removed from the school until they shall be cured.

5. Boarders must be furnished by their parents or guardians, with bed and bedding, hand towels, decent clothing, books, stationary, &c. Children from a distance, may be furnished by the institution with bed and bedding for $8 per annum.

The pupils may be supplied with the books necessary in the different classes; maps for the study of Geography, paper, slates, pens and ink, for $7 per annum, or $1.75 per quarter. Those who may wish their children to be furnished with clothes, or the articles necessary for attending the classes of painting, drawing, and embroidery, may deposit funds for these purposes in the hands of the Mother Superior, who will supply them according to the directions given, and forward the accounts. It is earnestly desired that parents or guardians residing at a distance, should have correspondents in Louisville or Bardstown, to whom application may be made for the usual remittances.

*Some of the General Regulations of the Institution:*

1. There will be an annual vacation from the last Thursday of July, till the first Monday of September. There will be an intermission of the classes from the Wednesday evening preceding Easter Sunday, till the

Tuesday morning following. Also, from the evening of the 23d, till the morning of the 27th of December.

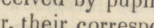
2. The pupils will not be allowed to visit the town or its vicinity, unless it be the parent's express wish, and unless the families whom they are to visit be designated. They will, by no means, be more frequent than once a month, and then so as not to cause the omission of any class.

3. Besides the general attention of the officers of the institution to all the pupils, a particular care will be given to each of the principal tutoresses to a certain number of the pupils committed to her charge, over whom she will watch with a motherly tenderness.

In order to prevent all improper correspondence, the letters written or received by pupils, will be subject to inspection, (however, their correspondence with parents or guardians, will be entirely unrestrained.)

If children should complain or express discontent in their letters, parents and guardians are requested not to suffer uneasiness or inquietude of mind, till they have written to some one of the directors of the Institution, or some person, (other than the children) in whom they can confide.

All communications respecting this institution, addressed to the Right Rev. Bishop David, Bardstown, or to the Mother Superior, Nazareth, near Bardstown, will receive immediate attention.



FEMALE ACADEMY OF LORETTO, *Washington County, Kentucky.*

Under the direction of the Sisters of "Mary at the foot of the Cross."

This institution is beautifully and pleasantly situated, twelve miles from Bardstown, on the road to Greentown, four miles on the other side of the mouth of Hardin's Creek, Washington County, Kentucky, and one mile

from the Medical Springs. The building is elegant, commodious, and sufficiently large to accommodate 100 boarders, and an indefinite number of externs. The air is most salubrious; the play grounds and yard are extensive and exquisitely laid out; while the thriving groves that arise on every side, add both to the ornament and pleasantness of the situation. The Academy is conducted by a community of religious persons, and is under the superintendence of the Right Rev. Dr. Flaget, Bishop of Bardstown, and the Rev. Mr. Chabrat. The course of education and the principles of discipline are such as have been established in the best literary institutions of the country, and more particularly in St. Joseph's College, Bardstown.

TERMS:

| | | |
|---|---|---|
| Board, including Washing, &c. per year, - - - - | $55 00 | *Specie.* |
| Tuition in Reading, Writing, Arithmetic, and plain Sewing, per year, | 12 00 | |
| Do. English Grammar, Geography, with the use of Maps and Globes, History, Needle-Work, Embroidery, Drawing and Painting, - | 20 00 | |
| Rhetoric, Composition, &c. extra | 5 00 | |

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MONASTERY OF ST. MAGDALEN, *at St. Rose's, Washington County, Kentucky.*

Under the direction of the Nuns of St. Dominick.

CONVENT OF HOLY MARY—*a branch establishment from Loretto.*

CONVENT OF GETHSEMANI.

ST. CLARE'S CONVENT, *Pittsburg, Pennsylvania.*

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ST. CLARE'S CONVENT, *Vincennes, Indiana.*

The branches of Science taught in St. Clare's Female School, Vincennes, are the same as taught in the celebrated literary and benevolent institution of Nazareth, Ky.

It is under the same superintendence of the Right Rev. Bishops, and the immediate inspection of the Rev. Mr. L. Picot, residing in Vincennes, who examines the pupils and encourages their progress. To reward merit and excite laudable ambition and exertions, honorary medals are distributed every month, and at every quarterly examination.

The Ladies who manage and govern this school are called Sisters of Charity. They have consecrated themselves to the service of God, and their neighbours. A sufficient number of competent and experienced tutresses have recently come from Nazareth; and by a tender and conscientious care of their pupils, they will labor, with instruction, to gain the love of the children, and merit the confidence of parents. Every necessary attention is devoted to the taste, neatness, politeness, correct manners and moral principles of all pupils at this school.

The religion professed by the Sisters of Charity is the Roman Catholic; but as no solicitation is ever allowed, to induce pupils of other denominations to embrace that of the tutresses, parents need harbor no illiberal thoughts in regard to this matter. Children of all denominations are received: they are only required to submit to the general regulations of the school; and the customary exercises of domestic prayer, morning and evening, can never be dispensed with. The boarding of pupils at this school shall be comfortable, and in all cases of indisposition, the most tender care will be bestowed.

*The system of Education embraces,*

The English and French Languages.
Arithmetic, Geography, History and Rhetoric.
Plain Sewing, Marking and Ornamental Needle-work.
Drawing, Painting in water colors, Fancy work and Embroidery.

Particular care is taken to teach Spelling, Reading, Writing, and to inculcate the rules of Grammar and Syn-

tax, in both languages. A well qualified native tutress of each country, teaches each language.

Instrumental music on the Piano Forte and Guitar will also be taught. The terms depend upon circumstances, to be known on application.

THE TERMS ARE :

| | |
|---|---|
| For Boarders, | |
| Boarding, per quarter, - - - | $15 00 |
| do. per annum, - - - - - | 60 00 |
| Washing and mending, and mending materials, per quarter, - - - | 2 00 |
| do. do. per annum, - - - | 8 00 |
| Bedding, per quarter, - - - | 2 00 |
| do. per annum, - - - - - | 8 00 |
| For Day Scholars, | |
| Spelling, Reading, Writing, Arithmetic, plain Sewing and Marking, per quarter, | $2 50 |
| Do. do. per annum, | 10 00 |
| English Grammar, Geography, History, and Ornamental Needlework, per quarter, | 1 50 |
| Do. do. per annum, | 6 00 |
| French and Rhetorick, per quarter, - | 4 00 |
| Do. do. per annum, | 16 00 |
| Drawing and Painting, per quarter, - | 3 00 |
| Do. do. per annum, | 12 00 |
| Fancy work and Embroidery, per quarter, | 1 00 |
| Do. do. per annum, | 4 00 |

The charges are varied or graduated according to the branches studied, as expressed in the terms. The annual expense for board and tuition, in all or any of the branches, never exceeds 124 dollars per annum; while, for a large majority, it will be less, as may be seen by the above terms.

*Necessary conditions for entrance and continuance in the School.*

1. Payment for each quarter must be made in advance : any notable failure in this, would induce the

painful necessity of sending the pupils home. The payment must be made in specie or its equivalent.

2. No boarder will be received for a shorter time than a quarter.

3. No deduction from the charges will be made for absence, unless by sickness.

4. Children afflicted with any contagious disease, will not be received into the school; and should it be discovered, after admittance, that they have such a disease, they will be separated or removed from the school, until they shall be cured.

5. The pupils will not be allowed to visit the town or its vicinity, unless it be the parents' express wish, and unless the families whom they are to visit be designated. These visits will by no means be more frequent than once a month, and then so as not to cause the omission of any class.

6. The students are not permitted to receive visits, except from their parents, guardians, or well known relations, unless the visiters are bearers of letters from their parents or guardians.

7. To avoid the interruption of class, it is earnestly desired that visits should be as much as possible confined to the evenings of Wednesday and Saturday, these being now the time alloted for recreation.

8. If children should complain or express discontent in their letters, parents and guardians are requested not to suffer uneasiness or inquietude of mind, till they have written to some of the directors of the school, or some person, other than the children, in whom they can confide.

9. The pupils must be supplied, at entrance, with the books necessary for the different classes, and maps for the study of Geography, paper, slates, pens and ink, &c.

CONVENT OF THE LADIES OF THE SACRED HEART, *at St. Louis, Missouri.*

Madame Duchesne, Superior.

This institution was founded by the munificence of John Mullanphy, Esq. with the charge of receiving, supporting, and educating, perpetually, a certain number of orphan children. There are now 12 orphans enjoying the benefit of this philanthropic grant.

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YOUNG LADIES' ACADEMY AT THE CONVENT OF THE SACRED HEART, *St. Louis, Mo.*

In every establishment of learning, the salubrity of its site justly claims the first consideration of the public, health being confessedly the most valuable of the temporal gifts bestowed on man by his Creator. In this point of view this Academy stands pre-eminent. Situated on an elevation which commands a delightful prospect of the Mississippi river, to the western bank of which it is almost contiguous, and removed at a short distance from the city—the buildings are invariably ventilated with the purest air that can be breathed in the healthiest part of the State. A spacious garden and yard afford the pupils free scope for bodily exercise. Their diet is wholesome and abundant, and nothing is neglected to give them habits of virtue, order, cleanliness, and good manners. In sickness, if not withdrawn by their parents, they receive every possible attendance. Watchfulness is constant at all times and places.

INSTRUCTION.—The following branches of useful and ornamental education are taught in the Academy:

*English and French.*—Reading, Writing, Grammar, Arithmetic, Sacred and Profane History, Geography, use of the Globes, projection of Maps, Mythology, Poetry, Rhetoric, Natural Philosophy and domestic Economy; Sewing, Marking, Lace, Muslin, Tapestry and Bead work; Painting on Velvet and Satin, drawing, Painting in water colors and crayons; Shell and Chenille work, Artificial Flower making; Filagree, Hair work and

chrystallized Parlor Ornaments; Music, vocal and instrumental.

TERMS:

Boarding $120 per annum, payable in advance. No separate charge is made for Tuition.

Washing and Mending $12 per annum.

Music, vocal and instrumental $30 per annum. Matters of other elegant accomplishments are procured at the request and charge of the Parents.

Quills, ink, paper and books for the lower class $6.

Do. do. do. for the higher, $10 per annum.

No deduction is made to the Pupils for any absence unless occasioned by sickness.

DRESS AND FURNITURE.

Each pupil must bring, at her entrance, her bedding, consisting of a mattress 5½ by 2½ feet, a pillow, two pair of sheets, two blankets and a white coverlet. Six changes of linen, stockings, neck and pocket handkerchiefs, one green sun bonnet, a sufficiency of underdresses, a white muslin veil, a silver spoon, a knife and fork, a cup, two plates, a tumbler, a tooth brush, two pair of shoes, combs, a bag for her linen, a trunk, a work basket, six capes of cambric and one of black velvet, one cloak, six towels, one pair of gloves.

On week days the pupils may wear any decent garment whatever; on Sundays and festivals they dress in black or white.

GENERAL REGULATIONS.

The Academic year commences on the first of October, and ends on the 8th or 10th of September.

At the expiration of every quarter, a Bulletin is sent to the Parents of each pupil, acquainting them with the state of her health, behavior and proficiency.

The Religious exercises of the Academy are Catholic Young Ladies of all Denominations are admitted, provided they be willing, for the sake of order, to assist at the public duties of Religious worship performed in the house.

The Young Ladies are permitted to spend the time of the vacation at the Academy, nay, the mistresses prefer that they do, because even that time, though granted for relaxation, may be very usefully improved.

The parents are requested not to pay visits to their children except on Thursdays.

It is earnestly desired that such persons as live at a considerable distance, appoint an Agent at St. Louis, who may represent them, as much as possible, in every thing relative to their children.

All letters are to be addressed to the Superior of the Academy, and they are opened, those of the parents only excepted.

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CONVENT AND FEMALE ACADEMY OF THE LADIES OF THE SACRED HEART, *at St. Ferdinand*,

Commonly called Florissant, about 15 miles from St. Louis. Price of Boarding and Tuition, $80 per year. Here is the Noviciate of the Ladies of the Sacred Heart. Superior, Madame Meffry.

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CONVENT AND FEMALE ACADEMY, *at St. Charles, Mo.*

Conducted by Ladies of the same Religious Order.
Superior, Madame Lucille Matheron.

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CONVENT AND FEMALE ACADEMY OF THE SISTERS OF LORETTO, *at Bethlehem, Perry County, Mo. near St. Mary's Seminary.*

Here are received young and old females to make retreats, preparatory to first Communion, Confirmation, &c. Poor orphans and poor children are also received. Price of Board and Tuition, $62 per annum.

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CONVENT AND FEMALE ACADEMY OF THE SISTERS OF LORETTO, *at Fredericktown, Madison County, Mo.*
Boarding and Tuition, $62 per annum.

With a view of becoming useful to their fellow citi-

zens, certain religious ladies have formed themselves into a community, called the Sisters of Loretto. They have established a house of education at Fredericktown, Madison County, Mo. under the patronage of the Right Rev. Bishop Rosati, and the immediate direction of the Rev. F. Cellini. They will teach Reading, Writing, Grammar, Arithmetic, Geography, History, Painting, French, Needle work, Embroidery, Music, &c. A great and maternal care will be taken of the health and morals of the pupils. Young Ladies of any religious profession, will be received without the least preference. Though the teachers profess the Roman Catholic Religion, yet no one shall be, in the least, troubled with regard to their peculiar religious opinions, nor will any undue influence be used over their belief.

The rates of Tuition will be 10 dollars per annum for the common branches of an English education, including plain sewing; 5 dollars a year more will be required, if painting and embroidery be taught; 5 dollars per annum extra for French, and 10 dollars per annum extra if the piano be taught.

Should any of the Young Ladies wish to board, they can be boarded at the house at one dollar per week, but none will be received for less than three months. The washing and mending will, if required, be done for 10 dollars per annum. The payment is required to be made half in advance. Parents will please to send beds and bedding with their children.

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CONVENT OF THE SISTERS OF LORETTO, *at New Madrid, Mo.*

Here are three Religious, who conduct a day school, and are preparing to receive boarders.

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CONVENT AND FEMALE ACADEMY OF THE CARMELITE NUNS, *Baltimore.*

YOUNG LADIES' ACADEMY, *at Grand Coteau, Opeloussas, Louisiana.*

Conducted by the Ladies of the Sacred Heart.

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YOUNG LADIES' FRENCH AND ENGLISH ACADEMY, *Gothic Mansion, Chesnut street, Philadelphia.*

The public is respectfully informed that a branch of an Institution conducted in France, by a Society of Ladies, known by the name of "Les Dames de la Retraite," is established in this city, for the Education of Young Ladies, on a plan as nearly as possible similar to that which has inspired so much confidence in France.

The course of instruction embraces the French and English Languages, sacred and profane History, ancient and modern Geography, Mythology, and all the various kinds of fancy and ornamental Needle work. The Library, which will be always at the service of the pupils, will contain all the select works necessary to form the taste and improve the judgment. The discipline of the school is mild, exact, and uniform. The pupils are always under the eyes of the Superiors, and advantage will be taken of every opportunity to cultivate their minds, and qualify them for refined and polite society.

The food is wholesome and various, the dress simple, and every requisite attention paid to the physical wants and comforts of the boarders. The expenses of slight indisposition will be borne by the Institution, but in case of severe sickness, medical attendance, apothecaries' bills, and all other necessary or incidental charges, must be met by the parents or guardians.

At the end of every three months, a correct report will be furnished of the health, progress, application, &c. of the pupils.

The French is exclusively the language of the house, except in the classes of English studies.

The terms are 300 dollars per annum, to be paid quarterly in advance; the price of tuition for day-scho-

lars will vary according to the age and progress of the pupils.

Application is to be made at the Institution, to the lady superior, Madame Hery du Jarday, who begs leave to state that she will not interfere with the religion of any child not a Catholic, that may be placed under her charge, and she entertains the hope that her system of instruction will not be found, on due examination, inferior to any already established in this country.

EXTRA CHARGES.

Spanish and Italian languages, Dancing and Music, in all its branches, to be taught by approved masters.

Washing, 7 dollars per quarter; Fuel 5 dollars a year.

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ACADEMY UNDER THE SISTERS OF CHARITY, *at the Capitol Hill, Washington, D. C.*

ACADEMY UNDER THE SISTERS OF MERCY, *Charleston, S. C.*

## INSTITUTIONS

### UNDER THE SISTERS OF CHARITY.

| | | |
|---|---|---|
| *At Albany,* | Orphan Asylum and School. | |
| *Alexandria, D. C.* | do. | do. |
| *Baltimore,* | do. | do. |
| *Do.* | Infirmary. | |
| *Boston,* | Orphan Asylum and School. | |
| *Brooklyn,* | do. | do. |
| *Cincinnati,* | do. | do. |
| *Frederick, Md.* | do. | do. |
| *New Orleans,* | do. | do. |
| *New York,* | 2 Orphan Asylums and Schools. | |
| *Philadelphia,* | 3 do. | do. |
| *St Louis,* | do. | do. |
| *Washington, D. C.* | do. | do. |

*At Washington, D. C.* An Academy at the Capitol Hill.
*Wilmington, Del.* Orphan Asylum and School.

THE VISITATION NUNS, of Georgetown, D. C. are now establishing a Convent and Academy near Mobile, Alabama.

# OBITUARY.

1831.

March 31. Rev. F. Peters, S. J. at Frederick, Md.
Sept. 17. Rev. John B. S. Bernabé, at Pointe Coupeè, Louisiana.
Oct. 2. Rev. Matthew Deagle, at Washington, D. C.
Oct. 23. Rev. John Bermingham, at Charleston, S. C.
October. Rev. James Moneyhan.

1832.

February. Rev. Andrew Poujade, of the Diocess of Mobile.
May 11. Rev. Michael Wheeler, at Baltimore.
July 31. Rev. B. Martial, at New Orleans.
Aug. 30. Rev. M. M'Namara, at Rochester, N. Y.
Sept. 13. Rev. Gabriel Richard, at Detroit.
Sept. 26. Right Rev. Edward Fenwick, Bishop of Cincinnati, at Wooster, Wayne Co. Ohio.
Nov. 1. Rev. William O'Brien, late Chaplain of the Carmelite Nuns, at Baltimore.
Rev. L. Pouget, at New Orleans.
Rev. Eugene Michaud, at Iberville, La.
Aug. 30. Sister Mary Frances, (Boarman) at Baltimore, attending the cholera hospital.
Sept. 19. Sister Mary George, (Smith,) at Baltimore, attending the cholera hospital.
October Sister Antonina, (col'd.) of the Order of Oblates, at Baltimore, a victim of charity during the cholera.

March 6. Dr. Octavius Taney, a Senator of the Legislature of Maryland, died at Baltimore.
Dr. C. C. Conwell, at Philadelphia.
July. Dr. James Barry, at New York.
John Spalding, at Baltimore.
Nov. 14. Hon. Charles Carroll, at Baltimore, aged 96.

## *Executive Goverment.*

| | *Salary.* |
|---|---|
| ANDREW JACKSON, Tennessee, President, | $25,000 |
| JOHN C. CALHOUN, S. Carolina, V. President, | 5,000 |
| *Edward Livingston*, Louisiana, Secretary of State, | 6,000 |
| *Louis McLane*, Delaware, Secretary of the Treasury, | 6,000 |
| *Lewis Cass*, Ohio, Secretary of War, | 6,000 |
| *Levi Woodbury*, N. Hampshire, Secretary of the Navy, | 6,000 |
| *William T. Barry*, Kentucky, Post-Master General, | 6,000 |
| *Roger B. Taney*, Maryland, Attorney General, | 3,500 |

The eleventh Presidential term of four years began on the 4th of March, 1829, and will end with the 22nd Congress, on the 3rd of March, 1833.

## *Congress of the United States.*

### SENATE.

| *Maine.* | *New Hampshire.* | *Vermont.* |
|---|---|---|
| John Holmes, | Samuel Bell, | H. Seymour, |
| Peleg Sprague. | Isaac Hill. | Saml. Prentiss. |

| *Massachusetts.* | *Rhode Island.* | *Connecticut.* |
|---|---|---|
| Daniel Webster, | Asher Robbins. | Saml. Foot, |
| Nathl. Silsbee, | N. R. Knight. | G. Tomlinson. |
| *New York.* | *New Jersey.* | *Pennsylvania.* |
| Chas. E. Dudley, | M. Dickerson, | G. M. Dallas, |
| Wm L. Marcy. | T. Frelinghuysen. | Wm. Wilkins. |
| *Delaware.* | *Maryland.* | *Virginia.* |
| Arnold Naudain, | Samuel Smith, | John Tyler, |
| John M. Clayton. | E. F. Chambers. | Wm. C. Rives. |
| *North Carolina.* | *South Carolina.* | *Georgia.* |
| Bedford Brown, | R. G Hayne, | G. M. Troup, |
| W. P. Mangum. | S. D. Miller. | John Forsyth. |
| *Alabama.* | *Mississippi.* | *Louisiana.* |
| William R. King, | G. Poindexter, | G. A. Waggaman, |
| Gabriel Moore. | One vacancy. | J. S. Johnston. |
| *Tennessee.* | *Kentucky.* | *Ohio.* |
| Felix Grundy, | George M. Bibb, | B. Ruggles, |
| Hugh L. White. | Henry Clay. | T. Ewing. |
| *Indiana.* | *Illinois.* | *Missouri.* |
| John Tipton, | J. M. Robinson, | T. H. Benton, |
| Wm. Hendricks, | Elias K. Kane. | Alex. Buckner. |

## OFFICERS OF THE SENATE.

| | *Salary.* |
|---|---|
| *Rev. C. C. Pise*, D. D., Chaplain, - - | $500 |
| *Walter Lowrie*, Secretary, - - - - - | 3000 |
| *G. B Randolph*, Sergeant-at-Arms, and Door-Keeper, - - - - - - - | 1500 |
| *J. Shackford*, Assistant Door-Keeper, - - | 1450 |

## HOUSE OF REPRESENTATIVES.

| | | |
|---|---|---|
| *Maine*—7. | Leo. Jarvis, | Thos. Chandler, |
| John Anderson, | Ed. Kavanagh, | Jos. Hammons, |
| James Bates, | R. McIntyre. | Jos. M. Harper. |
| George Evans, | *N. Hampshire*—6. | Henry Hubbard, |
| C. Holland, | John Broadhead, | John W. Weeks. |

*Vermont*—5.
Heman Allen,
Wm. Cahoon,
Horace Everett,
Wm. Slade,
One vacancy.

*Mass.*—13.
John Q. Adams,
N. Appleton,
Isaac C. Bates,
Geo. N. Briggs,
Rufus Choate,
H. A. S. Dearborn,
John Davis,
Edw. Everett,
G. Grennell, Jr.
Jas. L. Hodges,
John Reed,
One vacancy.

*Rhode Island*—2.
Tristram Burges,
D. S. Pearce.

*Connecticut*—6.
N. Barber,
W. W. Ellsworth,
J. W. Huntington,
R. J. Ingersoll,
Wm. L. Storrs,
E. Young.

*New York*—34.
Wm. G. Angel,
Wm. Babcock,
G. H. Barstow,
Saml. Beardsley,
John T. Bergen,
Josepn Bouck,
J. C. Broadhead,
C. C. Cambreleng,
John A. Collin,
B. Cook,
C. Dayson,
J. Dickson,
U. F. Doubleday,
M. Hoffman,
Wm. Hogan,
F. G. Jewett,
John King.
G. G. Lansing,
James Lent,
E. H. Pendleton,
Job Pierson,
N. Pitcher,
E. C. Reed,
E. Root,
N. Soule,
J. W. Taylor,
P. L. Tracy,
G. C. Verplanck,
Aaron Ward,
D. Wardwell,
G. E. Wheeler,
C. P. White,
F. Whittlesey,
S. J. Wilkin.

*New Jersey*—6.
L. Condict,
Silas Condit,
R. M. Cooper,
T. H. Hughes,
J. F. Randolph,
I. Southard.

*Pennsylvania*—26.
Robt. Allison,
John Banks,
George Bird,
J. C. Bucher,
R. Coulter,
T. H. Crawford,
H. Denny,
Lewis Dewart,
Joshua Evans,
James Ford,
John Gilmore,
W. Heister,
Henry Horn,
P. Ihrie, Jr.
Adam King,
Henry Kirby,
J. K. Mann,
R. McCoy,
G. M. McKennan
H. A. Muhlenburg,
D. Potts, Jr.
S. A. Smith,
P. Stephens,
J. B. Sutherland,
J. G. Watmough.

*Delaware*—1.
J. J. Milligan.

*Maryland*—9.
B. C. Howard,
D. Jenifer,
J. L. Kerr,
B. I. Semmes,
C. S. Sewell,
J. S. Spence,
F. Thomas,
G. C. Washington,
J. T. H. Worthingt'n

*Virginia*—22.
Mark Alexander,
Robt. Allen,
Wm. S. Archer,
Wm. Armstrong,

John S. Barbour,
Thos. T. Bouldin,
Jos. W. Chinn,
N. H. Claiborne,
Richd. Coke, jr.
Robt. Claig,
T. Davenport,
Mr. Draper,
Wm. F. Gordon,
J. G. Mason,
Lewis Maxwell,
Wm. McCoy,
C. F. Mercer,
Thos Newton,
John M. Patten,
John J. Roane,
A. Stevenson,
One vacancy.

*N. Carolina*—13.

D. L. Barringer,
L. Bethune,
John Branch,
S. P. Carson,
H. W. Connor,
Thos. H. Hall,
M. T. Hawkins,
Jas. J. McKay,
Abra Rencher,
Wm. B. Shepard,
A. H. Shepperd,
Jesse Speight,
Lewis Williams.

*S. Carolina*—9.

R. W. Barnwell,
James Blair,
Warren R. Davis,
Wm. Drayton,
J. M. Felder,
J. R. Griffin,
Geo. McDuffie,
T. R. Mitchell,
W. T. Nuckolls.

*Georgia*—7.

A. S. Clayton,
Thos. F. Foster,
H. G. Lamar,
D. Newman,
Wiley Thompson,
Jas. M. Wayne,
Richd. H. Wilde.

*Alabama*—3.

C. C. Clay,
Dixon H. Lewis,
S. W. Mardis.

*Mississippi*---1.

F. C. Plummer.

*Louisiana*---3.

H. A. Bullard,
P. Thomas,
E. D. White.

*Tennessee*---9.

Thos. D. Arnold,
John Bell,
John Blair,
Wm. Fitzgerald,
Wm. Hall,
Jacob C. Isacks,
Cave Johnson,
Jas. K. Polk,
James Standifer.

*Kentucky*---12.

John Adair,
Chilton Allen,
Henry Daniel,
Nathan Gaither,
A. G. Hawes,
R. M. Johnson,
Jos. Lecompte,
R. P. Letcher,
Chittenden Lyon,
T. A. Marshall,
Chris. Tompkins,
C. A. Wickliffe.

*Ohio*---14.

Elutheros Cooke,
Thos. Corwin,
J. H. Crane,
W. Creighton, jr.
Jas. Findlay,
Wm. W. Irvin,
Wm. Kennon,
H. H Leavitt,
Wm. Russell,
Wm. Stanberry,
John Thompson,
Joseph Vance,
S. F. Vinton,
E. Whittlesey.

*Indiana*—3.

Ratliff Boon,
John Carr,
Jona. McCarthy.

*Illinois*—1.

Joseph Duncan.

*Missouri*—1.

Wm. A. Ashley,

*Florida*---1 *Del.*

J. M. White.

*Michigan*---1 *D.*

Austin E. Wing.

*Arkansas*---1 *D.*

Amb. H. Sevier.

## *The Judiciary.*

### SUPREME COURT.

| | | SALARY. |
|---|---|---|
| John Marshall, | *Chief Justice*, | $5,000 |
| William Johnson, | *Associate Justice*, | 4,500 |
| Gabriel Duvall, | do. | 4,500 |
| Joseph Story, | do. | 4,500 |
| Smith Thompson, | do. | 4,500 |
| John M'Lean, | do. | 4,500 |
| Henry Baldwin, | do. | 4,500 |
| Roger B. Taney, | *Attorney General*, | 3,500 |
| William T. Carroll, | *Clerk*, | Fees, &c. |
| Henry Ashton, | *Marshal*, | |

The Supreme Court is held in the city of Washington, and has one session, commencing on the second Monday in January.

## GOVERNORS

### *Of the several States and Territories.*

| | | |
|---|---|---|
| Maine, | Samuel E. Smith, | $1,500 |
| New Hampshire, | Samuel Dinsmoor, | 1,200 |
| Vermont, | William A. Palmer, | 750 |
| Massachusetts, | Levi Lincoln, | 3,666 67 |
| Rhode Island, | Lemuel H. Arnold, | 400 |
| Connecticut, | John S. Peters, | 1,100 |
| New York, | Enos T. Throop, | 4,000 |
| New Jersey, | Samuel D. Southard, | 2,000 |
| Pennsylvania, | George Wolf, | 4,000 |
| Delaware, | David Hazzard, | 1,333 33 |
| Maryland, | George Howard, | 3,500 |
| Virginia, | John Floyd, | 3,333 33 |
| North Carolina, | Montford Stokes, | 2,000 |
| South Carolina, | Robert Y. Hayne, | 3,500 |
| Georgia, | Wilson Lumpkin, | 3,000 |
| Alabama, | John Gayle, | 2,000 |

| | | | |
|---|---|---|---|
| Mississippi, | Abraham M. Scott, | | 2,500 |
| Louisiana, | A. B. Roman, | | 7,500 |
| Tennessee, | William Carroll, | | 2,000 |
| Kentucky, | John Breathitt, | | 2,000 |
| Ohio, | Robt. Lucas, | | 1,000 |
| Indiana, | Noah Noble, | | 1,000 |
| Illinois, | John Reynolds, | | 1,000 |
| Missouri, | John Miller, | | 1,500 |

## *Population of the United States,*

ACCORDING TO THE 5TH CENSUS IN 1830.

| | | SLAVES. |
|---|---|---|
| Maine, | 399,462 | 0 |
| N. Hampshire, | 269,533 | 0 |
| Vermont, | 380,679 | 0 |
| Massachusetts, | 610,014 | 0 |
| Rhode Island, | 97,210 | 14 |
| Connecticut, | 297,711 | 23 |
| New York, | 1,913,508 | 46 |
| New Jersey, | 320,779 | 2,246 |
| Pennsylvania, | 1,347,672 | 386 |
| Delaware, | 76,739 | 3,305 |
| Maryland, | 446,913 | 102,878 |
| Virginia, | 1,211,272 | 469,724 |
| N. Carolina, | 738,470 | 246,462 |
| S. Carolina, | 581,458 | 315,665 |
| Georgia, | 516,678 | 117,470 |
| Alabama, | 308,996 | 117,274 |
| Mississippi, | 136,806 | 65,659 |
| Louisiana, | 215,575 | 109,631 |
| Tennessee, | 684,822 | 142,382 |
| Kentucky, | 688,844 | 165,350 |
| Ohio | 937,679 | 0 |
| Indiana, | 341,581 | 0 |
| Illinois, | 157,575 | 757 |
| Missouri, | 140,074 | 24,990 |

| | | | SLAVES. |
|---|---|---|---|
| D. of Columbia, | 39,858 | | 6,050 |
| Michigan Ter., | 31,260 | | 27 |
| Arkansas Ter., | 30,388 | | 4,578 |
| Florida Ter., | 34,723 | | 15,510 |
| Total | 12,856,165 | | 2,010,436 |

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